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A

GREEK GRAMMAR,

FOR

SCHOOLS AND COLLEGES.

BY

JAMES HADLEY,

PROFESSOR IN YALE COLLEGE.

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PREFACE.

THE grammar which is here submitted to the public, is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it be-

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longs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar, will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quæstiones Criticæ de Dialecto Herodoteæ*: Lipsiæ, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fullness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned, whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been followed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their significa-

tion. This course has been adopted, partly, from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly, in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by the late Professor Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

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INTRODUCTION.

Greek Language and Dialects.

1. The inhabitants of ancient Greece called themselves *Hellēnes* ("Ἕλληνες), and their country *Hellas* ("Ἑλλάς). The name "Hellenes" was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Grecians* (Graeci). Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The Hellenes referred themselves for the most part to three principal *divisions*,—Aeolians, Dorians, and Ionians. To these belonged three principal dialects:—the Aeolic, spoken in Aeolis, Boeotia, and Thessaly;—the Doric, in Peloponnēsus, Isthmus, and north-western Greece,—also in Crete and Caria, Sicily and southern Italy;—the Ionic, in Ionia and Attica, and in most of the Aegēan islands. Each of them was early used in poetry,—for a long time the only species of literature. They were spoken under many different forms—secondary dialects—in different times and places. But as regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* (of Lesbos), found in the lyric fragments of Alcaeus and the poetess Sappho (600 B. C.).

b. The *Doric*, found in the lyric poetry of Pindar (470 B. C.) and the bucolic (*pastoral*) poetry of Theocritus (270 B. C.). Even the Attic dramas in their lyric parts contain some Doric forms. The language of Pindar has some peculiarities derived from the Aeolic, and still more from the Epic.

c. The *Ionic*, including

1) The *Old Ionic*, or *Epic*, found in the poetry of Homer (before 800 B. C.) and Hesiod (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of Epic words and forms.

2) The *New Ionic*, the language of Ionia about 400 B. C., found in the history of Herodotus and the medical writings of Hippocrates.

1 D. In Homer, *Hellas* is only a district in northern Greece, the Hellenes its inhabitants. For the Greeks at large, he uses the names Ἀχαιοί, Ἀργεῖοι, Δαρυοί, which, strictly taken, belong only to a part of the whole people.

2 D. The division into Aeolians, Dorians, Ionians, is unknown to Homer.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common* dialect (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK. There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is further marked by many peculiarities of its own.

4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Test., and in the LXX., or Septuagint version of the Old Test. The name comes from the term *Hellenist* (Ἑλληνιστής from ἑλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

NOTE. Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

Hm. stands for *Homer*, and *Hd.* for *Herodotus*;—*cf.* is used for *Lat. confer* (compare);—*sc.* for *scilicet* (to wit);—*ib.* for *ibidem* (in the same place);—*i. e.* for *id est* (that is);—*e. g.* for *exempli gratia* (for example);—καὶ ἄλλα for καὶ τὰ λοιπὰ (*Lat. et cetera*). Other abbreviations will explain themselves.

PART FIRST.
ORTHOGRAPHY AND EUPHONY.

Alphabet.

5. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
A	α	*Αλφα	Alpha	a
B	β	Βητα	Beta	b
Γ	γ	Γάμμα	Gamma	g
Δ	δ	Δέλτα	Delta	d
E	ε	*Ε ψιλόν	Epsilon	ē
Z	ζ	Ζητα	Zeta	z
H	η	*Ητα	Eta	ē
Θ	θ θ	Θητα	Theta	th
I	ι	Ιώτα	Iota	i
K	κ	Κάππα	Kappa	o
Λ	λ	Λάμβδα	Lambda	l
M	μ	Μῦ	Mu	m
N	ν	Νῦ	Nu	n
Ξ	ξ	Ξι	Xi	x
Ο	ο	*Ο μικρόν	Omicron	ō
Π	π	Πι	Pi	p
P	ρ	*Ρῶ	Rho	r
Σ	σ ς	Σίγμα	Sigma	s
T	τ	Ταῦ	Tau	t
Υ	υ	*Υ ψιλόν	Upsilon	y
Φ	φ	Φι	Phi	ph
X	χ	Χι	Chi	ch
Ψ	ψ	Ψι	Psi	ps
Ω	ω	*Ω μέγα	Omega	ō

REMARK. a. Sigma has the form σ in the beginning and middle of a word, ς at the end of a word: *στράως faction*.

The final ς is retained by some editors, even when it is brought by composition into the middle of a word: thus the compound word made up of *δυσ ill* (never used separately), *πρός to*, and *όδός way*, is written by some *δυσπρόσodos*, by others *δυσπρόσodos*, *difficult of access*.

REM. b. *Abbreviations*. For many combinations of two or three letters, and for many short words in frequent use, the manuscripts and old editions have peculiar forms, connected and abridged. Two of these are still occasionally used: ς for *gv*, and σ (named *στί or στίγμα*) for *στ*.

6. REM. c. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is not essentially different from the Roman, and from those of modern Europe. They are all derived from the alphabet of the Phoenicians.

NOTE. d. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (14), the *coronis* (68) and the *apostrophe* (70), the *accents* (89) and the *marks of punctuation* (113).

Vowels.

7. The vowels are α , ϵ , η , ι , \omicron , ω , υ .

Of these, ϵ , \omicron , are always *short*,

η , ω , always *long*,

α , ι , υ , short in some words, long in

others, and hence called *doubtful* vowels.

8. The short sounds of α , ι , υ , are indicated in the grammar by $\acute{\alpha}$, $\acute{\iota}$, $\acute{\upsilon}$; the long sounds, by $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$. We have then

the *short* vowels, $\acute{\alpha}$, ϵ , $\acute{\iota}$, \omicron , $\acute{\upsilon}$, and

the *long* vowels, $\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$.

9. The long vowels were sounded as α , ϵ , i , o , u , in the English words *par*, *prey*, *caprice*, *prone*, *prune*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance,—a little different, therefore, from the English short sounds in the words *pat*, *pet*, *pit*, *pot*, *put*.

10. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α ; *less open* are ϵ , η , \omicron , ω ; the *close* vowels are ι , υ . Thus we have

the *open short* vowels, $\acute{\alpha}$, ϵ , \omicron ,

the *open long* vowels, $\bar{\alpha}$, η , ω ,

the *close* vowels, ι , υ .

Diphthongs.

11. The diphthongs (διφθογγοὶ *double-sounds*) combine two vowels—an open and a close vowel—in one syllable. They are

αι, ει, οι, αυ, ευ, ου,

φ, η, ω, also ηυ, ωυ, and υι:

but in υι, both the vowels are close.

Of these, φ, η, ω, are called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first). But when the first vowel is a capital letter, ι stands upon the line: ΩΙΑΗΙ = Ὠδιῆι = ὦδιῆι.

REM. a. In the diphthongs, as at first pronounced, each vowel received its proper sound, while the two, being uttered without break, coalesced in one syllable. Thus αι, pronounced *ah-ee*, giving the sound of Eng. *ay* affirmative: αυ, *ah-oo*, like Eng. *ou* in *our*: ευ, οι, υι, not quite like Eng. *eu* in *feud*, οι in *foil*, υι in *quit*: ει, ου, still further from *ei* in *height*, *ou* in *youth*; though ου afterwards assumed the latter sound (12 b).

REM. b. In φ, η, ω, the second vowel was at first written on the line and sounded, as in other diphthongs. But it early ceased to be pronounced, being swallowed up by the long α, η, ω, before it. For a long time it was generally omitted in writing, and, when afterwards restored, was placed as a silent letter under the line. Hence φ, η, ω, were called *improper* diphthongs, their second vowel having no effect upon the sound. The same name has sometimes been extended to include ηυ, ωυ, and υι, which are distinguished from the other diphthongs by special peculiarities. Thus ηυ is always the result of augment (310) or of crasis (68), ωυ of crasis only; υι is composed of two close vowels, and is never followed by a consonant in the same word.

12. In *Roman letters* the diphthongs were represented,

αι, ει, οι, αυ, ευ, ου, υι, φ, η, ω,

by æ, ē or ī, oe, au, eu, ū, yī, ā, ē, ō.

Exc. a. For αι, οι, in a few proper names, we have Roman *ai*, *oi*; Μαία Μαία, Τροία Τροία or Τροја, Αίας Αjaz. For φ, in a few compounds of φῆδρ *song*, we have *oe*: τραγῳδός *tragoedus*.

REM. b. From the representation of Greek words by Roman letters, it appears that at an early time (as early as 100 B. C.) several of the diphthongs had become simple sounds. Thus ει had assumed the sound

11 D.b. The Ionic has ηυ also in νῆυς (Hm. Hd.) Att. ναὺς *ship*, and γῆνυς (Hm.) Att. γῆναῦς *old woman*.—ωυ is scarcely Attic. The New Ionic has it in αὐτός, αὐτόν, etc., by crasis for δ αὐτός, τὸ αὐτό (68 D);—also in reflexive pronouns, as ἐαυτοῦ (235 D), which seems to have arisen by crasis from εἰο αὐτοῦ;—further in δαῦμα Att. δαῦμα *wonder*, and words derived from it; though here some deny the diphthong and write δάυμα or δᾶμα.

of Eng. *ei* in *rein* or in *seize*—most commonly the latter; *ou* that of *ou* in *your*. For *q*, *n*, *q*, see 11 b.

REM. c. It appears also that, prior to the same time, *υ* had taken the sound of French *u*, or German *ü*, intermediate between Eng. *oo* and *ee*—which the Romans, not having this sound, represented (as they did the sound of *ç*) by using the Greek letter for the purpose (*γ* = *υ*). The diphthong *υι* underwent a corresponding change. But *υ* at the end of a diphthong retained its earlier sound.

13. *Diaeresis*. Sometimes two vowels, which might coalesce as a diphthong, are separated in pronunciation. A mark of diaeresis (*separation*) is then placed over the second vowel: *παῖζόντων, προῦπάρχω, βότρυι*.

REM. a. The diaeresis is sometimes omitted, when it is evident from a breathing (14), or an accent (89), or from *ι* written on the line (11), that the two vowels do not unite as a diphthong. Thus in *αὐτή, ἰχθυί, ληϊζόμενος*, the vowels are evidently separate (= *αὐρή, ἰχθυί, ληϊζόμενος*), while in *αὐτή, ἰχθυί, ληϊζόμενος*, they unite as diphthongs.

Breathings.

14. The weak sound *h*, at the beginning of a word, was indicated by the mark ' placed over the initial vowel, and called the *rough breathing* (*spiritus asper*): thus *ἵναυ* (pronounced *hī-ē-nai*) *to send*.

The *absence* of this sound was also indicated by a mark ' placed over the initial vowel, and called the *smooth breathing* (*spiritus lenis*): thus *ἰναυ* (pronounced *i-ē-nai*) *to go*.

Words beginning with a *diphthong* take the breathings over the *second* vowel: *αὐτοῦ of himself, αὐτοῦ of him*. But in the *improper* diphthongs, *ι* never takes the breathings, even when it stands upon the line: *Ὀδὴ = ᾠδή song*.

15. All words which begin with *υ* have the rough breathing. Further, the initial consonant *ρ* always has the rough breathing (thus *ῥ*, Roman *rh*): *ῥήτωρ rhetor orator*.—*ρρ* appears in most editions as *ῖρρ* (Roman *irrh*): *Πύρρος Pyrrhus*; though some write *Πύρπος*.

REM. a. Except in *ῥῶ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they disappear: *προ-ἰέναι* (from *πρό+ἰέναι* and from *πρό+ἰέναι*); though the Roman form in some such cases shows an *h*: *ἐνυδρις enhydriς, πολυῖστωρ Polyhistor*.

15 D. The Epic pronouns *ἔμμε, ἔμμι, ἔμμε* (233 D) have the smooth breathing. The Aeolic dialect had other exceptions.

Consonants.

16. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). To *c, g, s, z*, we give a variety of sounds: the corresponding Greek letters *κ, γ, σ, τ*, had only the sounds which are heard in Eng. *coo, go, so, to*: thus in *Λυκία Lycia, Φρυγία Phrygia, Μυσία Mysia, Βοιωτία Boeotia*. But

Gamma (*γ*) before *κ, γ, χ*, or *ξ*, had the sound of *n* in *anger, anxious*, and was represented by a Roman *n*: *ἄγκυρα* Lat. *ancōra anchor, ἑλεγχος elenchus proof*.

17. The letters *φ, θ, χ*, seem to have had at first the sounds of *ph, th, ch*, in Eng. *uphill, hothouse, blockhead*. But afterwards they came to sound as in Eng. *graphic, pathos*, and German *machen* (the last being a rough palatal sound no longer heard in English).

REM. a. Every consonant was sounded: thus *κ* was heard in *κνίω to scratch, κτήμα possession*, and *φ* in *φθίσις phthisis consumption*. Similarly *ξένος stranger, ψάμμος sand*, were pronounced *kēnos, psammos*, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels, mutes, and double consonants*.

18. The SEMIVOWELS are *λ, μ, ν, ρ, σ*; of which,
σ is called a *sibilant*, from its hissing sound,
λ, μ, ν, ρ, *liquids*, from their flowing sound,
μ, ν, *nasals*, being sounded with the nose.

To the semivowels must be added also *γ nasal*, that is, *γ* before *κ, γ, χ, ξ* (16).

19. The MUTES are

<i>π-mutes</i>	<i>π</i>	<i>β</i>	<i>φ</i>	or <i>labial mutes</i> ,
<i>τ-mutes</i>	<i>τ</i>	<i>δ</i>	<i>θ</i>	<i>lingual mutes</i> ,
<i>κ-mutes</i>	<i>κ</i>	<i>γ</i>	<i>χ</i>	<i>palatal mutes</i> .

Those in the same horizontal line are said to be *cognate*, or *mutes of the same organ*.

20. According to another division, the mutes are

<i>smooth mutes</i>	<i>π</i>	<i>τ</i>	<i>κ</i>	(<i>tenuēs</i>),
<i>middle mutes</i>	<i>β</i>	<i>δ</i>	<i>γ</i>	(<i>mediae</i>),
<i>rough mutes</i>	<i>φ</i>	<i>θ</i>	<i>χ</i>	(<i>aspiratae</i>).

Those in the same horizontal line are said to be *co-ordinate*, or *mutes of the same order*.

REM. a. The *middle mutes β, δ, γ*, are so named from the place given them in the arrangement. They are also called *sonant* (sounding with loud voice), in distinction from *π, τ, κ, φ, θ, χ*, which are *surd* (hushed

or whispered). Of the latter, ϕ , χ , are called *rough*, aspiratae, on account of the h (rough breathing, spiritus asper) contained in them (17); while π , τ , κ , which have no h , are called *smooth*.

21. The DOUBLE CONSONANTS are ζ , ξ , ψ ; of which, ψ is written for $\pi\sigma$, and ξ for $\kappa\sigma$.

REM. a. Zeta (ζ) is not written for $\tau\sigma$, a combination of sounds rejected by the Greek ear as offensive. But it has in prosody the force of two consonants,—placed after a short vowel, it makes a syllable long by position (86). Many scholars pronounce it as *ds*; but it is at least very doubtful whether it ever had that sound.

22. The relations of the consonants may be seen from the following table:

	Semivowels.		Mutes.			Double Consonants.
	Sibilant.	Liquids.	Smooth.	Middle.	Rough.	
		Nasals.				
Labials		μ	π	β	ϕ	ψ
Linguals	σ	λ , ρ , ν	τ	δ	θ	ζ
Palatals		(γ)	κ	γ	χ	ξ

REM. a. σ , ψ , ξ , are *surd* like the smooth and rough mutes; the other consonants and all the vowels are *sonant* (20 a).

23 D. DIGAMMA. The oldest Greek had another consonant sound, represented by the sixth letter of the primitive alphabet. This was the semivowel *F*, named *Faū Vau*,—named also from its form *Digamma* (διγάμμα i. e. double gamma, one placed upon another). It corresponds in place and form to Lat. *f*, but in power to Lat. *u* consonant (*v*), being sounded probably much like Eng. *w*. Thus *ols sheep* was originally *ovis* Lat. *ovis*. It is sometimes called *Aeolic digamma*, having been retained by the Aeolians and Dorians long after it was lost by the Ionians: thus *ētos year* Aeol. *vetos*, *īdios own* Dor. *fidios*. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words:

ἔγγωμι to break, *ἔλις* in numbers, enough, *ἀλλοκαμῖ* to be taken, *ἄναξ* lord, *ἀνδρῶν* to be lord, *ἀνδρῶν* to please, *ἀραιὸς* slender, *ἄστυ* city, *ἔαρ* (ver) spring, *ἔδνον* bride-gift, *ἔδνος* host, people, *εἰκοσι* twenty (Dor. *ῥικαρι*, Lat. *viginti*), *εἰκω* to yield, *εἰλω* to press, *ἐκῆτι* by will of, *ἐκπὺς* father-in-law, *ἐκὼν* willing, *ἐλπομαι* to hope, the pronoun-stem *ἐ* (*ἐο* sui), *ἔπος* word (*εἶπον* I said), *ἔργον* work, (*ἔρδω* to do), *ἔργω* to shut in or out, *ἐρῶν* to go to harm, *ἐρῶν* to draw, *ἐσθῆς* dress, *ἔσua* vest (root *ves*, Lat. *ves-tis*), *ἔσπερος* (vesper) evening, *ἐτης* clansman, *ἡδὺς* pleasant, *ἰλῶν* to cry, root *ιδ* (*ιδεῖν* videre, *οἶδα* I know), root *ικ* (*ικελος* and *εἰκελος* like, *οἶκα* I am like, *seen*), *Ἰλιος* Troy, *ἴσος* equal, *οἶκος* house, *οἶνος* (vinum) wine, *ὄς*, *ῆ*, *ὄν* suus, -a, -um.

REM. a. At the beginning of some words, Hm. has *ε* at times in place of an original *τ*: *ἐέ* him, *εἰκοσι* twenty, *ἔσῃ* fem. of *ἴσος* equal.

For effects of the digamma in Hm., see 67 D a, 86 D, 87 D.

EUPHONY OF VOWELS.

Vowels Interchanged.

25. The open short vowels (ǎ, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *to nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*; γένος (for γεινες) *race*, Gen. γένεος for γεινεο-ος; λύκε (for λυκο) from λύκο-ς *wolf*.

In like manner, ει (when made by lengthening ι, 30) is interchanged with οι: λείπ-ω (stem λιπ) *to leave*, λέ-λοιπ-α *have left*, λοι-πός *left*.—And η is sometimes interchanged with ω: ἀρήγ-ω *to help*, ἀρωγ-ός *helper*.

26. ᾱο, αω, interchange with εω: νᾱός and νεός *temple*, μετέ-ωρος (for μετᾱορος) *raised aloft*, τεθνεώς (for τεθνηως, earlier form τεθνᾱως) *dead*.

27. A close and open vowel are much less often interchanged: ἐστί *is*, ἴσσι *be thou*; ἤκω, poet. ἴκω, *am come*; ὄνομα *name*, ἀνώνυμος *nameless*;

24 D. DIVERSITY OF VOWELS IN THE DIALECTS. The other dialects, in many words and forms, have different vowels from the Attic. The most important differences are these:

a. The Ionic (Epic and New Ionic) has η for Attic ᾱ: Ion. νενήης for Att. νεανίας *young man*, δάρηξ for δᾱράξ *breast-plate*: so also γενεῇ for γενεᾷ *to birth*, νηὺς for ναὺς *ship*.—But not so, when ᾱ arises by contraction, or when ᾱ is lengthened on account of ν omitted after it (48, 49): Ion. and Att. τίμα (for τίμα-ε) *honor thou*, νικᾷ (for νικᾱ-ει) *he conquers*, μέλας (for μελαν-ς) *black*.—(Conversely, Hd. in a few instances has ᾱ for η: μεσαμβρία for μεσημβρία *mid-day, south*.)

b. The Doric, on the other hand, has ᾱ for Attic η: Dor. δᾱμος for Att. δῆμος *people*, μάτηρ (Lat. mater) for μήτηρ *mother*, Ἀδᾱνα (found also in Trag.) for Ἀθηνᾶ *the goddess Athena*; so Μούσα for Μοῦσα *to a Muse*.—But not so, when η arises from a lengthening of ε: Dor. and Att. τῆσσι (stem δε) *to you*, λιμήν (Gen. λιμέν-ος) *harbor*.

The Attic dramatists in lyric passages use the Dor. ᾱ for η (3 b).

c. The Ion. often lengthens ε to ει, and ο to ου: ξείνος for ξένος *stranger, guest*, εἵνεκα (found also in later Att.) for ἔνεκα *on account of*, μῶνος for μόνος *alone*, ὄνομα for ὄνομα *name*.—Hm. sometimes lengthens ο to οι: ἠγνόησε for ἠγνόησε *to be ignorant of*; and ᾱ to αι: παρὰ for παρά *by, near*.

d. The Dor. sometimes has ω for Att. ου: Μᾶσα for Μοῦσα (Aeolic Μοῖσα, usual in Pindar and Theocritus), δῶλος (Theoc.) for δούλος *slave*. So ὦν Dor. (and Hd.) for οὖν *therefore*.

25 D. A similar variation of εω to ου is seen in εἰλήλουθα (Hm.) for ἐλήλυθα *I have come* (stem ελῦθ, lengthened ελεῦθ, 80). Even in the Attic, we find σπουδῇ *haste* from σπεύδω *to hasten*.

26 D. So Ion. Ἀτρεΐδαι, originally Ἀτρεΐδαι, Att. Ἀτρεΐδου of *Atrides*; Ion. πυλάων, orig. πυλάων, Att. πυλῶν of *gates*; Ion. Ποσειδῶν, orig. Ποσειδᾶν, Att. Ποσειδῶν the god *Poseidon*.

poetic μῶμος *blame*, ἀμύμων *blameless, illustrious*; πόλις *city*, πῆχυς *cubit*, Gen. πόλε-ως, πῆχε-ως; ὀνύχη (for ον-ονχη) *to benefit*; poetic ἀτιτάλλω (for ατ-ατάλλω) *to foster*.

Vowels Lengthened.

28. Lengthening of Vowels (*Protraction*) is

A. *Formative*, when it is used as a means for the inflection and formation of words.

By this,	ᾱ,	ε,	ι,	ο,	υ,
become	η or ᾱ,	η,	ι,	ω,	υ.

Thus the verbs τιμάω, φιλέω, φθίνω, δηλόω, φύω (ῥ),
make the futures τιμήσω, φιλήσω, φθίσω, δηλώσω, φύσω.

29. After ε, ι, ρ, the lengthened form of ᾱ is ᾱ, not η: thus the verbs ἐάω *to permit*, ἰάομαι *to heal*, περάω *to pass through*, make the futures ἐάσω, ἰάσομαι, περάσω.

REM. a. In general, the use of η was avoided in the Attic after ε, ι, ρ, and α was used instead.

30. The close vowels (ι, υ) are sometimes lengthened by a prefixed ε, giving ει, ευ, instead of ι, υ. Thus from the stems λίπ-, φύγ-, are formed λείπω *to leave*, φεύγω *to flee*.

31. B. *Vicarious*, when it takes the place of an omitted consonant.

By this,	ᾱ,	ε,	ι,	ο,	υ,
become	ᾱ,	ει,	ι,	ου,	υ.

Thus for ἀπα-ντ-σι, σπε-νδ-σω, γί-γ-νομαι, λυο-ν-σι, ἐπλῦν-σ-α,
we have ἀπασι, σπείσω, γίνομαι, λύουσι, ἐπλύνα.

- For an exception in which α becomes η, see 337: for one in which ε, ο, become η, ω, see 156.

28 D. Hm. lengthens a short vowel in many words which would otherwise be excluded from his verse, or could only come in by crasis (68) or elision (70). This occurs chiefly under the rhythmic accent (in *arsis*, 894), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἡγορέη (for ἀγορεη) from ἄνθρωπος, εἰαρινός from ἔαρ *spring*, οὐλόμενος for δλόμενος *destroying*, οὐρεος, οὐρεα, from ὄρος (never οὐρος) *mountain*, ὑψητέτης from πέταλον *leaf*, τιθήμενος for τιθέμενος *putting*, δυσάων for δυσάω from δυσάης *ill-blowing*.—Also, where two long syllables would stand between two short ones: Οὐλύμπιοι (for Ὀλύμπιοι) of *Olympus*, εἰλήλουδα (for ἐληλουδα) *I have come*.

29 D. In the Ionic (Old and New), the combinations εη, ιη, ρη, are not avoided: ἰτέη for ἰτέα *willow*, ἡτηρός for ἰατηρός *physician*, περήσομαι for περάσομαι *I shall try*.

The Doric, on the other hand, uniformly lengthens ᾱ to ᾱ: τιμᾶω for τιμήω *I shall honor* (24 D b).

Vowels Contracted.

32. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

Concurrent vowels are generally contracted, when the first is short and open (ᾱ, ε, ο). Thus,

An open short vowel (ᾱ, ε, ο),

a. before a close vowel (ι, υ), forms a diphthong with it ;

b. before α, ε, η, goes into the open long ;

c. before ο, ω, gives ω.

d. But εε gives ει ; εο, εε, οο give ου.

a. ε-ι	ει	πόλε-ι	πόλει	c. α-ο	ω	τιμά-ομεν	τιμῶμεν
ο-ι	οι	πειθό-ι	πειθοί	α-ω	ω	τιμά-ωμεν	τιμῶμεν
b. α-α	ᾱ	γέρα-α	γέρα	ε-ω	ω	φιλέ-ωσι	φιλώσι
α-ε	ᾱ	τιμά-ετε	τιμάτε	ο-ω	ω	δηλό-ωσι	δηλώσι
α-η	ᾱ	τιμά-ητε	τιμάτε	d. ε-ε	ει	φιλε-ε	φιλει
ε-α	η	τείχε-α	τείχη	ε-ο	ου	γίνε-ος	γίνους
ε-η	η	φιλέ-ητε	φιλήτε	ο-ε	ου	δῆλο-ε	δῆλου
ο-α	ω	αἰδό-α	αἰδῶ	ο-ο	ου	πλό-ος	πλοῦς
ο-η	ω	δηλό-ητε	δηλώτε				

REM. c. ᾱ before ι gives α: γήρα-ι, γήρα (but see 183).

33. Concurrent vowels are not generally contracted, when the first is either *long* or *close*. But sometimes,

ᾱ, ε, ι, after a close or long vowel, are absorbed.—ι, when it is thus absorbed in an open long vowel, becomes ι subscript.
—ηο gives ω.

ιχθύ-ας	ιχθῦς	νη-οδυνος	νώδυνος	ῆρω-α	ῆρω
ῥά-των	ῥάων	τιμή-εντι	τιμῆντι	λώ-ϊστος	λῶστος

32 D. The dialects differ widely in respect to the contraction of vowels. Thus,

e. The Ionic (Old and New) has *uncontracted* forms in very many cases, where the Attic contracts: νός for νούς *mind*, τείχεα for τείχη *walls*, φιλέης for φιλεῖς *thou mayst love*, ἀέκων for ἄκων *unwilling*, ἀοιδῆ for ᾠδῆ *song*.—In a few instances, however, these dialects have contracted forms, where the Attic does not contract: Ion. ἱρός (and ἱερός) Att. ἱερός *sacred*, βόσσομαι for βοήσσομαι *to cry*.

f. The Ionic (especially the New Ionic) contracts εο, εου, into ευ (instead of ου): ποιῶμεν, ποιῶνσι, (from ποιεῖ-ομεν, ποιεῖ-ουσι,) for Att. ποιούμεν *we do*, ποιοῦνσι *they do*. This contraction is found also in the Doric.

g. The Doric often contracts αε, αει, to η, η: ὄρη, ὄρης, (from δρα-ε, ὄρα-εις,) for Att. ὄρα *see thou*, ὄρης *thou seest*.

h. The Doric sometimes contracts αω, αω, to ᾱ: Ἀρτεῖδᾱ, orig. Ἀρτεῖδᾱο, Att. Ἀρτεῖδου; Ποσειδᾱν (or Ποσειδᾱν), Hm. Ποσειδᾱν, Att. Ποσειδᾱν; Δεῶν, orig. Δεδᾱν *dearum*, Att. Δεῶν.

34. A simple vowel before a *diphthong* is often contracted with its first vowel; the *last* vowel is then rejected, unless it can be written as *ι* subscript.

Exc. a. *οι* and *οοι* give *οι*.

α-ει	α	τιμά-ει	τιμά̃	η-αι	η	λύη-αι	λύη
α-η	α	τιμά-η	τιμά̃	η-ει	η	τιμή-εις	τιμή̃ς
α-οι	φ	τιμά-οι	τιμά̃	η-οι	φ	μεμνη-οίμην	μεμνήμην
α-ου	ω	τιμά-ου	τιμά̃	η-ου	ω	μή οὖν	μῶν
ε-αι	η	λύε-αι	λύη	ο-ει	ου	οἰνό-εις	οἰνοῦς
ε-ει	ει	φιλέ-ει	φιλεῖ	ο-ου	ου	δηλό-ου	δηλοῦ
ε-η	η	φιλέ-η	φιληῖ	ε-οι	οι	φιλέ-οι	φιλοῖ
ε-ου	ου	φιλέ-ου	φιλοῦ	ο-οι	οι	δηλό-οι	δηλοῖ

35. In a few exceptional cases, the contraction is made with the *last* vowel of the diphthong. Thus,

a. *αι* sometimes gives *αι* instead of *α*: αἰκής *unseemly* from αἰκής, αἶρω *to take up* from αἶρω.

b. *εαι* in the second person singular of verbs gives both *η* and *ει*: λύη or λύει from λύεαι.

c. *οει* and *οη*, in the second and third persons of verbs in *όω*, give *οι*: δηλοῖς from δηλόεις and δηλόης.

36. Important cases of *irregular contraction* depend upon the following rules:

a. In contracts of the vowel-declension (Decl. I and II.), a short vowel followed by *α*, or by any long vowel-sound, is absorbed: ὅστέ-α, ὅστω (not ὅστη); ἀργυρέ-αν, ἀργυρῶν; ἀπλό-η, ἀπλῇ (not ἀπλω); διπλό-αις, διπλαῖς.—Only in the singular, *εα*, after any consonant but *ρ*, is contracted to *η*: χρυσεῖ-α, χρυσεῖ.

b. In the consonant-declension (Decl. III.), the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus Nom. Pl. εὐγενέ-ες, εὐγενεῖς, Acc. Pl. εὐγενέ-ας, εὐγενεῖς (not ευγενης); Nom. Pl. μείζονες [μειζο-ες] μείζους, Acc. Pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Other cases of irregular contraction will be noticed as they occur.

37. **SYNIZESIS.** Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation, as to pass for one syllable: thus θεός *god*, used in poetry for one syllable. This is called *synizēsis* (settling together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the measure of the verse.

¶ D. Synizesis is very frequent in Hm., especially after *ε*: θυρών *of doors*, χρύσεια *golden*, στῆθεα *breasts*, πόλεις *cities*, ὀγδοὺς *eighth*, all used as words of two syllables.

Vowels Omitted.

38. A short vowel between two consonants is sometimes dropped (*syncōpe*): πατρός (for πατίρος) from πατήρ *father*, ἤλθον (for ἡλύθον) from ἔρχομαι *to come*.

39. *υ* at the end of a stem is often dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-ς *king*, ἀκο-ή (for ἀκου-ή) *hearing* from ἀκού-ω *to hear*.

In this case, *υ* was first changed to the cognate semivowel, the digamma (βασιλεῖων, ἀκοῆ), which afterwards went out of use (23 D).

REM. a. Similarly, *ι* is sometimes dropped between two vowels: κά-ω for καί-ω *to burn*, πλεί-ων for πλεί-ων *more*.

EUPHONY OF CONSONANTS.

Consonants Doubled.

40. The semivowels are often found doubled; less often, the smooth and rough mutes; the middle mutes and double consonants, never. Thus βάλλω *to throw*, ψάμμος *sand*, ἐννία *nine*, κόρη *temple*, τάσσω = τάττω *to arrange*, ἵππος *horse*, κόκκυξ *cuckoo*.

REM. a. Double gamma (γγ = ng) is not an exception; the two letters, though alike in form, are different in sound.

REM. b. When the rough mutes are doubled (which occurs mostly in proper names), the first goes into the cognate smooth, making πφ, τζ, κχ, instead of φφ, ζζ, χχ: thus Σαπφώ, Ἀρζίς, Βάκχος.

41. Double tau (ττ) occurs mostly as the later Attic form, for σσ in the earlier Attic and the other dialects: τάττω *to arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσω.

42. Double sigma (σσ) is sometimes produced by composition of words: σύσσιτος *messmate* from σύν *with* and σίτος *food* (52). But usually it is the result of euphonic changes described in 58-60. Only in the latter case does it become ττ in the later Attic.

38 D. Syncope is frequent in Hm.: τίπτε for τίποτε *wherefore*, ἐκέκλετο for ἐκε-κελ-ετο *he cried*.

40 D. Hm. in many words doubles a consonant which is single in the common form, espec. a semivowel: ἔλλαβε for ἔλαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐννηγτος for ἐν-νηγτος *well-spun*, ὅσον for ὅσον *quantum*, ὀπίσω for ὀπίσω *backward*;—less often a mute: ὅπως for ὅπως *as*, ὅτι for ὅτι *that*, ἐδδισε for ἐδισε *he feared*. In some words he has both a single and a double form: Ἀχλλεύς, Ὀδυσεύς, less often Ἀχιλεύς, Ὀδυσεύς.

For some cases in Hm. (καδδύσαι, ὀββάλλειν, etc.), in which a middle mute is found doubled, see 73 D.

43. Rho (ρ) at the beginning of a word is doubled, when, by formation or by composition, a simple vowel is brought before it: $\rho\acute{\epsilon}\omega$ *to flow*, $\epsilon\text{-}\rho\rho\acute{\epsilon}\iota$ *was flowing*, $\kappa\alpha\tau\alpha\text{-}\rho\rho\acute{\epsilon}\omega\varsigma$ *flowing down*.—After a *diphthong*, ρ remains single: $\epsilon\upsilon\text{-}\rho\omega\varsigma$ *fair-flowing*.

REM. a. In other cases, $\rho\rho$ is the later Attic form, for $\rho\sigma$ in the earlier Attic and the other dialects: $\kappa\acute{o}\rho\rho\eta$ *temple*, $\delta\acute{\alpha}\rho\rho\omega\varsigma$ *courage*, for $\kappa\acute{o}\rho\sigma\eta$, $\delta\acute{\alpha}\rho\sigma\omega\varsigma$.

Consonant-Changes.

MUTES BEFORE MUTES.

44. Before a τ -mute, a π - or κ -mute becomes co-ordinate. Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\varsigma$ " $\phi\varsigma$ " $\beta\varsigma$	$\kappa\varsigma$ " $\chi\varsigma$ " $\gamma\varsigma$
$\tau\acute{\epsilon}\tau\tau\iota\pi\tau\alpha\iota$ for $\tau\epsilon\tau\tau\iota\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\pi\tau\alpha\iota$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\tau\alpha\iota$
$\gamma\tau\alpha\beta\delta\eta\eta\eta$	$\gamma\tau\alpha\phi\text{-}\delta\eta\eta$
$\epsilon\lambda\epsilon\iota\phi\delta\eta\eta$	$\epsilon\lambda\epsilon\iota\pi\text{-}\delta\eta\eta$
$\epsilon\tau\tau\iota\phi\delta\eta\eta$	$\epsilon\tau\tau\iota\chi\delta\eta\eta$
$\epsilon\tau\tau\iota\beta\delta\eta\eta$	$\epsilon\lambda\acute{\epsilon}\chi\delta\eta\eta$
	$\epsilon\lambda\epsilon\gamma\text{-}\delta\eta\eta$

REM. a. The combinations allowed by this rule ($\pi\tau$, $\kappa\tau$, $\beta\delta$, $\gamma\delta$, $\phi\varsigma$, $\chi\varsigma$), and the double mutes in 40 ($\pi\pi$, $\pi\phi$, $\tau\tau$, $\tau\varsigma$, $\kappa\kappa$, $\kappa\chi$), are the only combinations of mutes with mutes, which occur in Greek.

45. A τ -mute before another τ -mute is changed to σ .

$\iota\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\delta\text{-}\tau\alpha\iota$
$\iota\sigma\varsigma\iota$	$\epsilon\pi\epsilon\iota\sigma\delta\eta\eta$
$\iota\delta\text{-}\varsigma\iota$	$\epsilon\pi\epsilon\iota\delta\text{-}\delta\eta\eta$

But $\tau\tau$ and $\tau\varsigma$ stand without change, when both letters belong to the stem: $\tau\acute{\alpha}\tau\tau\omega$, $\tau\acute{\alpha}\tau\tau\iota\varsigma$.

MUTES BEFORE LIQUIDS.

46. Before μ , a π -mute becomes μ ;

a κ -mute	" γ ;
a τ -mute	" σ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$ for $\delta\epsilon\delta\epsilon\chi\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\tau\iota\mu\mu\alpha\iota$	$\tau\epsilon\tau\tau\iota\beta\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\tau\alpha\mu\mu\alpha\iota$	$\gamma\epsilon\gamma\tau\alpha\phi\text{-}\mu\alpha\iota$
$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$	$\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$
	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$
	$\pi\epsilon\pi\epsilon\iota\delta\text{-}\mu\alpha\iota$

43 D. In Hm., ρ sometimes remains single, even after a simple vowel: $\epsilon\text{-}\rho\epsilon\zeta\epsilon$ from $\rho\acute{\epsilon}\zeta\omega$ *to do*, $\acute{\omega}\kappa\tau\text{-}\rho\omega\varsigma$ *swift-flowing*.

46 D. In Hm., a final κ -mute or τ -mute in the stem often remains unchanged before μ in the ending: $\iota\kappa\text{-}\mu\epsilon\upsilon\omega\varsigma$ *favoring* (stem $\iota\kappa$: $\iota\kappa\acute{\iota}\nu\omega$ *to come*), $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\epsilon\upsilon\omega\varsigma$ *sharpened* (stem $\alpha\kappa$ or $\alpha\chi$: Lat. *acuō*), $\delta\delta\text{-}\mu\acute{\eta}$ Att. $\delta\sigma\mu\acute{\eta}$ *smell* (stem $\sigma\delta$: $\delta\acute{\zeta}\omega$ *to smell*, Lat. *odor*), $\iota\delta\text{-}\mu\epsilon\upsilon\omega\varsigma$ Att. $\iota\sigma\mu\epsilon\upsilon\omega\varsigma$ *we know* (stem $\iota\delta$: $\sigma\acute{\iota}\delta\alpha$), $\kappa\epsilon\kappa\alpha\upsilon\sigma\text{-}\mu\epsilon\upsilon\omega\varsigma$ *equivipped* (stem $\kappa\alpha\upsilon\sigma$: $\kappa\alpha\upsilon\sigma\acute{\omega}$).

REM. a. This rule seldom fails, when a final mute in the stem is followed by μ in the ending: ἀκ-μή *acme*. In other cases it is not much observed: κέ-κμη-κα *am wearied out*, ἐ-τμή-ῥην *was cut*, ῥυ-θμός *rhythm*, ἰ-σμός *isthmus*.

REM. b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find σεμνός *revered* for σεβ-νός (σεβ-ομαι *to revere*), and ἱεμνός *murky* for ἱεβ-νός (ἱεβός *thick darkness*).

MUTES BEFORE Σ.

47. Before σ, a π-mute forms ψ (= πσ);

a κ-mute forms ξ (= κσ);

a τ-mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω	φλόξ	ἐλπίσι
γράφω	βήξ	ὄρνιθι
γραφ-σω	βηχ-ς	ορνιθ-σι

REM. a. The preposition ἐξ (= εκς) in composition drops ς before any consonant (54), but undergoes no further change: ἐκ-βαίνω *to go out*, not εγβαινω, ἐκ-στρατεύω *to march out*, not εστρατευω.

N AND Σ BEFORE OTHER CONSONANTS.

48. N before a labial becomes μ;

before a palatal becomes γ (nasal);

before λ, ρ, is assimilated;

before σ is dropped, and the preceding vowel is lengthened (31).

ἔμπες for εν-πας	συγκαίω for συν-καιω	ἐλλείπω for εν-λειπω
ἐμβαίνω	εν-βαινω	συγγενής
ἐμφανής	εν-φανης	συν-γενης
ἐμψυχος	εν-ψυχος	συν-χεω
ἐμμένω	εν-μενω	μέλας
		μελαν-ς
		κτείν-ς
		λύουσι
		λυον-σι

49. So also ντ, νδ, νθ, are dropped before σ (47), and the preceding vowel is lengthened (31).

δούς for δοντ-ς	σπείσω for σπενδ-σω	πέισομαι for πενθ-σομαι
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50. Before σι of the dative plural, the vowel remains unchanged, when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελάν-σι, λιμεν-σι, δαμον-σι. But when ντ is dropped, the vowel is lengthened; πᾶσι, θείσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

Exc. a. Adjectives (not participles) in -εις make -εσι, instead of -εισι, in the dative plural: χαρίεσι for χαριεντ-σι from χαριεις *pleasing*.

51. a. Before μ in the endings of the perfect middle, ν is commonly changed to σ: πέφασμαι for πεφαν-μαι.

47 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποστ-σι for ποδ-σι Att. ποσί *to feet*.

b. Before σ in the endings of the perfect middle, ν retains its place: *πέφαν-σαι*. Similarly we find $\nu\varsigma$ in the nominatives *ἐλμινς* *ωοτη*, *τίρυνς* *τίρην*, for *ἐλμινς-ι*, *τίρυνς-ς* (47).

52. In composition,

$\epsilon\nu$ before ρ , σ , retains ν : *ἐν-ρυσμος*, *ἐν-στάζω*.

$\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$, before σ , retain ν : *πάν-σοφος*;

or change ν to σ : *παλίσ-συντος*.

$\sigma\acute{\upsilon}\nu$, before σ with a vowel, becomes $\sigma\upsilon\sigma-$: *συσ-σίτιον*;

before σ with a cons., or ζ , becomes $\sigma\upsilon-$: *σύ-στημα*, *σύ-ζυγον*.

53. N, brought by syncope before ρ , is strengthened by an inserted δ : this happens in the declension of *ἀνὴρ* *man*: *ἀνδρός* for *αρος* for *ἀνείρος*. Similarly, μ before ρ is strengthened by an inserted β , in *μεσημβρία* *mid-day*, *south*, for *μεσημ(ε)ρια* from *μέσος* and *ἡμέρα*.

54. Sigma (σ) between two consonants is dropped: *γεγράφ-θαι* for *γεγραψθαι*, *ἐκβαίνω* for *εξ-βαίνω* (47 a).

Not so, however, when initial σ is brought by composition between two consonants: *ἐν-στάζω* not *εν-τάζω*.

55. When two sigmas are brought together by inflection, one of them is dropped: *τείχεσι* for *τειχέσ-σι*, *ἐσπασαι* for *εσπασ-σαι*.

56. The combination $\sigma\delta$, in some adverbs of place (204), passes into ζ : *ὑπάγε* out for *ὑπασ-δε*.

For σ omitted, in the nom. sing. 3d decl., see 156; in the 1 Aor. of liquid verbs, see 382; in the verbs *εἰμί* to be and *ἡμῖαι* to sit, see 406.

CONSONANTS AND VOWELS TRANSPOSED (*Metathesis*).

57. The *liquids* (especially ρ , λ) are subject to this change: *δάρσος* (43 a) *courage*, also *δράσος*; thus, too,

aorist *ἔ-δorp-ον*, present *δρῶ-σκω*; present *βάλ-λω*, perfect *βέ-βλη-κα*;

" *ἔ-δάν-ον*, " *δνή-σκω*; " *τέμ-νω*, " *τέ-τμη-κα*.

In the last four examples the vowel is also lengthened.

58 D. In a few Epic words, μ before ρ or λ is strengthened by an inserted β : *μέ-μβλω-κα* have gone (from stem *μολ*, by transposition *μλο*, *μλω*, 57). At the beginning of a word, μ before ρ or λ becomes β : *βλώσσω* to go, from stem *μολ* (cf. *δρῶσσω* from stem *δop*, 57); *βροτός* mortal, from stem *μop*, *μpo* (57), Lat. *mor-ior*, *mor-tuus*.

55 D. In Hm., both sigmas are often retained: *ἔπess-σι* Att. *ἔπessι* to words, *ἐss-σι* Att. *ἐl thou* art.

56 D. The Aeolic has $\sigma\delta$ for ζ in the middle of a word; this is often found in Theocritus: *μελίσσω* Att. *μελίζω* to make melody.

57 D. Metathesis is very frequent in Hm.: *καρτερός* and *κρατερός* powerful, *κάρτιστος* = Att. *κράτιστος* most powerful, *best*, from *κράτος* power; *ἀταπρός* Att. *ἀτραπρός* path, *τραπέλομαι* for *ταρπειομαι* (stem *τερπ*: *τέρπω* to delight): similarly, *ἔδρακον* from *δέρκ-ομαι* to see, *ἔτραδον* from *περδ-ω* to destroy.

CONSONANTS BEFORE I.

58. The close vowel ι, following a consonant, gives rise to various changes. Thus, frequently,

1. Iota, after ν and ρ, passes over to the preceding vowel and unites with it by contraction.

χείρων	for	χερ-ων	τείνω	for	τεν-ω
δότειρα		δοτερ-ια	κρίνω		κρίν-ω
μαίνομαι		μάν-ιομαι	σύρω		σύρ-ω

REM. a. In like manner we have -εις, originally -εσι, in the second person singular of verbs: λύεις for λυ-εσι.

59. 2. Iota, after λ, is assimilated.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. alius,
στέλλω		στελ-ω	ἄλλομαι		ἀλ-ιομαι	Lat. salio.

60. 3. Iota, after κ-mutes (less often after τ, θ), forms with them σσ (later Attic ττ, 41).

ῥισσων	for	ῥκ-ων	ἐλάσσω	for	ελαχ-ων
Θρᾷσσα		Θρακ-ια	Κρήσσα		Κρητ-ια
τάσσω		ταγ-ω	κορύσσω		κορυβ-ω

For πίσσω to cook from stem πεπ, see 429.

61. 4. Iota, after δ (sometimes after γ), forms with it ζ.

ἐλπίζω for ἐλπιδ-ω μείζω for μεγ-ων

For νίζω to wash from stem νιβ, see 429.

62. 5. Tau, before ι, often passes into σ.

δίδωσι, originally δίδωτι	πλούσιος for πλουτιος
λύουσι for λυονσι, orig. λύοντι	στάσις for στατις Lat. statio.

REM. a. The same change occurs, though rarely, before other vowels: σύ, σοί, σέ, originally τύ, τοί, τέ, σήμερον to-day for τήμερον.

Σ WITH VOWELS.

63. Sigma, when not supported by a consonant before or after it, often disappears. Thus, in many cases,

1. Initial sigma, followed by a vowel, goes into the rough breathing: ὕς for σὺς Lat. sus, ἴσθημι for σισσημι Lat. sisto.

64. 2. Sigma between two vowels is dropped:

Thus λύη contracted from λύει for λυεσαι, λύσαιο for λυσαισο, γένους contracted from γένεος for γενεσος Lat. generis.

REM. a. Similarly, ν in some forms of the comparative is dropped between two vowels: μείζω contracted from μείζοα for μείζονα.

62 D. The Doric often retains the original τ: δίδωτι, λύοντι, τύ, τοί, τέ. Even the older Attic retains it in τήμερον and a few other words.

ASPIRATION REJECTED OR TRANSFERRED.

65. To avoid the harshness felt when two successive syllables begin with rough sounds, a change was often made in one of them. Thus,

a. Reduplications change a rough mute to the cognate smooth: *πέ-φν-κα* for *φε-φν-κα*, *τί-θῃ-μι* for *θι-θῃ-μι*, *ἐ-κε-χύ-μην* for *ε-ε-χύ-μην*, Hm. *ἀκ-άχῃ-μαι* for *αχ-αχῃ-μαι*.

b. The imperative ending *θι* becomes *τι* after *θῃ* in the first aorist passive: *λύ-θῃ-τι* for *λυ-θῃ-θι*.

c. The stems *θε*, *θυ*, of *τίθῃμι* to put, *θύω* to offer, become *τε*, *τυ*, before *θῃ* in the first aorist passive: *ἐ-τέ-θῃν*, *ἐ-τύ-θῃν*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω*, to clothe, for *αμφ.*, *ἐκεχειρία* truce for *εχε-χειρία* (from *ἔχω* and *χείρ*), and a few other words.

e. To the same rule we may refer *ἔχω* to have, hold, for *ἐ-χω* (future *ἔξω*) originally *σεχω* (424, 11), and *ἴσχω* for *ισχω* orig. *σι-σ(ε)χ-ω*.

66. Transfer of aspiration is found in a few stems which begin with *τ* and end with *φ* or *χ*. When, for any cause, the rough sound is lost at the end of the stem, it appears in the first letter, changing *τ* to *σ*. This occurs,

a. In the substantive-stem *τριχ* hair (gen. sing. *τριχός*, nom. plur. *τρίχες*, but) nom. sing. *τρίξ*, dat. plur. *τρίξι*.

b. In the adjective *ταχύς* swift, superlative *τάχιστος*, but comparative *τάσσων* (*τάττων*) for *ταχίων* (222).

c. In the verb-stems,

<i>τρέφ</i> , pres.	<i>τρέφω</i> to nourish,	fut. <i>τρέψω</i> ,	subst. <i>τρέμμα</i> nursing;
<i>ταφ</i> , "	<i>τάπτω</i> to bury,	" <i>τάψω</i> ,	" <i>τάφος</i> tomb;
<i>τρέχ</i> , "	<i>τρέχω</i> to run,	" <i>τρέξομαι</i> ,	
<i>τρυφ</i> , "	<i>τρύπτω</i> to weaken,	" <i>τρύψω</i> ,	<i>τρυφή</i> delicacy;
<i>τυφ</i> , "	<i>τύφω</i> to smoke,	perf. <i>τέ-θυμμαι</i> .	

REM. d. We find *τρέφθῃν* in the aorist passive, *τρέφῃσθαι* in the perfect middle infinitive. In these forms, *θ* was used as the first letter of the stem, because the last letter was supposed to be properly a *π*, but changed to *φ* by 44. The same remark applies to the other stems in c.

For the aspiration of a smooth or middle mute in the formation of the second perfect active, see 341, cf. 392.

65 D. Hm. often has a smooth breathing, where the Attic has the rough: **Αἴδης* (from a privative and *ιδεῖν* to see) Att. **Αἰδης* the god *Hades*, *ἡμαξα* Att. *ἡμαξα* wagon, *ἡέλιος* Att. *ἥλιος* sun, *ἥώς* (so Hd.) Att. *ἕως* dawn, *ἱρήξ* (so Hd., cf. 32 D e) Att. *ἰέραξ* hawk. Cf. Hd. *ὄρος* Att. *ὄρος* boundary.—A smooth mute used instead of a rough, is seen in *αἶστος* (Hm. Hd.) Att. *αἰδῖς* again, *ὀκλι* (Hm. Hd.) Att. *ὀκλί* not, *δέκομαι* (Hd.) Att. *δέχομαι* to receive.

66 D. Hd. shows a transfer of aspiration in *κιδῶν* Att. *χιτών* tunic, and *ἐρ-θᾶντα* there, *ἐρ-θῦντες* thence, Att. *ἐρταῦσα*, *ἐρτεῦσαι*.

SPECIAL EUPHONY OF FINAL SOUNDS.

67. **HIATUS.** When a word ending with a vowel and another beginning with a vowel are pronounced in immediate succession, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision* or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

Crasis.

68. **Crasis (mingling)** is a contraction of the final and initial vowels in two successive words. The two words are then written as one, with a *corōnis* (hook) ' over the vowel in which they join. Thus τοῦναντίον for τὸ ἐναντίον, δοιμάτιον (72) for τὸ ἱμάτιον, προὔρου for πρὸ ἔργου, ἀγαθέ for ὦ ἀγαθέ.

Crasis is used chiefly after forms of the article, the relative pronouns δ, ᾧ, the preposition πρὸ, the conjunction καί, and the interjection ὦ. It follows, generally, the rules already given for contraction.

REM. a. If the first word *ends* in a *diphthong*, its last vowel disappears in crasis; if the second word *begins* with a *diphthong*, its last vowel remains (as *i* subscript or *υ*): κᾶν for καὶ ἐν, κᾶν for καὶ ἄν or καὶ εἰν, κᾶτα for καὶ εἶτα, καὶτή for καὶ αὐτή (χῶ, χῶι, poetic for καὶ ὁ, καὶ οἱ), ἐγῶμαι for ἐγὼ οἶμαι.

67 D. **HIATUS IN EPIC POETRY.** In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. when the second word begins with digamma: κατὰ οἶκον = κατὰ τοῖκον *in the house*. Here the hiatus is only *apparent*.

b. when the first word ends in a close vowel (*i, υ*) and seldom or never suffers elision: παῖδ' ἔδωκε *he bestowed on his son*.

c. when the two words are separated by a mark of punctuation: κέδησο, ἐμῇ δ' ἐπιπείθεο μύθεσσι *sit down, and comply with my saying*.

d. when the vowels, which make hiatus, are the two short syllables of the third foot: τῶν οἱ | ἔξ ἐγεί- | νοστο ἐ- | νι μεγά- | ροισι γε- | μέλλῃ. The two words are then separated by the *feminine caesura* of the third foot (910).

e. when a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel: Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί (— — — — — — — — — —). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

68 D. Crasis is rare in Hm.; in Hd., it is not frequent. It is most extensively used in Attic poetry. In cases where a short initial vowel is swallowed up by a final long vowel or diphthong, the two words are sometimes written separately, with an apostrophe in place of the initial vowel: μὴ ᾗ γὰρ for μὴ ἔργῳ, ἦδη ἔέρχεται for ἦδη ἐξέρχεται.

REM. b. The *rough breathing* of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: *άν* for *ἀ* *άν* (*οὐκ, οὐπί*, poetic for *ὁ ἐκ, ὁ ἐπί, οὐνεκα* poetic for *οὗ ἐνεκα*).

REM. c. In crasis of the *article*, its final vowel or diphthong, when followed by initial *a*, disappears in it: *άνήρ* (*ā*) for *ὁ ἀνήρ*(*ā*), *τάνδρι* for *τῷ ἀνδρί*, *ταῦτά, ταῦτά, ταῦτοῦ*, for *τὸ αὐτό, τὰ αὐτά, τοῦ αὐτοῦ*. The particle *τοί* in this respect follows the article: *μεντάν* for *μέντοι* *άν*.

"Ετερος *other* enters into crasis under the form *άτερος* (*ā*): thus *άτερος* (*ā*) for *ὁ ἕτερος, ὁάτερον, ὁάτερον*, for *τὸ ἕτερον, τοῦ ἑτέρου*.

69. SYNIZESIS (37). Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation, as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions *ἐπεὶ* *since, ἤ* *or, ἤ* interrogative, *μή* *not*, and the pronoun *ἐγώ* *I*: thus *ἐπεὶ οὐ*, as two syllables; and so *μή* *ἄλλοι, ἐγὼ οὐ*.

Elision.

70. Elision is the *cutting off* of a final *short* vowel before a following initial vowel. The place of the elided vowel is marked by an *apostrophe*. Thus *ἐπ' αὐτῷ* for *ἐπὶ αὐτῷ*.

The following words are generally subject to elision :

- Words of one syllable in *ε*, as *γά, δέ, τέ*.
- Prepositions and conjunctions of two syllables; except *περί, ἄχρι, μέχρι, ὅτι*.
- Some adverbs in common use, such as *ἔτι, ἅμα, εἴτα, μάλα, τάχα*.

Exempt from elision are

- The vowel *υ*.
- Final *α, ι, ο*, in words of one syllable.
- Final *α* in the nominative of the first declension, and *ι* in the dative of the third.

REM. g. Forms, which can take *ν* movable (79), are not affected by elision in prose, except only *ἐστὶ* *is*.

Remark c is nearly confined to the Attic. Hm. has *ἔριστος, αὐτός* (with coronis in place of the rough breathing) for *δ ἔριστος, δ αὐτός*. Hd. has *ἄνθρωπος, τάληδες* for *τὸ ἀνθρώπος, τὰ ἀληδές, ἀνδραποῖ* for *οἱ ἀνδραποῖ* (yet *τάνδρου* for *τοῦ ἀνδρός*), *αὐτός, αὐτοί, τούτου* (cf. 11 D), for *δ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τούτερον* for *τὸ ἕτερον*.

70 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry, even in Epic poetry, being applied not only to short vowels, but even to the diphthongs *αι* and *οι* in the verb-endings *μαι, σαι, ται, σθαι*, and in the forms *μοί, τοί*.

"Οτι is subject to elision in Hm., never in Attic poetry. The same is true of *ι* in the dative (sing. and plur.) of the third declension. Many forms, which might take *ν* movable, suffer elision in poetry: and so, further, the particle *ῥα* (only used in Epic, cf. 865), the possessive pronoun *οἶ*, and the nom. sing. in *ᾱ* of the first declension.

71. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαυτέω from ἀπό and αἰτέω, οὐδεῖς from οὐδέ and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 65 d) from ἀμφί and ἔχω.

72. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute* :

ἀφ' ἐστίας for ἀπ(ὸ) ἐστίας, κατ' ἡμέραν for κατ(ὰ) ἡμέραν,
ἡδίκηχ' ὑμᾶς for ἡδίκηκ(α) ὑμᾶς, νύχθ' ἄλην for νύκτ(α) ἄλην (44).

So also in *compound* words :

ἀφαιρέω from ἀπό and αἰρέω, καζίημι from κατά and ἴημι,
δεχήμερος from δέκα and ἡμέρα, ἐφθήμερος from ἐπτά and ἡμέρα.

The same effect is seen also in *crasis* : ἄσπερον for τὸ ἕτερον (poet. χῶ for καὶ ὁ, ὁσοῦνεκα for οὗτου ἕνεκα).

REM. a. The same change of mute takes place, notwithstanding an intervening ρ, in φροῦδος (from πρό and ὁδός), φρουρός (from πρό and ὁράω), τέτριππος (from τέτταρα and ἵππος).

Final Consonants.

74. At the end of a Greek word,

- a. the only consonants allowed to stand are ν, ρ, σ ;
- b. the only combinations of consonants are ψ (πς), ξ (κς), and γξ (νξ).

Exc. c. 'Εκ from (80 c) and οὐκ, οὐχ not (80 a) have no accent of their own, and were hardly felt to be separate words.

Exc. d. Final λς, νς, are found only in the nominatives ἄλς salt, sea, ἔλμυς worm and Τίρυνς Τίρυνς (51).

72 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing : ἀπ' οὐ for ἀφ' οὐ, οὐκ οὕτως for οὐχ οὕτως, κατίημι for καζίημι, τοῦτερον for τὸ ἕτερον.

73 D. APOCOPE. Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial *consonant*. In Hm., this is seen in the conjunction ἔρ for ἐρά, the prepositions ἐν, κάρ, πάρ, for ἐν, κατά, παρά (and rarely in ἀν, ὑν for ἀπό, ὑπό). The apocope forms are used both as separate words and in composition. The ν of ἐν is subject to the rules in 48. The τ of κάρ is assimilated to the following consonant ; but before two consonants it is dropped. Thus τίς τ' ἔρ τῶν, παρμένετε for παραμένετε, ἄμ πεδίον for ἀνὰ πεδίον, ἀλλύω for ἀναλύω, κάρ ῥόον for κατά ῥόον, κὰκ κορυφήν for κατὰ κορυφήν, κὰγ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, κὰδ δέ for κατὰ δέ, καδῦσαι for καταδῦσαι, κὰπ φάλαρα (40 b) for κατὰ φάλαρα, κατθανεῖν for καταθανεῖν, κάκτανε for κατέκτανε (ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν).—Compare κἀμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος.—Here belongs also Dor. πότ (only before the article) for ποτὶ = Att. πρὸς : thus πόντ τὰν (or ποττὰν) ματέρα.

74 D. For some apparent exceptions (ἄμ πεδίον, κὰγ γόνυ, etc.), see 73 D.

75. Other consonants at the end of a word are *dropped*:

σῶμα <i>body</i> , for σωματ,	genitive σώματ-ος,
μέλι <i>honey</i> , μελιτ,	" μέλιτ-ος,
γάλα <i>milk</i> , γαλακτ,	" γάλακτ-ος,
ἦσαν <i>were</i> , ἦσαντ,	cf. Lat. <i>erant</i> ,
παῖς <i>O boy</i> , παιδ,	genitive παιδ-ός,
γυναίς <i>O woman</i> , γυναικ,	" γυναικ-ός.

76. A final τ-mute is also changed to σ:

τέρας <i>prodigy</i> , for τερατ,	genitive τέρατ-ος,
πρός το,	προςτ, from προτί (Hm.),
δός <i>give</i> , δός,	from δόσι.

77. A final μ is changed to ν, but after α it is often dropped:

ἐτίθην <i>I placed</i> , originally ἐτισημ,	present τίσημ,
μήλον <i>apple</i> , "	μηλομ, cf. Lat. <i>malum</i> ,
νύκτα <i>night</i> , "	νυκταμ, cf. Lat. <i>noctem</i> ,
ἔλυσα <i>I loosed</i> , "	ελυσαμ.

Movable Consonants.

78. N MOVABLE. Some words ending in a vowel annex ν,

- a. before a word beginning with a vowel, and
- b. at the end of a sentence.

Thus, a. πᾶσιν ἔδωκα, b. ἔδωκα πᾶσιν, *I gave to all*: but, before a consonant, πᾶσι δίδωμι *I give to all*.

REM. c. This ν is also called *ἔφελκυστικόν* (*dragging after*): in the first case (a), it obviates hiatus: in the second (b), it gives a fuller close. The poets, for the latter reason, use it generally at the end of a line or verse. Often, also, they use it before a *consonant*, thus making a final short syllable long by position (86). Even in prose, it would seem, from many inscriptions and old manuscripts, that ν movable was often used before a consonant.

79. N movable is added,

- a. after ε in the third person singular: ἔδωκε(ν) *he gave*.
- b. after σι in all words, viz.

(a) in the third person singular and plural: δίδωσι(ν) *he gives*, δίδασσι(ν) *they give*. So, also, ἐσσι(ν) *is*.

78 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

79 D. In Hm., the pronoun ἐγώ(ν), and the plural datives (238 D) ἡμῖν(ν), σοῖ(ν), have ν movable. So also forms with the suffix φι (206 D): θεοῖ(ν) *to gods*. Likewise most adverbs of place in δειν (208): ἀνευθε(ν) *away from, without*, πρόρθε(ν) *before* (in place or time). Further νόσφε(ν) *apart*, and the enclitic particles κέ(ν) = Att. *καί*, and νύ(ν) *now*.

In Hd., some adverbs in δειν reject ν: so πρόρθε *before*, ὀπίρθε *behind*, ὑπερθε *above*, ὑνερθε *below*.

(β) in the dative plural: *πᾶσι(ν)* to all.

(γ) in adverbs of place: *Ἀθήνησι(ν)* at Athens.

(δ) in *εἴκοσι* twenty, *πέρυσι* last year, *παντάπασι* altogether.

80. a. The adverb *οὐ* not, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 72): *οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως*.

b. *Μή* not follows the analogy of *οὐ*, only in the compound *μηκέτι*, like *οὐκίτι*, no longer.

c. *Ἐξ* (εξ) from and *οὕτως* thus drop *ς* before consonants: *ἐξ ἀκροπόλεως*, but *ἐκ τῆς πόλεως* (cf. 47 a); *οὕτως ἀπέβη*, but *οὕτω δεινός*.

SYLLABLES.

81. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *ὕγεια* has four syllables.

82. In the division of syllables,

a. Consonants at the *beginning* of a word connect themselves with the following vowel; at the *end* of a word, with the preceding vowel: *προ-εῖρεί-αν, στρο-φά-λιγξ* (Hm.).

b. Consonants in the *middle* of a word, between two vowels, are assigned to the following vowel. This is always the case with *one* consonant, even if it be a double consonant: *ἰ-κα-νός, δ-ψο-μαι*. It is the case also with most *combinations* of two or more consonants: *ἔ-σχω, ἰ-σχυμός, ἑ-χθρός, βά-βδος, ἀ-μνός*.

83. But in a combination of two or more consonants, the first connects itself with the *preceding* vowel,

a. when it is a *liquid* or a *nasal*: *ἄρ-μα, ἐλ-πίς, ἐν-δόν, καγ-χάζω*. Only *μν* go together: *κά-μνω*.

b. when the same consonant is *doubled*: *θάσ-σων, ἱπ-πος*: so too *Σαν-φώ, Ἄρ-σίς, Βάκ-χος* (40 b).

84. Further, in the division of syllables,

a. Words connected by *elision* are treated as a single word: *ἀλ-λ' ἀν-δ' ὅ-του*. So in *composition*: *ἑ-πα-νά-γειν* from *ἐπί, ἀνά, ἄγειν*.

b. *Compounds* formed *without elision* are treated as if their elements were separate words: *προσ-εκ-τίνω*, not *προ-σε-κτινω*.

85. a. *Pure Vowels and Syllables*. When two successive vowels of a word belong to different syllables, the second vowel and syllable are said to be *pure* (not mixed with a preceding consonant): *ταμί-ας, βουλεύ-ω*.

80 D. A movable *ς* is found, though used with little reference to euphony, in the following adverbs: *ἀμφί* about, Hm. also *ἀμφίς*; *ἀντικρυς* right opposite, Hm. only *ἀντικρύ*; *ἡσυχία* and *ἡσυχίως* quietly, mostly poet.; *ἕχρι, μέχρι*, until, rarely *ἕχρως, μέχρις*; *εὐθεῖ* (Hd. *ἰθὺ*) straight towards, *εὐθός* (Hd. *ἰθὺς*) straight-way, but in Hm. only *ἰθὺς* straight towards; *μεσσηνί* and *μεσσηνός* between (Hm. *μεσσ.*); *πολλάκις* often, Ion. also *πολλάκι* (Hm. Hd.).

b. *Ultima, Penult, Antepenult.* The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

86. A syllable is long by *nature*, when it has a long vowel or diphthong: *κρί-νοι-μην*.

A syllable is long by *position*, when its vowel is followed by two consonants or by a double consonant: *ῥη-μαξ*.

The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τόπος*, and in *ἄλλο στόμα*, is long by position.

REM. a. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following consonants. Thus the first vowel was sounded *short* in *λίξω*, *κάλλος*, *πίπτε*, *long* in *λήξω*, *μᾶλλον*, *ρίπτε*, though the first *syllable* in all these words was long.

87. When a vowel naturally short is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as *long or short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρας*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ; before λ, μ, ν, they always make a long syllable: thus in *βίβλος*, *τάγμα*, *ἔδνα*, the first syllable is always long.

86 D. A long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὴ ομοῦ* (—υυ—), *καὶ μοι ὕμνοσαν* (—υυ—υ), see 67 D c. This rule is observed in epic poetry, and in the choruses of the dramatic poets.—But the long vowel or diphthong remains long: (1) when the rhythmic accent falls upon it (in *arsis*, 894): *ἐν μεγάλῃ ἄδότης* (—υυ —υυ—); (2) when the next word began with the digamma: *ἐκατόν καὶ εἴκοσι* (υυ— —υυ); (3) when it is followed by a pause in the sense.—A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *οἶος* (υυ), *βέβληται οὐδ'* (—υυ—).

One of the consonants, which make position, may be the (unwritten) digamma: *τοῖόν οἱ πῦρ* = *τοῖόν σοι πῦρ* (— — —).

87 D. In Hm., a short vowel before a mute and liquid, generally makes a syllable long by position: *τέκνον*, *τί κλαίεις* (— — —), *ἕννος πανδαμῶτων* (— — —).—Even before a simple liquid at the beginning of a word, a final short vowel often makes a long syllable: *καλὴν τε μεγάλην τε* (— — — —). So too before a digamma: *ἀπὸ τοῦ* = *ἀπὸ τῆς* (υ — —). So also before δ in the stem *δει* (409 D, 5) and in *δήν long*. In such cases, the liquid or digamma was perhaps doubled in pronouncing: *δει* and *δήν* seem to have begun with *δν*.

88. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two cons. or a double cons., are long.
- d. with α, ι, υ, before two cons. or a double cons., are long.

Rules c and d are liable to the exception in 87. There remain, then, subject to uncertainty, only the syllables with α, ι, υ, before a vowel or single consonant. Even these are long,

- e. when they have the *circumflex* accent: κρῖνε.
- f. when they arise from a *contraction*: ἄκων from ἄέκων.
- g. when ν or ντ is *dropped* after the vowel: λελύκασι for λελυκανσι, δεικνύς for δεικνυντς: but see 50.

REM. h. The quantity of α, ι, υ, so far as it is connected with inflection, will be noticed in the course of the grammar. In other cases, it may be learned by consulting the lexicons, or by observing the usage of Greek poets.

Accent.

89. The accent of a word is indicated by a mark placed over the vowel of the accented syllable. The marks used for this purpose are themselves called accents; they are the *acute* ', the *circumflex* ^, and the *grave* `: λύσω, λύσον, λελυκώς.

In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 14): αὐτοῖς, αὐτοῖς, αὐτῶ.

The accent *follows* the breathing, when both belong to the same vowel: ὁλος, αἶρω; but the circumflex is placed *above* the breathing: ἦγε, οἶτος. When they belong to a capital letter, they are placed *before* it: Ἑλλην, Ὄρος. When a vowel, which has the diaeresis, is accented, the acute and grave are placed *between* the points, the circumflex *above* them: αἰδῖος, βοῖ, πρᾶναι.

90. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek τόνος *tone* (straining or raising of the voice), ὀξύς *sharp*, περισπῶμενος *twisted round* (in reference to the *form* of the circumflex accent), and βαρύς *heavy, flat*. From these words, together with the prepositions παρά *near* and πρό *before*, are derived the names in the following section.

88 D. The quantity of α, ι, υ, varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *arsis*, see 894), when otherwise they would be short: ἴομεν or ἰώμεν *let us go*, Ἄπες, Ἄπες, Βοοτόλαργε (⏑⏑⏑⏑⏑⏑⏑).

91. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the <i>ultima</i>	is called	<i>oxytone</i> : βασιλεύς.
on the <i>penult</i>	"	<i>paroxytone</i> : βασιλείων.
on the <i>antepenult</i>	"	<i>proparoxytone</i> : βασιλεῖοντος.

A word which has the *circumflex*

on the <i>ultima</i>	is called	<i>perispomenon</i> : ἀγαγῖν.
on the <i>penult</i>	"	<i>properispomenon</i> : ἀγαγούσα.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

92. The *acute* over a vowel shows that it was uttered on a higher (*sharper*) key than other vowels. The *circumflex* (made up of the *acute* and *grave* " ") shows that the vowel commenced upon a higher key, but ended on the general pitch. The *grave* (flat) belonged in theory to every vowel that did not rise above the general pitch, i. e. to every vowel that had not the acute or circumflex. It was, therefore, the negation of an accent, and in general was not written; not even over the last vowel of a *barytone*, although that name implies a grave accent on the *ultima*: thus ἄνθρωπος, not ἄνθρωπός. In actual use, it occurs only as a substitute for the acute, when the last vowel of an oxytone, in close connection with following words, sinks from its proper key (101).

ACCENT AS AFFECTED BY QUANTITY.

93. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the *ultima* is long by nature, the acute cannot stand on the antepenult, nor the circumflex on the penult.

c. Final ξ and ψ, after a short vowel, exclude the acute from the antepenult, but not the circumflex from the penult: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

94. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules.

A word with *short ultima*, if accented

- on the *antepenult*, has the *acute* : λυόμεθα, λυέτωσαν.
- on a *short penult*, has the *acute* : λευκός.
- on a *long penult*, has the *circumflex* : λευκυῖαν.
- on the *ultima*, has the *acute* : λευκός.

A word with *long ultima*, if accented

- on the *penult*, has the *acute* : λευκόντων, λευκυῖαις.
- on the *ultima*, has either the *acute* or the *circumflex* : λευκός, λευκυῶν.

g. The foregoing rules include every admissible variety of accent. But an acute on the ultima may become grave (see 101); and a word, in addition to its proper accent, may receive another (see 107).

95. It is important to observe, that

a. Final *αι* and *οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται*, *λύόμενοι* (94 a), *τοσοῦτοι*, *τοσαῦται* (94 c).

b. Not so, however, in the *optative* mode: *παιδεύοι*, *παιδεύσαι* (94 c); and the adverb *οἶκοι* at home.

96. *Exceptions* to 93 b. Some words which have *ω* lengthened from *ο*, in the ultima, with *ε* in the penult, are accented on the antepenult: *ἀνώγειν*, *πόλεως*, *δύσεως*.

Exceptions to 94 c. Some apparent exceptions (such as *ὥστε*, *ἦδε*, etc.) are explained by the rules for enclitics (110).

REM. a. The preceding rules enable us often to determine the quantity of vowels from the accent. Thus the ultima must be short in *πίλε-κιν*, *πράξις* (93 b), and long in *ὀπώρα* (94 c): the penult must be short in *τίτες*, for, if long, it would be written *τίves* (94 c).

97. The accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent. It is the accent of verbs, almost uniformly, in their personal forms (that is, *all* forms except infinitives and participles). It is also the accent of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

98. *Contraction*. If either of the syllables contracted had an accent, the contract syllable receives one. For a contract *penult* or *antepenult*, the accent is determined by the rules in 94. A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise, it takes the *circumflex*.

τιμώμενος from τιμα-όμενος
φιλείσθαι φιλέ-εσθαι
δηλούσθω δηλο-ίσθω

τιμῆ from τιμά-ει
ὀσπῶ ὀστέ-φ
έστως έστα-ώς

If neither of the syllables contracted had an accent, the contract syllable receives none: *τίμα* from *τίμα-ε*.

99. *Crisis*. In crisis, the accent of the first word disappears; that of the last remains unchanged: *τάγαθά* from *τὰ ἀγαθά*.

But the lengthening of an accented penult by crisis may require a change from acute to circumflex (94 c): *τάλλα* from *τὰ ἄλλα*.

97 D. The Aeolic dialect has recessive accent in *all words*: *πόταμος*, *ποτάμων*, *τράχυν*, *λέλειφθαι*, for *ποταμός*, *ποταμοῦ*, *τράχυν*, *λέλειφθαι*. But in the accent of prepositions and conjunctions, it agrees with the other dialects: *περί*, *ἀντί*.

100. *Elision*. In elision, oxytone prepositions and conjunctions lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπὶ αὐτῷ), οὐδ' ἑδνράμην (οὐδέ neither), εἶμ' Ὀδυσσεύς (εἰμι I am), ἔπ' ἦσαν (ἐπτά seven).

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

101. *Change of Acute to Grave*. The acute, standing on an oxytone followed by other words in close connection with it, changes to the grave: ἀπό from, but ἀπὸ τούτου from this, βασιλεὺς king, but βασιλεὺς ἐγένετο he became king.

REM. The proper accent of an oxytone appears only when it stands before a pause in the discourse, or is used as an unconnected word.

102. *Anastrophe*. Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophē* (*retraction of the accent*). It occurs,

a. when such a preposition takes the place of a verb (ἔστι being omitted): πάρα for πάρεσσι it is permitted (as prep. παρά); ἐνὶ for ἔνεσσι it is possible (as prep. ἐνὶ poetic for ἐν).

b. when περὶ follows the genitive which it belongs to: τούτων πέρι instead of περὶ τούτων.

103. *PROCLITICS*. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (*leaning forward*); also *atōna* (*unaccented words*). They are

a. The forms δ, ἡ, οἱ, αἱ, of the article.

b. The prepositions ἐν in, εἰς (or εἰς) into, ἐξ (ἐκ) from.

c. The conjunctions εἰ if, ὥς as, that (also as prepos. to).

d. The adverb οὐ (οὐκ, οὐχ, 80) not.

REM. e. Οὐχί, a more emphatic οὐ, is always accented.

104. *Proclitics take an accent*,

a. when there is no following word to which they can attach themselves: thus at the end of a sentence, as φῆς ἡ οὐ sayest thou so, or not? —or when placed after the words which they belong to, as κακῶν ἐξ (Hm.) out of evils, θεὸς ὧς (Hm.) as a god.

b. when the following word is an enclitic (107 c).

100 D. The preposition with elided vowel loses its accent, even when it follows the word which it belongs to: τῇσι παρ' εἰσδέρτες for τῇσι πάρα (102) with them.

102 D. a. In poetry, we have πάρα for πάρεσσι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρεμι) I am present. Hm. has also ἐνὶ for ἔνεσσι.

b. In poetry, all oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διὰ) suffer anastrophe, when placed after their cases; and (in Hm.) when placed after verbs, to which they belong in composition: ἀλέσας ἀπο for ἀπολέσας. —ἀνά suffers anastrophe in the form ἀνα up! arise! (= ἀνδρῶνδε).

105. **ENCLITICS.** Some words of one or two syllables attach themselves so closely to a preceding word, as to give up their separate accent. They are called *enclitics* (leaning on another word). They are

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὗ, οἱ, ἑ, and σφίσι*.

b. The indefinite pronoun *τις, τι*, in all its forms (including *τοῦ, τῷ, for τινός, τινί*); and the indefinite adverbs *ποῦ* (or *ποῖ*), *πῇ, ποί, ποῖεν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τί, ποῦ* (*πόῖ*), *πῇ, ποί, ποῖεν, πότε, πῶς*.

c. The present indicative of *εἰμί* to be and *φημί* to say, except the second person singular, *εἶ, φῆς*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *δε* (not the conjunction *δέ* but, and).

106. The usual effect of an enclitic on the word preceding it was this, that, in uttering its ultima, the voice was raised above the general pitch. Hence we find on that syllable either the acute accent or the circumflex; —the latter, only when the word was usually perispomenon. But a paroxytone was not required to sustain the acute or higher pitch through two successive syllables: its ultima, therefore, was not affected by a following enclitic: in this case, indeed, the enclitic, if of two syllables, retained its separate accent. Hence we have the following rules:

107. 1. The *word before an enclitic*

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνδρῶπιός τις, παιδές τις*.

c. if proclitic, takes an acute: *εἶ τις, οὗ φησι*.

108. 2. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγοι τινές*.

REM. a. A properispomenon ending in *ξ* or *ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἐστί*.

109. 3. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἶ τις μοί φησι ποτε*.

110. In some cases, a word is combined so often with a following enclitic, that the two are regarded as *one* word: *ὥστε* for *ὥς τε, εἶτε, μήτε, οἷόστε, ὅστις, ἥτοι, καίτοι*. The enclitic *δε* is always treated thus: *ὅδε, τοῖςδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥστερ*. Most of these are apparent exceptions to 94 c.

REM. a. *Εἴτε, ναίχι* from *εἰ, ναί*, are accented as if *τε* and *χι* were enclitic particles.

105 D. The personal pronouns *μέν, νῦν, σφί, and σφέ* are enclitic. So too the Ionic *ἐς* and Epic *ἐσσί thou art*. To enclitic particles belong the poetic *πό* or *πόρ*, and Epic *κέ* or *κέν*, *δήν*, and *βδ* (for *ἔρα*).

111. The enclitics in some cases *retain* their accent (are *orthotone*):

a. when there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is not often the case.

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 232; for *ἔστι* as orthotone, 406, 1 b.

c. after *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδῆ* for *ταῦτά ἐστι*.

d. enclitics of two syllables after a paroxytone; see 108.

112. The following particles are *distinguished* by the accent: *ἀνὰ* preposition *over*, from poetic *ἀνα* *up!* (102 D b); *ἀρα* *therefore*, from *ἀρα* interrogative; *ἤ* *or, than*, from *ἦ* *truly*, and *ἦ* interrogative; *νῦν* *now*, at present, from poetic *νῦν*, enclitic, *now* (inferential conjunction); *οὐκ οὖν* *not therefore*, from *οὐκοῦν* *therefore*; *περὶ* *round, about*, from poetic *πέρι* *exceedingly*; *ὥς* *relative as, that*, from *ὧς* *demonstrative thus*.

PUNCTUATION.

113. The *comma*, *period*, and *mark of exclamation*, are the same as in English; but the last is rarely used. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἑσπέρα ἦν · τότε ἦλθεν ἄγγελος* *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας;* *what saidst thou?*

REM. a. The *Diastöle* or *Hypodiastöle*, though it has the form of a comma, is not a mark of punctuation. It is placed between the parts of certain compound pronouns, merely to distinguish them from particles of the same sound: thus *ὁ,τι* and *ὅ,τε* *which*; but *ὅτι* *that, because, ὅτε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ὁ τι* and *ὅ τε*.

PART SECOND.

INFLECTION.

NOUNS.

114. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem* followed by different *endings*.

The inflection of nouns and pronouns is called *declension*. Their endings are called *declension-endings*, or more commonly *case-endings*, since they mark the different cases.

115. The Greek distinguishes in its declension,

a. three **GENDERS**: *masculine*, *feminine*, and *neuter*.

b. three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

c. five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

116. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα* *land* is at once the stem and the *nominative singular*. But oftener they are different: thus *ἄνθρωπος* *man* is the *nominative singular* of the stem *ἄνθρωπο*.

In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

117. **GENDER**. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* *the wind*), of *rivers* (*ὁ ποταμός* *the river*), and of *months* (*ὁ μήν* *the month*).

b. *Feminine* are names of *trees* (*ἡ δρῦς* *the oak*), *lands* (*ἡ γῆ* *the land*), *islands* (*ἡ νῆσος* *the island*), and most *cities* (*ἡ πόλις* *the city*).

Also, most *abstract words* are *feminine*; that is, words which express *quality*, *state*, or *action* (*bodily* or *mental*): thus *ταχυτής* *swiftness*, *δικαιοσύνη* *justice*, *ἐλπίς* *hope*, *νίκη* *victory*.

c. Neuter are many names of *fruits* (τὸ σῦκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρων *the old man*, τὸ γύναιον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

Any word may be neuter, when the object to be thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REM. The gender may often be known by the final letter of the stem: see 152.

118. *Common Gender*. Some nouns are either masculine or feminine, according as they designate males or females: ὁ, ἡ θεός *the divinity, god or goddess*, ὁ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

Epicoene. In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicoene*.

119. *ARTICLE*. Forms of the article ὁ, ἡ, τό, *the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing. Masc. Fem. Neut.	Dual. Masc. Fem. Neut.	Plur. Masc. Fem. Neut.
Nom. ὁ ἡ τό	N. A. τῷ τᾷ τῷ	Nom. οἱ αἱ τά
Gen. τοῦ τῆς τοῦ	G. D. τοῖν ταῖν τοῖν	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ		Dat. τοῖς ταῖς τοῖς
Acc. τόν τήν τό		Acc. τοὺς τὰς τὰ

REM. a. In the dual feminine, τοῖν is often used for ταῖν, and τῷ almost always for τᾷ (cf. 521).

REM. b. The interjection ὦ is commonly used with the *vocative*: ὦ γύναι *O woman* (cf. 543 a).

120. *ACCENT*. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow: ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. pl. ἄνθρωποι; but gen. sing. ἀνθρώπου (93 b), dat. pl. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (91), gen. pl. ὀνομάτων (93 b).

121. An *accented ultima*, in general, takes the *acute*: but

In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*: ποταμός *river*, gen. sing. ποταμοῦ, τιμὴ *honor*, dat. sing. τιμῇ, πούς *foot*, gen. pl. ποδῶν, μῆν *month*, gen. and dat. dual μηνῶν.

REM. a. The nominative and accusative have a circumflex on the ultima, only in contracted forms, as ὀστοῦν *bone* for ὀστέον, pl. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, acc. μῦν.

119 D. For dialectic forms of the article, see 239 D.

122. **DECLENSIONS.** Nouns are declined in two principal ways, which, however, were originally one. These are

1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.

2. The *Vowel-Declension*, for stems ending in an *open vowel*.

The vowel-declension divides itself into two forms, according as the stem ends in *o* (*ω*) or *a*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Decl.* (*a*), and

The *O-Declension*, commonly called *Second Decl.* (*o*).

II. The *Consonant-Decl.*, commonly called *Third Decl.* (*c*).

REM. d. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

FIRST DECLENSION (*A-Declension*).

123. To this declension belong all stems (both *masculine* and *feminine*) that end in *a*. The gender may be known from the nominative singular, where the masc. takes a case-ending *s*, which is wanting in the fem. Thus the nom. sing. of *feminines* ends in *a* or *η*; of *masculines*, in *as* or *ης*.

124.

I. FEMININES.

Example. Stem.		ἡ χώρα <i>land</i> χωρα	ἡ γλῶσσα <i>tongue</i> γλωσσα	ἡ τιμή <i>honor</i> τιμα
Sing. Nom.	ἡ	χώρα	γλῶσσα	τιμή
Gen.	τῆς	χώρας	γλώσσης	τιμῆς
Dat.	τῇ	χώρᾳ	γλώσσῃ	τιμῇ
Acc.	τὴν	χώραν	γλῶσσαν	τιμὴν
Voc.	ὦ	χώρα	γλῶσσα	τιμή
Du. N. A. V.	τὰ	χώρα	γλῶσσα	τιμά
G. D.	ταῖν	χωραῖν	γλώσσαιν	τιμαῖν
Plur. Nom.	αἱ	χώραι	γλώσσαι	τιμαί
Gen.	τῶν	χωρῶν	γλωσσῶν	τιμῶν
Dat.	ταῖς	χωραῖς	γλώσσαις	τιμαῖς
Acc.	τάς	χώρας	γλώσσας	τιμάς
Voc.	ὦ	χώραι	γλώσσαι	τιμαί

Other examples: βία *force*, σκιά *shadow*, ἡμέρα *day*,—δόξα *opinion*, ἄκανθα *thorn*,—πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*.

125. A OR H IN THE SINGULAR. In the singular, the final *a* of the stem is often *changed* to *η*. In reference to this, we have the following rules (125-7).

In the *Nominative Singular*,

- a. after ε, ι, ρ, the α is retained (29 a); so also
- b. after σ (ξ, ψ, σσ or ττ), ζ, λλ, αυ; but
- c. after other letters, α is changed to η.

Thus, a. γενεά *generation*, φιλία *friendship*, θύρα *door*; —b. Μούσα *Muse*, ἄμαξα *wagon*, διψα *thirst*, θάλασσα, later Attic θάλαττα (41), θαλάσσα *root*, ἀμύλλα *contest*, λείαυα *lioness*; —c. βοή *cry*, ὕλη *wood*, ἡδονή *pleasure*, ἀρετή *virtue*.

Exc. d. The principal exceptions are, —to a. κόρη *maiden*, δέρη *neck*; —to b. ἔρη *desert*, κόρη (later Attic κόρη, 43 a) *temple*; —to c. στοά *pillar-hall*, χρῶα *color*, τόλμα *courage*, διαίτα *mode of living*.

126. The *Genitive and Dative Singular* have α, when the nominative has α *pure* (85 a) or ρα (125 a); otherwise, they have η: nom. γενεά, gen. γενεᾶς, dat. γενεᾷ; so στοά, στοᾶς, στοᾷ; θύρα, θύρας, θύρᾳ; but nom. Μούσα, gen. Μούσης, dat. Μούσῃ; διαίτα, διαίτης, διαίτῃ.

Exc. a. A few proper names with long α are exceptions: Λήδα, gen. Λήδας, dat. Λήδᾳ.

127. The *Accusative and Vocative Singular* have the same vowel as the nominative: thus acc. χώραν, γλῶσσαν, τιμὴν, from nom. χώρα, γλῶσσα, τιμή.

128. The *Genitive Plural* has the ending ων, which with α of the stem makes αων, contracted ων. Hence it comes, that in all words of this declension the *Genitive Plural* is *perispomenon*. Thus χώρα, gen. pl. (χωράων, 93 b) χωρῶν (98). For exceptions, see 137 and 207 b.

129. The *Dative Plural* had at first the ending σι, before which an ι was added to the α of the stem, making αισι. This was shortened to αι; yet αισι is often found in Attic poetry, rarely in Attic prose. Cf. 143.

125-7 D. 1. In the Doric, ᾱ remains unchanged: τιμᾶ, τιμᾶς, τιμᾷ, τιμᾶν.

2. In the Ionic, ᾱ is changed to η in all cases of the sing.: γενεῆ, φιλίῃν, βασιλείης, μοιρῇ. —Short α generally remains unchanged: βασιλείᾳ, μοιρᾶν. But abstract words in εἶα, οἶα change it to η: ἀληθείᾳ Att. ἀλήθειᾳ *truth*, εὐπολίᾳ *favorable voyage*; the same change occurs also in κλισίᾳ *smoke of burnt fat*, and in ἑκίλλῃ. —Hm. retains ᾱ in θεᾷ *goddess* and a few proper names.

3. From νύμφη *maiden, bride*, Hm. has Voc. Sing. νύμφᾳ.

128 D. In the *Genitive Plural*, Hm. has

a. -ων, the original form: κλισίων *of tents*.
b. -έων, the Ionic form (26 D): πυλών *of gates*. This -έων in Hm. is usually sounded as one syllable, by synizesis (37).

c. -ῶν, the Attic form, mostly after vowels: παρειῶν *of cheeks*.

The Doric form -ᾶν, a contraction of -ᾶων (32 D h), is used also in the dramatic choruses: θεᾶν *of goddesses*.

129 D. In the *Dat. Pl.*, Hm. has —(a) the Ion. form -ῃσι(ν): κλισίῃσι; —(b) also often -ῃς: πέτρῃς *to rocks*; —(c) rarely the Att. -αῖς: θεαῖς.

130. QUANTITY. In the Nominative Singular,—a. *a*, after a vowel or *ρ*, is generally long ;—b. after other consonants, it is short : σοφία *wisdom*, πέτρα *rock*, μέλισσα *bee*.

Exc. c. The only exceptions to b are a few proper names, as Λήδα. To a, the principal exceptions are,—1. Female designations in τρια and εἰς : βασίλεια *queen* (but βασιλεία *kingdom*).—2. Most compounds in εἰα and οἰα : ἀλήθεια *truth*, εὖ-νοια *good-will*.—3. Most words in ρα after *υ* or a diphthong : ἄγκυρα *anchor*, μοῖρα *fate*.

REM. d. The quantity of *a* pure and *ρα* may always be known by the accent, it being true for these, that

In oxytones and paroxytones, *a* is long ; while in proparoxytones and properispomena, it is of course short (93 b).

131. In the Accusative and Vocative Singular, *a* has the same quantity as in the Nominative ; in the other cases (gen. sing., acc. pl., nom., acc., voc., dual), it is always long.

132. Contract Substantives and Adjectives. These follow the rule in 36 a : thus μῆνᾱ, μῆνᾱς, μῆνᾱ, μῆνᾱν (for μῆνᾱ-α, etc.) *mina*, γῆ, γῆς, γῆ, γῆν (for γῆ-α or γᾱ-α) *land*. See Ἑρμῆς (133), βορρᾶς (136 d), and cf. 208.

133.

II. MASCULINES.

Example. Stem.	ὁ νεανίας <i>young man</i> νεανία	ὁ πολίτης <i>citizen</i> πολίτα	ὁ Ἑρμῆς <i>Hermes</i> Ἑρμᾱ (for Ἑρμεα)
Sing. Nom.	ὁ	νεανιά-ς	Ἑρμῆ-ς
Gen.	τοῦ	νεανίου	Ἑρμού
Dat.	τῷ	νεανίᾳ	Ἑρμῇ
Acc.	τόν	νεανιά-ν	Ἑρμῆ-ν
Voc.	ὦ	νεανιᾶ	Ἑρμῆ
Du. N. A. V.	τῷ	νεανιᾶ	Ἑρμᾶ <i>images</i>
G. D.	τοῖν	νεανιαιν	Ἑρμαῖν [of H.]
Plur. Nom.	οἱ	νεανίαι	Ἑρμαῖ
Gen.	τῶν	νεανιῶν	Ἑρμῶν
Dat.	τοῖς	νεανίαις	Ἑρμαῖς
Acc.	τούς	νεανιάς	Ἑρμάς
Voc.	ὦ	νεανίαι	Ἑρμαῖ

So ταμίας *steward*, Νεκίας, —κριτής *judge*, στρατιώτης *soldier*, παιδο-γυμναστής *gymnastic-master*, —ἀδολέσχης *prater*, Ἀλκιβιάδης.

134. In the Singular of masculines, *a* is retained after a vowel or *ρ* ; and is always long (but see 135). After other letters, it is changed to *η*.

132 D. The Ion. generally has the uncontracted forms. Hd. uses γῆ (Hm. γαῖα or αἶα) ; but has μῆνᾱ for μῆνᾱ.

134 D. The Ion. has *η* for *ᾱ* through the Sing. (125 D, 2). The Dor. has *ᾱ* for *η* ; and, in the Gen. Sing., has *-ᾱ* (contr. from *-αο*, 32 D h) for *-ου* : Ἀτρεΐδᾱ.

135. The *Vocative Singular* takes a short, when the nominative ends in *της*: thus πολῖτᾶ (nom. πολίτης citizen).

So, too, in names of *nations* and *compound* words, which make the nom. in *ης*: Πέρσᾶ (nom. Πέρσης Persian), γεω-μέτρᾶ (nom. γεω-μέτρης land-measurer). Other words in *ης* have *η* in the voc.: Κρονίδῃ (nom. Κρονίδης son of Cronus).

REM. a. Δέσποτα, voc. of δεσπότης master, has irregular accent (120).

136. The declension of masculines differs in only two points from that of feminines:

a. The Nom. Sing. takes the case-ending *s*.

b. The Gen. Sing. ends in *ov*.

REM. c. In the Gen. Sing. of masculines, the proper ending is *o*, which with *a* of the stem gives *ao* (as in Homer); from this, by weakening *a* to *e* (25), and then contracting (32 d), comes *ov* the common form: πολίτα-ο (πολίτεο) πολίτου.

REM. d. In the Gen. Sing. of βορρᾶς (contracted from βορέας north wind), the original *ao* has the Doric contraction to *ā*: βορρά. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας Sulla, ὄρνιθοθήρας bird-catcher, G. S. Σύλλα, ὄρνιθοθήρα.

137. Two masculines have an *irregular accent* in the Gen. Pl. (128): χρήστης usurer, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός good), and ἐτησιαί annual winds, G. P. ἐτησίων. So also the fem. ἀφύη anchovy, G. P. ἀφύων (but ἀφυνῶν G. P. of the adj. ἀφύης dull).

SECOND DECLENSION (*O-Declension*).

138. To this declension belong stems that end in *o*. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have *ος* in the Nom. Sing., the neuters *ov*. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The Nom. and Voc. Sing. take *ν*, the accusative-ending.

b. The Nom., Acc., and Voc. Plur. end in *ᾱ*.

138 D. a. In some masculine words, Hm. has a Nom. Sing. in *τᾶ* for *της*: ἱππότην for ἱππότης horseman, ἀλχημῆν for ἀλχημῆς spearman, etc.: also, with accent thrown back, μῆτιν for μῆτις counsellor, ἀκάρην for ἀκάρης favorer. So too εὐρύπᾱ far-sounding. Cf. Lat. poeta, scriba.

b. In the Gen. Sing., Hm. has

1. -ᾱο, the original form: Ἀρτεῖδᾱο.

2. -εω, the Ionic form (26 D): Ἀρτεῖδεω. This -εω in Hm. is always sounded as one syllable (37). The accent remains as in the original form (96).

3. -ω, a contraction of *ᾱο*, used after vowels: Ἐρμείω (nom. Ἐρμείας Att. Ἑρμῆς), Βορέω (nom. Βορέας, 136 d).

Example. Stem.	ὁ ἀνδρῶνος <i>man</i> ανδρῶνο		ἡ ὁδός <i>way</i> ὁδο		τὸ δῶρον <i>gift</i> δωρο	
Sing. Nom.	ὁ	ἀνδρῶνος	ἡ	ὁδός	τὸ	δῶρον
Gen.	τοῦ	ἀνδρώπου	τῆς	ὁδοῦ	τοῦ	δώρου
Dat.	τῷ	ανδρώπῳ	τῇ	ὁδῷ	τῷ	δώρῳ
Acc.	τὸν	ἀνδρῶνα	τὴν	ὁδόν	τὸ	δῶρον
Voc.	ὦ	ἀνδρῶπε	ὦ	ὁδέ	ὦ	δώρον
Du. N. A. V.	τῶ	ἀνδρώπω	τὰ	ὁδῶ	τῶ	δώρῳ
G. D.	τοῖν	ἀνδρώποιν	ταῖν	ὁδοῖν	τοῖν	δώροιν
Plur. Nom.	οἱ	ἀνδρῶποι	αἱ	ὁδοί	τὰ	δῶρα
Gen.	τῶν	ἀνδρώπων	τῶν	ὁδῶν	τῶν	δώρων
Dat.	τοῖς	ἀνδρώποις	ταῖς	ὁδοῖς	τοῖς	δώροις
Acc.	τούς	ἀνδρώπους	τάς	ὁδοὺς	τὰ	δῶρα
Voc.	ὦ	ἀνδρῶποι	ὦ	ὁδοί	ὦ	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (141),—νήσος (fem.) *island*,—σῦκος *fig*, μέτρον *measure*, ἱμάτιον *outer garment*.

139. The *feminines* may be known, in part, by the general rules (117): ἡ φηγὸς *kind of oak*, ἡ ἀμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining *feminines*, the most important are

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γύψος *chalk*, πλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψήφος *pebble*, βάσαρος *touch-stone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*, κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφρος *trench*.

c. Several words for *way*: ὁδός, κίλευτος; ἀτραπός *foot-path*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμῇ *line*) *diameter*, σύγκλητος (sc. βουλῇ *council*) *legislative assembly*.

e. Further, βιβλος *book*, ῥάβδος *staff*, διάλεκτος *dialect*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

140. In the *Genitive Singular*, the proper ending is *ο*, which, by contraction with *ο* of the stem, gives *ου*: ανδρῶνο-ο, ανδρώπου.

141. In the *Vocative Singular* of masculines and feminines, *ο* of the stem becomes *ε* (25). But the *Nominative* is often used in place of the *Vocative*; in *θεός* *god*, it is always so: ὦ θεός (Lat. *deus*).

REM. a. The *vocative singular* of ἀδελφός *brother* is ἀδελφε, with irregular accent (120).

140 D. In the Gen. Sing., Hm. has two forms, -ον and -οιο; in the latter, *ο* of the stem is combined with an earlier ending *ιο*: ανδρώποιο.—The Doric (but not Pindar) has sometimes *ω* for *ου* (24 D d).

Other peculiarities of dialect are the following:

• a. In the Gen. Dat. Du., Hm. has *ουν* for *ων*: ὤμων from ὤμος *shoulder*.

142. In the *Genitive Plural*, *o* of the stem is always lost in the ending *ων*: but this ending does not therefore (as in the A-Declension, 128) require the accent: *ανθρωπο-ων, ανθρωπων*.

143. The *Dative Plural* (formed as in the A-Declension, 129) ended at first in *οις*; and this ending is found, not only in the other dialects, but often in Attic poetry, rarely in Attic prose.

144. *Contract Substantives and Adjectives*. Words which have stems in *eo*, *oo*, suffer contraction. This takes place according to the rules in 32 and 36 a.

Example. Stem.		ὁ νοῦς <i>mind</i> νοο		τὸ δοτοῦν <i>hope</i> οστεο	
Sing.	Nom.	(νόο-ς)	νοῦ-ς	(δοτέο-ν)	δοτοῦ-ν
	Gen.	(νόου)	νοῦ	(δοτίου)	δοτοῦ
	Dat.	(νόφ)	νόφ	(δοτίφ)	δοτῶ
	Acc.	(νόο-ν)	νοῦ-ν	(δοτέο-ν)	δοτοῦ-ν
	Voc.	(νόε)	νοῦ	(δοτέο-ν)	δοτοῦ-ν
Du.	N. A. V.	(νόω)	νώ	(δοτέω)	δοτώ
	G. D.	(νόοιν)	νοῖν	(δοτέοιν)	δοτοῖν
Plur.	Nom.	(νόοι)	νοῖ	(δοτέα)	δοτᾶ
	Gen.	(νόων)	νών	(δοτέων)	δοτῶν
	Dat.	(νόοις)	νοῖς	(δοτέοις)	δοτοῖς
	Acc.	(νόους)	νοῦς	(δοτέα)	δοτᾶ
	Voc.	(νόοι)	νοῖ	(δοτέα)	δοτᾶ

So *πλοῦς* (from *πλόος*) *sailing*, *περίπλοος* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 145 c) *basket* (of cane).

145. The *accent* of the contract forms is, in some points, inconsistent with the rules in 98:

a. The Nominative Dual, when accented on the ultima, is oxytone: *δοτῶ* (from *δοτέω*) instead of *δοτῶ*.

b. Compounds keep the accent on the same syllable as in the contract Nominative Singular: *περίπλοος* (from *περίπλοος*), dat. sing. *περίπλω* (from *περίπλωφ*) instead of *περίπλωφ*.

c. Contracts are made in *οῦς* from barytone adjectives of material in *eos*, and oxytone names of kindred in *εός*: *ἀργυροῦς* (not *ἀργύρους*, from *ἀργύρεος*) *of silver*, *ἀδελφιδοῦς* (not *-ιδούς*, from *-ιδεός*) *brother's son*.

Attic Second Declension.

146. The O-Declension includes a few stems ending in *ω*. This *ω* appears in all the cases; but takes *ι* subscript where the

b. In the Dat. Pl., Hm. usually has *οις*, Hd. always so.

c. In the Acc. Pl., the Doric (not Pindar) has *ας* or *ος* for *ους*: *λύκας* or *λύκος* for *λύκους* *wolves*.

144 D. The Ionic generally has the *uncontracted* forms.

common ending has *ι*. This form of the O-Decl., though not confined to Attic writers, is known as the Attic Second Declension.

	ὁ νεώ-ς <i>temple</i>			τὸ ἀνώγειω-ν <i>hall</i>		
	Sing.	Du.	Plur.	Sing.	Du.	Plur.
Nom. Voc.	νεώ-ς		νεῶν	ἀνώγειω-ν		ἀνώγειω
Gen.	νεώ		νεῶν	ἀνώγειω		ἀνώγειων
Dat.	νεῶ		νεῶς	ἀνώγειω		ἀνώγειω
Acc.	νεῶν		νεῶς	ἀνώγειω-ν		ἀνώγειω
N. A. V.	νεῶ			ἀνώγειω		
G. D.	νεῶν			ἀνώγειων		

So *λεώς* *people*, *κάλως* *cable*.

147. Some of these words are produced by *contraction*: ἀγήρως, ἀγήρων *free from old age* (from ἀγήραος, -ων). Some appear under a *double* form with *αι* and *ει* (26): νεώς and νᾱός, λεώς and λαός.

148. Some words have *ω* or *ων* in the Accusative Singular: λαγώς *hare*, acc. sing. λαγώ or λαγών. So the proper names Ἄζως, Κῶς, Μίνως. Ἔως *dawn* has only *ει*.

149. The *accent* of these words is peculiar in two respects:

a. The long *ω* in the ultima does not exclude the accent from the antepenult (96): ἀνώγειων, Μενέλεως (= Μενέλαος) *Menelaus*.

b. The Gen. and Dat., when accented on the ultima, are oxytone (cf. 121); yet most editions give the circumflex, except in the gen. sing.

150. COMPARISON OF FIRST AND SECOND DECLENSIONS. The A- and O-Declensions, the two branches of the Vowel-Declension (122), have the following points in common:

- Sing. Nom. Masculines take the ending *ς*.
- Gen. Masculines take the ending *ος*.
- Dat. All genders have a long vowel with *ι* subscript.
- Acc. All genders take the ending *ν*.
- Du. N. A. V. All genders end in the stem-vowel (lengthened, if short).
- G. D. All genders add *ιν* to the stem-vowel.
- Plur. Gen. All genders end in *ων*.
- Dat. All genders take *σι* or *ς*, with preceding *ι*.
- Nom. Masculines and feminines add *ι* to the stem-vowel.
- Acc. Masculines and feminines take *ς* (originally *νς*), and lengthen a preceding short vowel on account of the omitted *ν* (48).

On the other hand, the two declensions differ from each other in the formation of the nominative and genitive singular of feminines, and in the accent of the genitive plural.

146 D. In the other dialects, this variety of declension is little used, except in proper names. For νεώς, λεός, κάλως, λαγώς, Hm. has νηός, λαός, κάλος, λαγῶς; Hd. νηός, λαός (or ληός), κάλος, λαγός. For Ἄδως, Κῶς, γάλως, Hm. has Ἀδῶς, Κῶς, γαλῶς. For ἔως, both Hm. and Hd. have ἡός (182).

The orig. ending *-ο* of the Gen. is seen in Περσέ-ο Hm., Nom. Περσέ-ς.

THIRD DECLENSION (*Consonant-Decleension*).

151. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ); together with a few in ο.

REM. a. In this declension, the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to have also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping or the ending.

152. GENDER. The gender may be known in many cases by the last letters of the stem.

The following rules relate only to *substantive* stems; and, where a stem is contracted, they apply to the primitive or *uncontracted* form.

Neuter are stems ending in

- a. ατ: as κίρας (κερατ) *horn*, ὕδαρ (ὕδατ) *water*.
- b. αρ: as νέκταρ *nectar*.
- c. ας, ες: as γένος (γενες) *race*, γῆρας *old age*.
- d. ι, υ, if s is not added in the nom.: ἄστυ *city*.

Feminine are those ending in

- e. ητ: as ταχυτής (ταχυτητ) *swiftness*.
- f. δ, ς: as ἀσπίς (ασπιδ) *shield*, poet. κόρυς (κορυς) *helmet*.
- g. γον, δον: as σταγών (σταγον) *drop*, χελιδών (χελιδον) *swallow*.
- h. ο: as πεισά (πεισο) *persuasion*.
- i. ι, υ: as πόλις *city*, ὄφρυς *brow*, ναῦς *ship*.

Except those under d and j.

Masculine are those ending in

- j. ευ: as γραφεύς *writer*.
- k. ντ: as οδούς (οδοντ) *tooth*, τένων (τενοντ) *tendon*.
- l. ητ, ωτ: as τάπης (ταπητ) *carpet*, ἔρως (ερωτ) *love*.

Except those in ητ.

- m. ν: as κτεῖς (κτεν) *comb*, λειμών *meadow*. Exc. those in γον, δον.

- n. ρ: as κρατήρ *mixing-bowl*. Except those in αρ.

o. Stems ending in a *labial* or *palatal* (π, β, φ, κ, γ, χ) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

REM. p. Several words which properly are masculine, especially words denoting *persons* or *animals*, are also sometimes used as feminine: as ὁ also ἡ μάρτυς (μαρτυρ) *witness*, ὁ also ἡ ἀλεκτρυνών (αλεκτρυνον) *cock* or *hen*, ὁ also ἡ αἰθήρ (αιθερ) *aether*.

153. *Exceptions*. The following are the principal exceptions to the rules above given: we omit those in which the gender is obvious from the meaning, as in ὁ, ἡ παῖς (παιδ) *boy, girl*, ἡ θυγάτηρ (θυγατερ) *daughter*.

Exceptions to b, ὁ ψάρ *starling*;—to f, ὁ ποῦς (ποδ) *foot*, ὁ, ἡ ὄρνις (ορνις) *bird*;—to i. masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, ὄσπρς *cluster of grapes*, πόρηνς *foot-stool*, ἰχθύς *fish*, μῦς *mouse*, νέκνς

οσρεσ, στάχυ-*s* ear of corn, πέλκυ-*s* axe, πῆχυ-*s* fore-arm: also *ὁ*, *ἡ* σῦ-*s* or *ῥ*-*s* hog;—to *ι*, *ἡ* ἐσθῆς (εσθῆτ) dress, τὸ φῶς (φωτ) light.

—to *ι*, fem. φρήν (φρεν) midriff, mind, ἀκτίς (ακτιν) ray, γλαχίς (γλαχιν) point of arrow, ἰς (ιν) strength, ῥίς (ριν) nose, ὠδὶς (ωδιν) pang; ἀλκυὼν (αλκυον) halcyon, εἰκὼν (εικον) image, ἡϊών (ῥιον) shore, χθών (χθον) earth, χιὼν (χιον) snow, βλήχων πεπνυρογὰλ, μήκων porphy.

—to *ι*, fem. γαστήρ (γαστερ) belly, κήρ fate, χεῖρ hand; neut. πῦρ (πῦρ) fire.

REM. *τ*. The following in *τ* stand by themselves: fem. δαίς (δαιτ) feast, νύξ (νυκτ) night, χάρις (χαριτ) favor, and neut. γάλα (γαλακτ) milk, μέλι (μελιτ) honey.

154. The CASE-ENDINGS are as follows:

		Masc. and Fem.	Neut.
Sing.	Nom.	<i>s</i> (or vowel lengthened)	none
	Gen.	<i>ος</i>	
	Dat.	<i>ι</i>	
	Acc.	<i>α</i> or <i>ν</i>	none
	Voc.	none (or like nom.)	none
Du.	N. A. V.	<i>ε</i>	
	G. D.	<i>οιν</i>	
Plur.	N. V.	<i>ες</i>	<i>α</i>
	Gen.	<i>ων</i>	
	Dat.	<i>σι(ν)</i>	
	Acc.	<i>ας</i>	<i>α</i>

155. The *nominative*, *accusative*, and *vocative singular* of NEUTER words are like the stem. Final *τ* of the stem is either dropped (75), or changed to *ς* (76): σῶμα (for σωματ) body, τέρας (for τερατ) prodigy.

156. The NOMINATIVE SINGULAR of masculines and feminines adds *ς* to the stem. But stems in *ν*, *ρ*, *ς*, *ο*, *στ*, *οντ*, reject the ending *ς*, and lengthen *ε*, *ο*, to *η*, *ω*: thus

λιμήν (λιμεν) harbor, ῥήτωρ (ρήτορ) orator, τριήρης (τριηρες) trireme, πεισῶ (πεισο) persuasion, λελυκώς (for λελυκωτ 76, st. λελυκωτ) having loosed, λέων (for λεωντ 75, st. λεοντ) lion.

For the euphonic changes caused by *ς*, see 47-49.

153 D. n. Several poetic stems (most of them defective) in *ορ*, *ωρ*, are neuter: καρ σωρῶ, ἦτορ heart, ἔλωρ prey, τέμωρ = τέμμαρ bound.

154 D. a. In the Gen. Dat. Dual, Hm. has *οιν* for *οιν*: ποδοῖν.

b. In the Dat. Pl., Hm. has both *σι* and *εσσι*: πᾶσι (for παντ-σι) and πάντ-εσσι; (rarely *εσι*: ἀγγεσι.)

The *ε* of *εσσι* is sometimes omitted when the stem ends in a vowel: νέκυ-*σσι*, πέλκε-*σσι*. The irreg. *δεσσι* (from *δῖ-ς* *deceper*) should perhaps be written *δῖ-σσι*. But in forms like *ἔπεισι*, = *επεσ* + *σι* (55 D), the first *σ* belongs to the stem: so in *δέπασ-σι*, and *ποσσί* = *ποδ-σι* (47 D), *ῥισσι* = *ῥιδ-σι*.

Exc. a. Stems in *ν* take *s*, though some of them have both forms: *δελφίς* or *δελφίν* *dolphin*.

b. Participles in *οντ* take *s*, when *ο* belongs to the verb-stem: *δούς* (= *δο-ντ-s*) *giving*.

c. *s* appears also in *μέλας* (= *μελαν-s*) *black*, *τάλας* (= *ταλαν-s*) *wretch-ed*, *εἰς* (= *ἐν-s*) *one*, *κτεῖς* (= *κτεν-s*) *comb*, *ὀδούς* (= *οδοντ-s*) *tooth*.

157. The ACCUSATIVE SINGULAR of masculines and feminines adds *α* to stems ending in a consonant: *πούς* *foot*, acc. *πόδ-α*.

ν to stems ending in a vowel: *πόλις* *city*, acc. *πόλι-ν*.

Exc. a. Stems in *ευ* take *α*: *βασιλεύς* *king*, acc. *βασιλέ-α* (39).

For the acc. sing. of stems in *ο*, see 193-4. For *ν* in the acc. sing. of certain stems in *τ*, *δ*, *ζ*, see 171.

158. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant, see 75. But many words make the vocative singular like the nominative: thus

a. Stems of one syllable, not ending in a diphthong: nom. voc. *κίς* *weevil* (but nom. *ναῦς* *ship*, voc. *ναῦ*).—Only *παῖς* (*παῖδ*) *child* makes voc. sing. *παῖ* (75).

b. Oxytone stems ending in a liquid: nom. voc. *ποιμήν* (*ποιμεν*) *shepherd* (but *δαίμων* *divinity*, barytone, voc. *δαίμον* like the stem).

For irregular vocative in *πατήρ* *father*, *ἄνθρωπος* *man*, see 173: also in *σωτήρ* *savior*, *Ἀπόλλων*, *Προσεύδων*, see 172 b.

c. Stems ending in a mute: nom. voc. *φύλαξ* (*φυλακ*) *watchman*.—But the following are exceptions, and use the stem as a voc. sing.:

Exc. d. A few stems in *ιδ*: voc. *Ἄρτεμι* (= *Ἀρτεμιδ*), nom. *Ἄρτεμις*. So voc. *παῖ* (= *παῖδ*), nom. *παῖς* *child*. Also *γύναι* (= *γυναικ*) with irregular accent, nom. *γυνή* *woman*.

e. Substantive and adjective stems in *ντ*, unless oxytone: voc. *λέον* (= *λεοντ*), nom. *λέων* *lion*, *χαρίεν* (= *χαριεντ*), nom. *χαρίεις* *pleasing*.

REM. f. All participles of this declension make the vocative singular like the nominative. So also the adjectives *πᾶς* (*παντ*) *all*, *ἐκὼν* (*ἐκοντ*) *willing*.

For the vocative singular of stems in *ο*, see 194 a.

159. The DATIVE PLURAL of all genders adds *σι(ν)* to the stem. For the euphonic changes, see 47-49.

160. ACCENT. In the accent of this declension, we have the following special rule, contrary to 120:

156 D. c. For *δδούς*, Hd. has *δδών* according to the rule.

158 D. c. From *ἄναξ* *king*, Hm. has, beside the regular voc. sing. *ἄναξ*, a form *ἄνα* (for *ανακτ*, 75) used in addressing gods.—e. From some proper names in *-ας* (stem *-αντ*), he forms a voc. sing. in *-ᾶ*: *Πουλυδάμᾶ* (cf. 81), for *Πουλυδαμν(τ)*, nom. *Πουλυδάμας* *Polydamas*.

Stems of one syllable, in the Genitive and Dative of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (121):

Thus πούς (ποδ) *foot*, acc. sing. πόδ-α, nom. pl. πόδ-ες; but genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν, datives ποδ-ί, ποδ-οῖν, πο-σί.

Exc. a. All genitives and datives of participles: ὄν *being*, gen. ὄντος, ὄντων, dat. ὄντι, ὄντων, οὔσι.

b. The gen. and dat. plural of πᾶς *all*, every: πάντων, πᾶσι.

c. The gen. dual and plural of παῖς *boy, girl*, δμῶς *slave*, θῶς *jackal*, Τρώς *Trojan*, τὸ φῶς *light*, ἡ φῶς *blister*, ἡ δᾶς *torch*, τὸ οὖς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, θῶων, Τρώων, φώτων, φώδων, δαδῶν, ὄτων, σέων.

d. Some words in which a stem of two syllables is contracted to one: ἔαρ *spring*, gen. ἔαρος or ἥρος, dat. ἔαρι or ἥρι.

161. QUANTITY. Several stems lengthen a short vowel in monosyllabic forms: st. ποδ, nom. sing. πούς (for ποδ-ς) *foot*; st. παντ, neuter πᾶν *all*; st. πῦρ, nom. sing. πῦρ *fire*; st. σῦ, nom. sing. σῦ-ς *hog*.

162. The PARADIGMS of this declension will be given in the following order:

1. Stems ending in a labial or palatal (π, β, φ, κ, γ, χ).
2. a lingual mute (τ, δ, θ).
3. a liquid (λ, ν, ρ).
4. the sibilant (σ).
5. a simple close vowel (ι, υ).
6. a diphthong (ευ, αυ, ου).
7. the open vowel ο.

163. I. Stems ending in a Labial or Palatal.

	ὁ φύλαξ (φύλακ) <i>watchman</i>	ἡ φλέψ (φλεβ) <i>vein</i>	ἡ σάλπιγξ (σαλπιγγ) <i>trumpet</i>	ἡ θρίξ (τριχ) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Acc.	φύλακ-α	φλέβ-α	σάλπιγγ-α	τριχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τριχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τριχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεβί	σαλπίγγι	τριξί
Acc.	φύλακ-ας	φλέβ-ας	σαλπίγγ-ας	τριχ-ας

So ὁ γύψ (γῦπ) *eulture*, ὁ Αἰθίοψ (Αἰθιοπ) *Aethiopian*, ὁ Ἄραβ (Αραβ) *Arabian*, ὁ μύρμηξ (μυρμηκ) *ant*, ἡ μάστιξ (μαστιγ) *whip*, ἡ βῆξ (βηχ) *cough*, ἡ φόρμιγξ (φορμγγ) *lyre*.

For the gender, see 152 o. For the formation of the nominative, accusative, and vocative, singular, see 155–8. For the change of aspiration in *ἑρίξ*, *τριχός*, see 66 a.

164. The stem *αλώπεκ* makes nom. sing. *ἡ ἀλώπηξ* fox irregularly for *αλώπεξ* (gen. *ἀλώπεκος*, dat. *ἀλώπεκι*, etc.). On the contrary, the stems *κηρύκ*, *φοῖνικ*, make nom. sing. *ὁ κήρυξ herald*, *ὁ φοῖνιξ palm*, where the accent shows that *υ* and *ι* were sounded short (93 b): but many editors write *κήρυξ*, *φοῖνιξ*.

II. Stems ending in a Lingual Mute (τ, δ, θ).

165. A. Neuter Stems.

	τὸ σῶμα <i>body</i> (σώματ)	τὸ ἦπαρ <i>liver</i> (ἥπατ)	τὸ κέρας <i>horn</i> (κεράτ)
Sing. Nom.	σῶμα	ἦπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κεράτ-ος (κεραος) κέρως
Dat.	σώματ-ι	ἥπατ-ι	κεράτ-ι (κεραϊ) κέρα
Acc.	σῶμα	ἦπαρ	κέρας
Voc.	σῶμα	ἦπαρ	κέρας
Du. N. A. V.	σώματ-ε	ἥπατ-ε	κεράτ-ε (κεραε) κέρα
G. D.	σωμάτων	ἥπατ-οιν	κεράτ-οιν (κερποιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρα
Gen.	σωμάτων	ἥπατ-ων	κεράτ-ων (κερων) κερῶν
Dat.	σώμασι	ἥπασι	κεράσι
Acc.	σώματ-α	ἥπατ-α	κεράτ-α (κεραα) κέρα

So *στόμα* (στομάτ) *mouth*, *ὄνομα* (ονομάτ) *name*, *δελφάρ* (δελφατ) *baile*, *τέρας* (τεράτ) *prodigy*.

166. Here belong the stems in *ατ*, together with *γάλα* (γαλακτ) *milk*, *μέλι* (μελίτ) *honey*, and *φῶς* (φωτ) *light*. Of stems in *ατ*, by far the greater part end in *ματ*: these drop *τ* in the nom., acc., voc., sing. (75): *πράγμα* (πράγματ) *affair*.

167. Several in *ατ* have *αρ* in the nom., acc., voc., sing.: *φρίαρ* *well*, gen. *φρίαρ-ος* (also contracted *φρητός*), *ἀλειφαρ* (also *ἀλειφα*) *unguent*, gen. *ἀλείφατ-ος*. It is supposed that these ended originally in *αρτ*, and that *τ* has been dropped in the cases above named (75), but *ρ* in all the other forms. *ὕδωρ* (ὕδατ) *water* and *σκῶρ* (σκατ) *filth* have *ω* irregularly for *α* in the same three cases.

168. A few in *ατ* have *ας* in the nom., acc., voc., sing. (76): *πίρας* *end*, gen. *πίρατ-ος*. *Κέρας* (κερατ) *horn* and *τέρας* (τερατ) *prodigy* sometimes

166 D. For *φῶς*, Hm. has only *φῶδος* or *φῶως* (cf. 370 D a), dat. *φῶει*, plural *φῶα*. *φῶος* is used also by Attic (Tragic) poets.

168 D. In *κέρας*, *τέρας*, the forms with *τ* are not used in the Ionic. Hm. has the forms with *α* pure: *κερας*, *κεραϊ*; and sometimes contracts them: *κέρει*. Hd. changes *α* pure to *ε*, and does not contract: *κέρει*, *τέρεα*.—For *πίρας* *πίρατος*, Hm. has *πείραρ*, *πείρατος*.

drop τ between two vowels; the vowels are then regularly contracted. In such cases, it is probable that τ was first changed to σ (62 a), and then dropped according to 64.

For γόνυ (gen. γόνατος) *knee*, δόρυ (gen. δόρατος) *spear*, and οὖς (gen. ὠτός) *ear*, see 202, 3, 5, 13.

169. B. Masculine and Feminine Stems.

	ὁ Ζῆς (Ζῆρ) <i>hired man</i>	ἡ ἐλπίς (ελπίδ) <i>hope</i>	ἡ ἔρις (ερίδ) <i>strife</i>	ὁ ἡ ὄρνις (ορνις) <i>bird</i>	ὁ γέρον (γεροντ) <i>old man</i>
Sing. Nom.	Ζῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Gen.	Ζῆτ-ός	ἐλπίδ-ος	ἐρίδ-ος	ὄρνις-ος	γέροντ-ος
Dat.	Ζῆτ-ί	ἐλπίδ-ι	ἐρίδ-ι	ὄρνις-ι	γέροντ-ι
Acc.	Ζῆτ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γέροντ-α
Voc.	Ζῆς	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	Ζῆτ-ε	ἐλπίδ-ε	ἐρίδ-ε	ὄρνις-ε	γέροντ-ε
G. D.	Ζῆτ-οῖν	ἐλπίδ-οῖν	ἐρίδ-οῖν	ὄρνις-οῖν	γέροντ-οῖν
Plur. N. V.	Ζῆτ-ες	ἐλπίδ-ες	ἐρίδ-ες	ὄρνις-ες	γέροντ-ες
Gen.	Ζῆτ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὄρνις-ων	γέροντ-ων
Dat.	Ζῆσι	ἐλπίσι	ἐρίσι	ὄρνισι	γέρονσι
Acc.	Ζῆτ-ας	ἐλπίδ-ας	ἐρίδ-ας	ὄρνις-ας	γέροντ-ας

So ἡ νύξ (νυκτ) *níght*, ἡ λαμπάς (λαμπᾶδ) *torch*, ἡ χάρις (χαρίτ) *favor*, ὁ γίγας (γίγαντ) *giant*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις *bird*, see 202, 12.

170. In the Nominative Singular, πούς (ποδ) *foot* lengthens the short vowel, contrary to 47, see 161. Δάμαρ (δαμαρτ) *wife*, chiefly poetic, rejects σ on account of the harshness; see 156.

171. In the Accusative Singular, barytone stems in τ , δ , θ , after a close vowel, commonly reject the final mute, and annex ν to the close vowel.

This applies to barytone stems in $\iota\tau$, $\iota\delta$, $\iota\theta$, $\nu\delta$, $\nu\theta$. Thus χάρις (χαρίτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπίδ) *base*, oxytone, acc. κρηπίδα, never κρηπιν. Only the oxytone κλείς (κλειδ) *key* has in the acc. sing. κλείν (rarely κλείδα), and in the acc. pl. κλείς or κλείδας.

169 D. A few stems in $\omega\tau$ have forms without τ (cf. 168 D). Χρῶς (χρωτ) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶτ, χρῶα. Hm. has also, but rarely, χρῶτός, χρῶτα. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ close by. From ἰδρῶς (ἰδρωτ) *sweat*, γέλως (γελωτ) *laughter*, ἔρως (ερωτ) *love* (also ἔρος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλω, ἔρω, and acc. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἔρον.

171 D. In Hm., words of this class often form the Acc. Sing. in α : ἐριδα more frequent than ἔριν, γλαυκῶπιδα from γλαυκῶπις *bright-eyed*.

For κλείς, Hm. uses the Ionic κληίς, acc. sing. κληίδα; the Doric has κλαίς (Lat. clavis), rarely κλάξ.

172. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμεν) <i>shepherd</i>	ὁ δαίμων (δαιμον) <i>divinity</i>	ὁ αἰών (αιων) <i>age</i>	ὁ θῆρ (θηρ) <i>wild beast</i>	ὁ ῥήτωρ (ρητορ) <i>orator</i>
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	θηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰών-α	θηρ-α	ῥήτορ-α
Voc.	ποιμήν	δαίμον	αἰών	θηρ	ῥήτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	θηρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	θηρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμόν-ων	αἰών-ων	θηρ-ών	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	θηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰών-ας	θηρ-ας	ῥήτορ-ας

So ὁ μήν (μην) *month*, ὁ λιμήν (λιμεν) *harbor*, ὁ ἡγεμὼν (ἡγεμον) *leader*, ὁ παιάν (παιάν) *præsen*, ὁ ἀγών (αγων) *contest*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρατήρ (κρατηρ) *mixing-bowl*, ὁ φῶρ (φωρ) *thief*.

a. The only stem in λ is ἄλ, nom. ὁ ἄλς *salt*, ἡ ἄλς (poetic) *sea*.

b. In the Voc. Sing., σωτήρ *savior*, Ἀπόλλων, and Ποσειδών shorten the long vowel of the stem, and throw the accent back upon the first syllable: σωτήρ, Ἀπολλων, Πόσειδων.—The accent is also thrown back in some compound proper names: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστάγειτον.

173. *Syncopated Stems in ερ.*

Πατήρ (πατερ) *father* makes the vocative singular like the stem, but with the accent on the first syllable, contrary to 120: πάτερ. In the genitive and dative singular, it drops ε and accents the case-ending (cf. 160): πατρός, πατρί. In the other cases, it retains ε and accents it: πατέρα. πατέρες. Only in the dative plural, by metathesis and change of vowel, ἐρ becomes ρά: πατράσι.

The same peculiarities belong also to μήτηρ *mother*, θυγάτηρ *daughter*, and γαστήρ *belly*.—The proper name Δημήτηρ (vocative Δημητερ) syncopates *all* the oblique cases, but accents them on the first syllable: Δήμητρος, Δήμητρα.—Ἄστῆρ (αστερ) *star* has no syncopated forms, but makes dat. pl. ἀστράσι.

172 D. b. The Epic δαήρ (δαερ) *husband's brother* has voc. sing. δᾶερ.

173 D. The poets often have the full forms in the gen. and dat. sing.: πατέρος and πατρός. In θυγάτηρ, they sometimes syncopate other cases: θυγάτρα, θυγατρεις, θυγατρῶν; this happens also in πατρῶν for πατέρων. In the dat. pl., the Epic -εσσι may be used: θυγατέρεσσι. From ἀνήρ, the poets use ἄνερος, ἄνρες, etc., as well as ἀνδρός, ἄνδρες, etc.; in the dat. pl., Hm. has both ἀνδράσι and ἄνδρεσσι.

'Ανὴρ (*aner*) *man* follows the analogy of πατήρ, but syncopates *all* the cases in which *er* comes before a vowel: it also inserts δ between ν and ρ, to strengthen the sound (53): ἀνδρός, *andres*, ἀνδράσι.

	ὁ πατήρ (πατερ) <i>father</i>	ἡ μήτηρ (μητερ) <i>mother</i>	ἡ θυγάτηρ (θυγατερ) <i>daughter</i>	ὁ ἀνὴρ (ανερ) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρὶ	θυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρα
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	θυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρας

174. Comparative Stems in *ov*.

Adjectives of the comparative degree in *ων* (stem *ov*) drop ν in certain forms, and then contract the concurrent vowels.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων <i>greater</i>	μείζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μείζον
Voc.	μείζον	μείζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μείζόν-οιν	μείζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μείζόν-ων	μείζόν-ων
Dat.	μείζοσι	μείζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*.

175. a. In comparatives of more than two syllables, the forms which end in *ov* throw back the accent on the antepenult: βέλτιον, αἴσχιον.

b. The forms with ν and the contracted forms are both in use. The intermediate forms (as μείζοα) are never found.

c. According to the same analogy, Ἀπόλλων, Ποσειδῶν make in the acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ.

For *substantive* stems in *ov* which occasionally drop ν, see 194 c.

175 D. The statement in b. applies also to Hm. and Hd.—The contract acc. of Ἀπόλλων and Ποσειδῶν is not used by Hm. and Hd., but from κνέειν *sized draught* Hm. makes acc. sing. κνέει or κνέειν.

IV. Stems ending in *ς*.176. A. Stems in *ες*.

	τὸ γένος <i>ταὸς</i> (<i>γενες</i>)	M. F. <i>εὐγενής</i> N. <i>εὐγενής</i> <i>well-born</i> (<i>ευγενες</i>)
S. N.	γένος	M. F. <i>εὐγενής</i> N. <i>εὐγενής</i>
G.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
D.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
A.	γένος	(εὐγενέ-α) εὐγενῇ N. <i>εὐγενές</i>
V.	γένος	εὐγενές
Dual.	(γένε-ε) γένῃ (γενέ-οιν) γενοῖν	(εὐγενέ-ε) εὐγενῇ (εὐγενέ-οιν) εὐγενοῖν
P. N.	(γένε-α) γένῃ	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ
G.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
D.	γένεσι	εὐγενέσι
A.	(γένε-α) γένῃ	(εὐγενέ-ας) εὐγενεῖς N. (εὐγενέ-α) εὐγενῇ

So τὸ εἶδος *form*, κάλλος *beauty*, μέλος *song*. Adjectives *σαφής* (neut. *σαφές*) *clear*, ἀκριβής (*ἀκριβές*) *exact*, εὐήθης (*εὐήθες*) *simple*.

177. The stems in *ες* are very numerous. The *substantive* stems are neuter, and change *ες* to *ος* in the nom. sing. (25). The *adjective* stems retain *ες* in the neut., but change it to *ης* in the nom. masc. and fem. (156). Ἡ τριήρης (*τριηρες*) *trireme*, and some others in *ήρης*, though used as substantives, are properly adjectives, belonging to an implied *ναῦς ship*.

178. Before all case-endings, *ς* falls away (64). The vowels, which come together, are then contracted.—*εε* in the dual gives *η* (contrary to 32 d).—*εα* coming after a vowel gives *α* (contrary to 32 b): ὑγιής (*ύγιες*) *healthy*, acc. ὑγιά (but also ὑγιῇ), χρεός (*χρεες*) *debt*, neut. pl. χρεῖα. But adjectives in *φυης* have both *φυῇ* and *φύα*: εὐφυής *witty*, εὐφυῇ and εὐφύα.—For contraction of *εας* to *εις* in the acc. pl., see 36 b.

179. Barytone words in *ης* have recessive accent (97) everywhere, even in contract forms: Σωκράτης, voc. Σώκράτες (not Σωκράτες, 120), αὐτάρκης *self-sufficing*, neuter αὐταρκες, gen. pl. (αὐταρκίων) αὐτάρκων (not αὐταρκών, 98).

176 D. The uncontracted forms prevail in Hm.; yet he often contracts *ει* to *εἰ* in the dat. sing., and sometimes *εες* to *εις* in the nom. pl.—In the gen. sing., he sometimes contracts *εος* to *εως*: δάρσεως from δάρσος *courage*.—κλέος *fame* makes nom. pl. κλέα for κλέεα.—In the dat. pl., Hm. has three forms: βελέ-εσσι, βέλε-σι, and βέλε-σι (55), from βέλος *missile*.

Hd. has only the uncontracted forms.

178 D. In Hm., a vowel before the *ε* is sometimes contracted with it: εὐ-κλής *glorious*, acc. pl. εὐκλείας for εὐκλείας; but ἀγακλῆος for ἀγακλέος gen. of ἀγακλῆς (in ἀκλῆεις for ἀκλέεις, the first *ε* is irreg. lengthened to *η*).—οστέος or σπείος *cave* has gen. σπείος, dat. σπῆι (for σπέ-ι), dat. pl. σπῆεσσι (for σπέ-εσσι) and irreg. σπέσσι.—δέος *fear* has irreg. gen. δέλους.

The neuter ἀληθής (M. F. ἀληθής) *true* throws back the accent when used as a question: ἀληθές; *really?*

180. Proper names in κλης, compounded with κλέος (κλέες) *fame*, have in some forms a double contraction: nom. (Περικληης) Περικλῆς, gen. (Περικλεος) Περικλίους, dat. (Περικλεῖ, Περικλέει) Περικλεί, acc. (Περικλεα) Περικλιά, voc. (Περικλες) Περικλείς.

181. B. Stems in as, os, ws.

	τὸ κρίας <i>flesh</i> (κρεας)	ἡ αἰδώς <i>shame</i> (αἰδος)	ὁ ἥρως <i>hero</i>
Sing. Nom.	κρίας	αἰδώς	ἥρως
Gen.	(κρέα-ος) κρέως	(αἰδό-ος) αἰδοῦς	ἥρω-ος
Dat.	(κρέα-ϊ) κρέα	(αἰδό-ϊ) αἰδοῖ	ἥρω-ϊ
Acc.	κρίας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρίας	αἰδώς	ἥρως
Du. N. A. V.			ἥρω-ε
G. D.			ἥρῳ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἥρω-ες
Gen.	(κρέα-ων) κρεῶν		ἥρῳ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέα		ἥρω-ας

182. These stems are few in number, and all substantives. Those in *as* are neuter: τὸ γήρας *old age*, τὸ κνέφας *darkness*. Those in *os* are masculine: ὁ ζῶς *jackal*, ὁ μήτρως *mother's brother*. In *os* there are but two, both feminine: αἰδώς (*αἰδος*) *shame*, and Epic-ἥώς (*ηος*) *morn* (= Attic *ἑως*, which is declined according to 146 and 148).

183. These all drop *s* before a case-ending, like stems in *es*. In the dat. sing., *ai* is contracted to *a*: γήρα (for γήραι), though some would write γήραι.—The quantity of *a* in the contracted nom., acc., pl. is variable.—In late writers, κρίας has forms with *τ*: κρίατος, etc. (cf. 168).

184. The dat. and acc. sing. of ἥρως are usually contracted: ἥρῳ, ἥρῳα (for ἥρωϊ, ἥρωα); so, sometimes, the nom. and acc. pl.: ἥρως (for ἥρωες, ἥρῳας).—Some of the stems in *ws* have occasional forms according to the Attic Second Decl.: gen. sing. ἥρων, acc. ἥρων.

180 D. Hm. declines Ἡρακλῆς, Ἡρακλῆος (178 D), Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.—Hd. Ἡρακλῆς, Ἡρακλῆος, Ἡρακλέϊ, Ἡρακλέα, Ἡράκλεες, one *e* being rejected before endings that begin with a vowel.

182 D. Stems in *as*. Hm. always has *ä* for *aa* in the nom., acc., pl.: γέρα *prizes*, δέπᾱ *cups*; he sometimes contracts in other cases: σέλα, κρεῶν or κρεῖων.—οἶδας *ground, floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take *e* for *a*: οὐδεὸς οὐδεῖ οὐδεῖ, κῶεα κῶεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρεα Hd. for γέραα. The only contract forms in Hd. are κρέα, κρεῶν.—Dor. κῆς = κρίας.

The two stems in *os* always show the contract form, even in Hm. and Hd. From stems in *ws*, Hm. has ἥρωϊ and ἥρῳ, Μίνωα and Μίνωα.

185. V. Stems in *i* and *υ* (simple close vowels).

	ἡ πόλις (πολι) city	ὁ πῆχυς (πηχυ) fore-arm	τὸ ἄστυ (αστυ) city	ὁ μῦς (μυ) mouse	ὁ ἰχθύς (ιχθυ) fish
Sing. Nom.	πόλις	πῆχυς	ἄστυ	μῦς	ἰχθύς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ος	μυ-ός	ἰχθύ-ος
Dat.	(πόλε-ι)	(πήχε-ι)	(ἄστε-ι)	μυ-ί	ἰχθύ-ι
Acc.	πόλι-ν	πήχει	ἄστυ	μῦ-ν	ἰχθύ-ν
Voc.	πόλι	πήχυ	ἄστυ	μῦς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πηχέ-οιν	ἄστέ-οιν	μυ-οῖν	ἰχθύ-οιν
Plur. N. V.	(πόλε-ες)	(πήχε-ες)	(ἄστε-α)	μύ-ες	ἰχθύ-ες
Gen.	πόλεις	πήχεις	ἄστη		
Dat.	πόλε-ων	πήχε-ων	ἄστε-ων	μυ-ῶν	ἰχθύ-ων
	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
Acc.	(πόλε-ας)	(πήχε-ας)	(ἄστε-α)	μύ-ας or μύς	ἰχθύ-ας or ἰχθύς

So ἡ δύναμις *power*, ἡ στάσις *faction*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ ἡ σῦς *swine* (like μῦς), ὁ βῦρνυς *cluster of grapes* (like ἰχθύς).

186. The final *i* or *υ* of the stem always appears in the nom., acc., and voc., sing. Elsewhere, it is generally changed to *ε*. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For *εας* contracted to *εις* in the acc. pl., see 36 b. The nom. and acc. dual are seldom contracted (*εε* to *η*, cf. 178): πόλη, ἄστυ. After *ε*, the gen. sing. takes *ως*, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (96): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

186 D. Stems in *ι*. The New Ionic retains *ι* in all the forms, but contracts *ι* in the dat. sing. to *ι*, and *ιας* in the acc. pl. to *ιας*. Thus Sing. πόλις, πόλιος, πόλι, Pl. πόλιες, πολίων, πόλισι, πόλις. The older editions of Hd. admit other forms to some extent, as dat. sing. πόλει, nom. pl. πόλις, acc. pl. πόλιας or πόλεις.

Hm. changes *ι* to *ε* before *ι* in the dat. sing. and *σι* in the dat. pl. Thus Sing. πόλις, πόλιος, πόλει or πόλι, πόλι, Pl. πόλιες, πολίων, πόλεσι or πολίεσσι, πόλιας. In the dat. sing. and acc. pl., he sometimes has the contract forms of the New Ionic: κόνι dat. sing. of κόνις *dust*, ἀκοίτις acc. pl. of ἄκοιτις *wife*. He even uses πόλιος for πόλιας.

From πόλις itself, Hm. has also a peculiar form with *η*: πόληος, πόληϊ, πόλη-ες, πόληας.—For the datives πελέκεσσι, βεσσι, see 154 D.

Stems in *υ*. The Ionic always has *ος* in the gen. sing. Hm. sometimes contracts *εῖ* to *ει*, *υῖ* to *υι*, in the dat. sing., and *υας* to *ύς* in the acc. pl.: πῆχει, ἰχθύι, ἰχθύς.—Hd. has only the contraction of *υας* to *ύς*.—For the datives νέκυσσι, πίτυσσι, see 154 D.

187. a. Most stems in *i* follow the formation just described. So too all *adjective* stems in *u*: these, however, take *os* in the gen. sing., and have no contraction in the neuter plural: γλυκύ-*s* *sweet*, γλυκί-*os*, γλυκί-*a*. Even in substantives, such forms as πόλε-*os*, πήχε-*os*, are sometimes found, especially in poetry.

b. Most *substantive* stems in *u* preserve this vowel through all the cases. *ue* in the dual and plural may be contracted to *ū*: ἰχθύ (for ἰχθύ-*ue*), ἰχθύς (for ἰχθύ-*es*): the acc. pl. generally has *ūs* for *uas* (33).

188. Ἐγγεῦ-*s* *eel* is declined like ἰχθύ-*s* in the Sing., but like πῆχυ-*s* in the Pl.: gen. sing. ἐγγέλυ-*os*, nom. pl. ἐγγέλεις.

The poetic dative ἰδρις (ἰδρι) *knowing* retains the final *i* of the stem in all the cases.

189. VI. Stems ending in a Diphthong.

	ὁ βασιλεύ- <i>s</i> <i>king</i>	ὁ ἡ βοῦ- <i>s</i> <i>ox, cow</i>	ἡ γραῦ- <i>s</i> <i>old woman</i>	ἡ ναῦ- <i>s</i> <i>ship</i>
Sing. Nom.	βασιλεύ- <i>s</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>
Gen.	βασιλέ- <i>ws</i>	βο-ός	γρᾱ-ός	νε-ός
Dat.	(βασιλέ- <i>i</i>) βασιλεῖ	βο-ῖ	γρᾱ-ῖ	νη-ῖ
Acc.	βασιλέ- <i>ā</i>	βοῦ- <i>ν</i>	γραῦ- <i>ν</i>	ναῦ- <i>ν</i>
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ- <i>e</i>	βό- <i>e</i>	γρᾱ- <i>e</i>	νη- <i>e</i>
G. D.	βασιλέ- <i>oiv</i>	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ- <i>es</i>) βασιλεῖς	βό- <i>es</i>	γρᾱ- <i>es</i>	νη- <i>es</i>
Gen.	βασιλέ- <i>ων</i>	βο-ών	γρᾱ-ών	νε-ών
Dat.	βασιλεῦ- <i>σι</i>	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ- <i>ās</i>	βοῦ- <i>s</i>	γραῦ- <i>s</i>	ναῦ- <i>s</i>

So ὁ γονεύ-*s* *parent*, ὁ ἱερεύ-*s* *priest*, Ὀδυσσεύ-*s*, Ἀχιλλεύ-*s*.

190. The final *u* of the diphthong disappears before all vowels, according to 39.—The stem *nav*, after dropping *u*, becomes *νη* before a *short* vowel-sound, *νε* before a *long* one.

In regard to stems in *eu*, observe that

a. the gen. sing. has *ws* instead of *os*, cf. 186.

b. the dat. sing. always contracts *ēi* to *εῖ*.

189 D. *Stems in eu*. Hd. has only the uncontracted forms. Hm. has *η* instead of *ε*, wherever *u* falls away: βασιλεῦς, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆι, etc., dat. pl. ἀριστῆεςσι. Yet in proper names, he often has *ε*: Πηλλῆος and Πηλλῆος, Πηλλῆι and Πηλλεῖ, etc.; rarely with contraction: gen. Ὀδυσσεύς, dat. Ἀχιλλεῖ, acc. Τυδῆ.

Boῦ-*s* Dor. βῶς, acc. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. pl. βόεσσι and βουσί, acc. pl. βόας and βοῦς.—Γραῦ-*s*: Hm. has only γρηῦς (11 D) and γρηῦς, dat. γρηῖ, voc. γρηῦ and γρηῦ.—Ναῦ-*s* is declined by Hm., nom. sing. νηῦς (11 D), gen. (νηός,) νεός, dat. νηῖ, acc. (νηα,) νέα, nom. pl. (νηες,) νέες, gen. (νηών,) νεών, dat. νηυσί (νηεσσι, νέεσσι), acc. (νηας,) νέας. The forms not in () belong also to Hd.

c. the acc. sing. and acc. pl. have *α* and remain uncontracted.
 d. the contract nom. pl. has *ης* in the older Attic writers: thus *βασιλῆς* in Thucydides, instead of *βασιλεῖς*.

e. when *ευ* follows a vowel, contraction may occur in the gen. and acc. sing.: *Πειραιεύς Piræeus*, gen. *Πειραιῶς*, acc. *Πειραιᾷ* (cf. 178).

REM. f. The gen. in *εως* and the acc. in *εᾶ, εᾷς*, arose, by interchange of long and short quantities, from the Homeric forms in *ηος, ηᾶ, ηᾷς*.

191. Some compounds of *πούς* (ποδ) *foot* form the acc. sing. as if from a stem in *ου*: *τρίπους* (τριποδ) *three-footed*, acc. *τρίπουν* (but in the sense *tripod*, acc. *τρίποδα*). *Οἰδῖπους Oedipus* makes *Οἰδίποδος* and *Οἰδίπου*, *Οἰδίποδι*, *Οἰδίποδα* and *Οἰδίπουν*, *Οἰδίπους* and *Οἰδίπου*.

192. The only diphthong-stem ending in *ι* is *οι*, Sing. *οἷς sheep*, *οἶ-ός*, *οἶ-ι, οἶ-ν*; Pl. *οἶ-ες*, *οἶ-ων*, *οἶ-σι, οἶ-ς* (cf. 23 D).

VII. Stems ending in *ο*.

193. Sing. Nom.	ἡ πειθῶ <i>persuasion</i> .
Gen.	(πειθῶ-ος) πειθοῦς
Dat.	(πειθῶ-ι) πειθοῖ
Acc.	(πειθῶ-α) πειθῶ
Voc.	πειθοῖ

So ἡ ἡχώ (ἡχο) *echo*, Καλυψῶ, Ἀητώ.

194. a. These are all oxytone feminine substantives.—The contract acc. sing. is oxytone like the nom. (contrary to 98).—The voc. sing., varying from all analogy, ends in *οι*.

b. In the *dual* and *plural* (which occur very rarely), they are declined like stems in *ο* of the 2d or O-Decl.: *λεχώ*, nom. pl. *λεχοί*.

c. A few stems in *ου* have occasional forms as if from stems in *ο*: *εἰκῶν* (εἰκον) *image*, gen. *εἰκοῦς*, acc. *εἰκῶ*, acc. pl. *εἰκοῦς, ἀηδῶν* (αἡδον) *nightingale*, voc. *ἀηδοί*.

195. DECLENSIONS COMPARED. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I. II.) agree in the following points:

1. In all genders,
 - a. the D. S. ends in *ι* (in the Vowel-Decl., *ι* subscript).
 - b. the G. D. Dual end in *ιν* (αιν, οιν).
 - c. the G. P. ends in *ων*.
 - d. the D. P. ended originally in *σι*.
2. In the *neuter*, (e) the N. A. V. P. end in *α*.

191 D. To *Οἰδίπους* belong also gen. *Οἰδιῶδᾶ-ο* Hm., and in Trag. gen. *Οἰδιῶδᾶ*, acc. *Οἰδιῶδᾶν*, voc. *Οἰδιῶδᾶ*.

192 D. Hm. (commonly) and Hd. have *οῖ* for *οι*: *δῖς, δῖος*, etc., dat. pl. Hm. *δῖεσσι* (once *οῖεσι*) and *δεσσι* (154 D).

193 D. Even the Ionic has only the contract forms. Hd. makes the acc. sing. in *οῦν*: *Ἰοῦν* for *Ἰώ*.

3. In the *masculine* and *feminine*,
 f. the N. S. takes *ς* (or an equivalent for it). This, however, does not apply to feminine stems of the A-Declension.
 g. the A. S. takes *ν* generally when the stem ends in a vowel.
 h. the A. P. ends in *ς*.

REM. i. In the Acc. Sing., *ν* (*μ*) was originally applied even to consonant-stems, *α* being inserted as a connecting vowel; but *ν* afterwards fell away (77). Compare *ὀδόντ-α(ν)* with Lat. *dent-e-m*.

In the Acc. Pl., the ending was originally *νς*. Here also *α* was inserted after consonant-stems. When *ν* fell away (48), a preceding *α* or *ο* of the stem became long, *ās, ovs*; but the connective *α* remained short: *ὀδόντ-α(ν)ς* Lat. *dent-ē-s*.

196. The principal differences of ending are found

- in the G. S. of all genders, where the Cons.-Decl. has *ος* (*ως*).
- in the N. P. masc. and fem., where the Cons.-Decl. has *ες*.
- in the N. A. V. S. neuter, where the Cons.-Decl. does not take *ν*.

Irregular Declension.

197. In some instances, a word has forms belonging to *two* different stems. Such words are called *heteroclites*, when the Nom. Sing. can be formed alike from either stem (*heteroclita* differently declined). Thus N. S. *σκότος* *darkness* (stem *σκορο* Decl. II., or *σκοτες* Decl. III.), G. S. *σκότου*: cf. 184.

198. Thus proper names in *ης* of the 3d Decl. often have forms belonging to the 1st Decl., especially in the Acc. Sing.: *Σωκράτης* (stem *Σωκρατες*), Acc. *Σωκράτην* (as if from a stem *Σωκρατα*), together with the regular Acc. *Σωκράτη*. But proper names in *κλης* (180) have only forms of the third declension.

199. But usually the Nom. Sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός* *change of formation*). Thus *τὸ δένδρον* *tree*, D. P. *δένδρεσι* (as if from stem *δενδρες*); *τὸ δάκρυον* *tear*, D. P. *δαίρυσι*

197 D. In Hd., some words in *ης* of the first declension have *εα* for *ην* in the Acc. Sing.: *δεσπότης* *master*, A. S. *δεσπότηεα*.—From *Σαρπηδών*, Hm. has *Σαρπηδόνος*, etc., also *Σαρπήδοντος*, etc.—From *Μίνως*, Att. Gen. *Μίνω*, etc. (146), Hm. *Μίνωος*, etc. (182 D).

199 D. Hm. *ἀλκ-ι* D. S. of *ἀλκή* *strength*,—*δσμῖν-ι* D. S. of *ἑσμήνη* *battle*,—*μάστι* D. S., *μάστι-ν* A. S., of *μάστιξ(γ)* *whip*,—*ιχῶ* (as if for *ιχω[σ]α*) A. S. of *ιχῶρ* *lynx*,—*ἰώκ-α* A. S. of *ἰωκή* *you*,—[*νίφα* Hes. A. S. of *νιφάς(δ)* *snow*],—*ἀγκάλιδ-εσσι* D. P. of *ἀγκάλη* *elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν* *slave*;—*δέσματ-α* Pl. of *δεσμός* *bond*,—*προσώπατ-α* Pl. of *πρόσωπο-ν* *face*,—*τὰ πλευρά* Ion. and poet. = *αἱ πλευραὶ* Pl. of *ἡ πλευρά* *side*.

From *Πάτροκλος*, declined regularly, Hm. has also *Πατροκλήος*, *Πατροκλήα*, *Πατρόκλεις* (stem *Πατροκλεες*, 180 D).

From *ἡνίοχος* *charioteer*, declined regularly, Hm. has also *ἡνιοχῆα*, *ἡνιοχῆς* (stem *ἡνιοχεν*, 189 D): cf. *Αἰθίστας* and *Αἰθιστήας*, A. P. of *Αἰθίσφ* (163).

(poetic N. S. δάκρυ) ; τὸ πῦρ *fire*, Pl. τὰ πυρά (2d Decl.) *watch-fires*, D. πυροῖς ; ὁ ὄνειρος *dream* (2d Decl.), but also G. S. ὄνειρα-ος, N. P. ὄνειρα-α (3d Decl.) ; ἡ ἄλως *threshing-floor* declined like ἔως (148), but sometimes G. ἄλων-ος, etc. : like ἄλως are ὁ ταῶς *peacock*, and (in poetry) ὁ τυφῶς *whirlwind*. Cf. 194 c.

200. In some words, the Sing. and Plur. are of different genders (*heterogeneous*), though alike in stem. Thus ὁ σῖτα-ς *corn*, Pl. τὰ σῖτα ; ὁ σταβμός *station, stall*, Pl. often τὰ σταβμά ; ὁ δεσμός *band*, Pl. often τὰ δεσμά ; τὸ στάδιον *stade*, Pl. commonly οἱ στάδιοι.

201. a. Many words are *defective in number*, often from the nature of their meaning. Thus αἰθήρ *aether*, only in the Sing. ; οἱ ἐτησῖαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the Plural.

b. Other words are *defective in case*. Thus ὄναρ *dream*, ἕπαρ *walking*, ὄφελος *use*, all neuter and used only in the Nom. and Acc. ; μάλη *arm-pit* used only in the phrase ὑπὸ μάλης (later ὑπὸ μάλῃν).

202. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table :

1. Ἄρης (*Ares*) the god *Ares*, G. Ἄρεως and Ἄρεος, D. Ἄρει, A. Ἄρην (198) and Ἄρη, V. reg. Ἄρες.

2. ἀρν *lamb*, stem without N. S. ; hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἀρνα, ἄρνες, ἀρνάσι. The N. S. is supplied by ἀμνός, 2d decl., reg.

3. τὸ γόνυ *knee* (Lat. genu), N. A. V. S. All other cases are formed from stem γονα- : γόνατος, γόνατι, etc.

4. ἡ γυνή *woman*. All other forms come from a stem γυναικ- : they are accented (all but the V. S.) as if this were a stem of one syllable, γῡναικ (160) : G. S. γυναικός, D. γυναικί, A. γυναικα, V. γύναι ; Dual γυναικε, γυναικοῖν ; Pl. γυναικες, γυναικῶν, γυναιξί, γυναικας.

5. τὸ δόρυ *spear*, N. A. V. S. All other cases from stem δορα- (cf. no. 3) : δόρατος, δόρατι, etc. Poetic G. δορός, D. δορί and δούρει.

200 D. Hm. δρυμός Pl. of δρυμός *oak-wood*,—ἔσπερα Pl. of ἔσπερος *evening*,—κέλευθα (also κέλευδοι) Pl. of ἡ κέλευθος *way*.

Hd. λύχνα Pl. of λύχνος *lamp*.

201 D. a. Hm. Pl. ἔγκατα *entrails*, D. ἔγκασσι,—δῶσε *eyes*, only N. A. Dual (in Trag. also Pl., G. δῶσσω, D. δῶσσις),—Pl. ὄχρα, ὄχρων, ὄχεσφι, *chariot* (Sing. ὁ ὄχος, not in Hm.).

b. Only Nom. or Acc., Hm. δῶ (for δῶμα) *house*,—κῆ (for κριθή) *barley*,—ἄφενος *wealth*,—δέμας *body*,—ἥδος *delight*,—ἦρα only in ἦρα φέρω *to render a service*,—ἦτορ *heart*,—τέκμαρ (Att. τέκμαρ) *bound*,—all neuter. Only Voc., ἡλέ or ἡλεέ (Hm.) *foolish*,—μέλε (Attic poets) *my good sir or madam*. Only Dat., Hm. κτεδ-εσσι *to possessions*,—(ἐν) δαί *in battle*.

202 D. The dialects have the following peculiar forms :

1. Ἄρης : Hm. Ἄρης, Ἀρηί, Ἀρηα, also Ἄρεος, Ἄρει (Hd. Ἀρεί, Ἀρεα).

3. γόνυ : Ion. and poetic γούνατος, γούνατι, γούνατα, γουνάτων, γούνᾱσι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσσι.

5. δόρυ : Ion. δουράτος, δούρατι, δούρατα, δουράτων, δούρασι. Epic also δουρός, δουρί, δούρε, δούρα, δούρων, δούρεσσι.

6. Ζεύς the god *Zeus*, G. Διός, D. Διί, A. Δία, V. Ζεῦ.
 7. ἡ Ξέμης (Ξεμίδ) *right*, declined reg.: but in the phrase Ξέμης εἶναι (*fas esse*, Indic. Ξέμης ἐστί *fas est*), the N. S. is used for the Acc. Ξέμιν.
 8. ὁ ἡ κοινωνός *partaker*, regular; but also N. A. P. κοινων-ες, -ας, only found in Xenophon.
 9. ὁ ἡ κύων *dog*, V. S. κύον. All other cases from stem κύν: κυνός, κυνί, κύνα; Pl. κύνες, κυνών, κυσί, κύνας.
 10. ὁ λᾶ-s *stone*, contr. from λᾶα-s, G. λᾶ-ος, D. λᾶ-ι, A. λᾶα-ν, λᾶ-ν; Pl. λᾶ-ες, λᾶ-ων, λᾶ-εσσι or λᾶ-εσι. Poetic word for λίθος.
 11. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτύρ: μάρτυρος, μάρτυρι, etc.
 12. ὁ ἡ ὄρνις (ορνίς) *bird*, declined reg. (169); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις and rarely ὄρνις.
 13. τὸ οὖς *ear*, N. A. V. S. All other cases from stem ωτ: ὠτός, ὠτί; Pl. ὠτα, ὠτων, ὠσί. These forms were made by contraction from ουας, οὐατος, etc., see below.
 14. ἡ Πνύξ *Pnyx*, place for the popular assemblies of Athens, stem Πυκν (57): Πυκνός, Πυκνί, Πύκνα.
 15. ὁ πρεσβευτής (πρεσβευτα) *ambassador*: in the Plur. commonly πρέσβεις, πρέσβων, πρέσβεσι. These forms come from the poetic Sing. πρέσβυ-s *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.
 16. τάν a defective stem, only in Voc. ὦ τάν, also written ὦ τᾶν, *O friend*, rarely plural *O friends*.
 17. ὁ νιός-s *son*, declined reg.: also from a stem νιες, G. νιέος, D. νιεί (A. νιέα rare); Du. νιέε, νιέειν; Pl. νιείς, νιέων, νιέσι, νιείς.
 18. ἡ χεῖρ *hand*, stem χεῖρ; but G. D. D. χερσίν, D. P. χερσί.
 19. ὁ χούς *congius*, reg. like βούς, but A. P. χόας. Also G. S. χῶως, A. S. χοᾶ, A. P. χοᾶς (as if from st. χουε, cf. 190 e); these are sometimes written χῶως, χόα, χόας.
 20. τὸ χρέως *debt*, N. A. V. S.; also G. S. χρέως. Other cases are supplied by τὸ χρεός *debt*, which is declined regularly (178).

202 D. The following appear as irregular only in the dialects:

21. δ ἄήρ (fem. in Hm.) *air*. Ion. ἥρος, ἥρι, ἥρα.
 22. δ Ἄϊδης Hm. (Att. Ἄϊδης the god *Hades*) 1st decl., G. Ἀΐδαο or Ἀΐδεω, D. Ἀΐδῃ, A. Ἀΐδην: but also G. Ἀΐδος, D. Ἀΐδι (st. Αἰδ, 8d decl.). Rare N. Ἀΐδωνός-s, D. Ἀΐδωνήι (189 D).

6. Ζεύς: Poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διί.
 7. Ξέμης: Hm. Ξέμωτος, etc., Pind. Ξέμωτος, etc.
 11. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.
 12. ὄρνις: Dor. ὄρνιχος, ὄρνιχι, etc., from st. ορνιχ.
 13. οὖς: Dor. ὤς, Hm. οὐατος, Pl. οὐατα, οὐασι, once ὠσί.
 17. νιός: Hm. often has νιός, νιόν, νιέ,—other forms of the 2d decl. very rarely. Of the forms from st. νιες, he has all (mostly uncontracted) except D. P. Further, from st. νί, he has νίος (gen.), νίι, νία, νιε, νίες, νιδσί, νίας.
 18. χεῖρ: Poet. χερός, χερί. Hm. D. P. χερσί and χερσεσί.

202 D. 23. τὸ δένδρον *tree*, Ion. and poet. δένδρεον, δενδρέου, etc. For irreg. D. P. δένδρεσι, see 199.

24. τὸ κάρᾱ *head*, Hm. κάρη, stems καρῆτ and κῶτ, also with inserted α, καρῆατ, κῶατ.

Gen. Sing.	κάρητος	καρήατος	κῶατος	κῶατός
Dat.	κάρητι (Trag. κάρᾱ)	καρήατι	κῶατι	κῶατί
Acc.	κάρη, also κάρ			κῶατα masc. and neut.
Nom. Plur.	κάρᾱ, also κάρηνα	καρήατα	κῶατα	
Gen.	καρήνων			κῶατων, Dat. κῶασι
Acc. = Nom.				(κῶατας Trag. masc.)

The Attic (Tragic) poets have only N. A. V. S. κάρᾱ, D. S. κάρᾱ, and the forms from st. κῶατ.

25. ὁ λῖς poetic for λέων *lion*, A. S. λῖν, defective.

26. D. S. λῖτι, A. P. λῖτα, *smooth cover*, Hm., defective.

27. ὁ μῆς (for μῆν-ς, and that for μῆν-ς), only Nom. Sing., Ionic and poetic form for δ μῆν *month*.

28. ἡ πληθύς (declined like ἰχθύς) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only πληθεῖ, πληθει.

29. (ἡ πτυχὴ *fold*, not in Hm., who uses only the defective) D. S. πτυχι, N. A. P. πτύχεις, πτύχας.

30. (ὁ στίχος *row*, not in Hm., who uses only the defective) G. S. στιχός, N. A. P. στίχες, στίχας.

Local Endings.

203. Closely analogous to case-endings are certain endings which mark relations of place. These are

a. -θι for the place *where*: ἄλλο-θι *elsewhere*.

b. -θεν for the place *whence*: οἶκο-θεν *from home*; less frequently, for the place *where*.

c. -δε for the place *whither*: οἶκα-δε *home-ward*.

These endings are affixed to the stem: 'Αθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but ο is sometimes used for final α of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and after consonant-stems, ο is used as a connecting vowel: πάντ-ο-θεν *from every side*. The ending δε is often affixed to the accusative form: Μιγάρά-δε *toward Megara*, Ἐλευσινά-δε *toward Eleusis*; οἶκ-α-δε (st. οἶκο) is irregular: for the accent of these forms, see 105 d.

204. Instead of δε, the ending -σε or -ζε is sometimes used: ἄλλο-σε *toward another place*, Ἀθήνας-δε, 56) *toward Athens*, Θήβας (for Θηβας-δε) *toward Thebes*, Σύραζε (for Συρας-δε) *out* (Lat. foras).

208 D. The local endings are much more frequent in Hm.: οἶκοθι *at home*, Ἰλιόθι *before Troy*, οὐρανόθεν *from heaven*, ἀγορήθεν *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: κατὰ κρή-θεν *from the head down, wholly*, ἐξ ἁλόδεν *out of the sea*.

In Hm., δε is commonly added to the Acc. (not to the stem): οἶκονδε *home-ward*, ὅνδε δόμονδε *to his own house*, ἡμέτερόνδε *to our (house)*, πόλινδε *to the city*, φόβονδε *to flight*: peculiar are φύγαδε *to flight*, ἔραζε *to earth*, Ἀΐδόςδε *to (the abode of) Hades* (202 D, 22).

205. For some words, we find an ancient *Locative case*, denoting the place *where*, with the ending *ι* for the singular, and for the plural *σι(ν)* without *ι* before it: οἶκοι *at home*, Πυθοῖ *at Pytho*, Ἰσθμοῖ *at the Isthmus*, Ἀθήνη-σι (79 b) *at Athens*, Πλαταιῶσι *at Plataea*, Σύρασι (Lat. foris) *at the doors, abroad*, ὥρασι *at the proper season*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

207. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular ends in *ος, η* (or *ᾱ*), *ον* (Lat. *us, a, um*).

S. N.	M. good	F.	N.	M. friendly	F.	N.
G.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιά	φίλιον
D.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιάς	φιλίου
A.	ἀγαθῶ	ἀγαθῇ	ἀγαθῶ	φιλίῳ	φιλίᾳ	φιλίῳ
V.	ἀγαθόν	ἀγαθὴν	ἀγαθόν	φίλιον	φιλίαν	φίλιον
	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιά	φίλιον
Dual	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φιλίῳ	φιλιά	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίων	φιλίαιν	φιλίων
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιναι	φίλιᾱ
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φιλίους	φιλιάς	φίλιᾱ

REM. a. The vowel *α* in the nom. sing. fem. is always long. It is used after a vowel or *ρ*: δίκαιος *just*, fem. δικαί-α, αἰσχροῖς *shameful*, fem. αἰσχροῖ. But *η* is used after the vowel *ο*, unless *ρ* precedes it: ἀπλόος *simple*, fem. ἀπλόη, ἀσπρός *collected*, fem. ἀσπρά.

REM. b. The Feminine, in the Nom. and Gen. Pl., follows the accent of the Masculine: βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαίαι, as we might expect from nom. sing. βεβαία (120); gen. pl. fem. βεβαίων, like the masc., not βεβαιών, as in substantives (128).

206 D. EPIC CASE-ENDING *φι*. A peculiar suffix of the Epic language is *φι* (or *φιν*, 79 D), added to the stem. The form with *φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus (a) in the 1st declension, always singular: βλή-φι (less correctly βληφι) *with violence*, κλισίηφι *in the tent*, ἀπὸ νευρῆφι *from the bow-string*; irregular ἐν ἑσχαρόφι (for ἐσχαρη-φι) *on the hearth*.—(b) in the 2d declension: Ἰλιό-φι *of Troy*, θεόφι *with the gods*.—(c) in the 3d declension, almost always plural: ἀπ' ὄψε-φι *from the car*, παρὰ ναῦ-φι *by the ships*, πρὸς κοτυληθονό-φι (genitive) *to the feelers*; irregular ἀπὸ κρᾶτε-φι *from the head* (202 D, 24).

207 D. For Ionic *η* instead of *α* in the Feminine, see 125 D. Hm. has *δία*, fem. of *divine*, with short *α*: *δία δαίων* *divine among goddesses*.

208. Adjectives in εος and οος are subject to contraction. Thus ἀπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἀπλόος, ἀργύρεος. The *uncontracted* forms may be known from 207; the *contract* forms are as follows:

S. N.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρᾷ	ἀργυροῦν
G.	ἀπλοῦ	ἀπλῆς	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλῶ	ἀπλῇ	ἀπλῶ	ἀργυρῶ	ἀργυρᾷ	ἀργυρῶ
A.	ἀπλοῦν	ἀπλῆν	ἀπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλῇ	ἀπλοῦν	ἀργυροῦς	ἀργυρᾷ	ἀργυροῦν
Dual	ἀπλῶ	ἀπλᾷ	ἀπλῶ	ἀργυρῶ	ἀργυρᾷ	ἀργυρῶ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

For the peculiarities of contraction, see 36 a. For irregular accent in the contract forms, see 145.

209. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: M. F. ἡσυχός, N. ἡσυχον, *quiet*. This is the case with most compound adjectives: M. F. ἄ-τεκνος *childless*, M. F. καρπο-φόρος *fruit-bearing*.

REM. a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the fem. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἡσυχός <i>quiet</i>	N. ἡσυχον	M. F. ἱλεως <i>propitious</i>	N. ἱλεων
G.	ἡσυχου		ἱλεω	
D.	ἡσυχῳ		ἱλεω	
A.	ἡσυχον		ἱλεων	
V.	ἡσυχε	ἡσυχον	ἱλεως	ἱλεων
Dual	ἡσύχῳ		ἱλεω	
	ἡσύχῳιν		ἱλεων	
P. N.	ἡσυχαι	ἡσυχαι	ἱλεαι	ἱλεαι
G.	ἡσύχων		ἱλεων	
D.	ἡσύχοις		ἱλεως	
A.	ἡσύχους	ἡσυχαι	ἱλεως	ἱλεω

210. ἱλεως is a specimen of the few adjectives which follow the Attic Second Decl.—ἱλεως *full* is declined thus in the Masc. and Neut.;

208 D. For contraction omitted in Ion., see 144 D. 132 D.

210 D. For ἱλεως, Hm. has ἱλᾶος (also in Att. poets): for πλεως, Hm. πλεῖος, πλεῖον, Hd. πλέος, η, ου.—Hm. has σῶς (only in this form), but for σῶος he has σόος, σόη, σόον, Comp. σαώτερος.—With ζωός, ἡ, ὄν *living*, he has N. S. ζῶς, A. ζῶν.

but forms a Fem. *πλιά* of the A-Decl.—The defective adj. M. F. *σῶς*, N. *σῶν* (formed from *σαος safe*) has A. S. *σῶν*, A. P. *σῶς*; also *σά* as N. S. Fem. and Neut. Pl. The kindred *σῶος*, *σῶα*, *σῶον*, is also confined to the Nom. and Acc.

211. B. ADJECTIVES OF THE CONSONANT-DECLENSION. The Fem. of these, when it differs from the Masc., follows the A-Decl.: it is formed from the stem of the Masc. by annexing *ᾱ*; but this addition causes various changes (32. 58. 60). Here belong

212. 1. *Stems in υ*. The Masc. and Neut. have *ε*, instead of *υ*, in most of the cases (cf. 186–7). The Fem. has *ε-ια*, contracted into *εια*.

S. N.	<i>sweet</i> ἡδύς	ἡδεῖα	ἡδύ	<i>black</i> μέλας	μελαινα	μέλαν
G.	ἡδέος	ἡδεῖας	ἡδέος	μέλανος	μελαίνης	μέλανος
D.	ἡδεῖ	ἡδεῖα	ἡδεῖ	μέλανι	μελαίνῃ	μέλανι
A.	ἡδύν	ἡδεῖαν	ἡδύ	μέλανα	μελαίναν	μέλαν
V.	ἡδύ	ἡδεῖα	ἡδύ	μέλαν	μελαινα	μέλαν
Dual	ἡδέε ἡδέοιν	ἡδεῖα ἡδεῖαν	ἡδέε ἡδέοιν	μέλανε μελάνοιν	μελαῖνα μελαίνοιν	μέλανε μελάνοιν
P. N.	ἡδέις	ἡδεῖαι	ἡδέα	μέλανε	μελαιναι	μέλανα
G.	ἡδέων	ἡδεῖων	ἡδέων	μελάνων	μελαίνων	μελάνων
D.	ἡδέσι	ἡδεῖαις	ἡδέσι	μέλασι	μελαίνοις	μέλασι
A.	ἡδέις	ἡδεῖας	ἡδέα	μέλανε	μελαίνας	μέλανα

So γλυκύς *sweet*, βραδύς *slow*, βραχύς *short*, ταχύς *swift*, εὐρύς *wide*.

REM. a. In *ἡλυνς female*, the poets sometimes use the masculine form for the feminine.

213. 2. *A few stems in υ*. In these, the *ι* of the fem. ending *ια* passes into the preceding syllable: μέλας (μελάν) *black*, Fem. μελαίνᾱ, for μελαν-ια (58).—For full inflection of μέλας, see 212. Similarly declined are τάλας, τάλαινα, τάλαν *unhappy* and τέρην, τέρεινα, τέρεν *tender*.

214. 3. *Stems in υτ*. In these, the Fem. *υτ-ια* becomes *-σα*, and the preceding vowel is lengthened. They are mostly participles.

212 D. For fem. *εῖα*, *εἰας*, etc., Hd. has *εἶα*, *εἷς*, *εἷρ*, *εἶν*, etc. Hm. commonly has *εῖα*, *εἷς*, etc., but *ἑκεία* for *ἑκεία*, *βαθείης* and *βαθείς*, *βαδεῖαν* and *βαδέαν*. In Hm., *ἡδύς* and *πολύς* (for *πολύι*), as well as *ἡλυνς*, are sometimes fem. In the A. S., Hm. sometimes has *εἶα* for *εἷν*: *εὐρέα πόντον* the wide sea.

214 D. Adjectives in *εις* (*εντ*) are much more frequent in poetry: those in *ηεις*, *οεις* are sometimes contracted: Hm. *τιμῆς*=*τιμῆεις* *honorable*, *λωτέωντα*=*λωτέοντα* *filled with lotus*, poet. *πτεροῦσσα*=*πτερόεσσα* *winged*. Hm. sometimes uses these adjectives in the masc. form with fem. names of places.

Adjectives in εντ have εσσα, not εια, in the Fem., for εντ-ια. For their D. P., see 50 a.

S. N.	<i>loosing</i>			<i>giving</i>		
	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
	λύοντι	λυούση	λύοντι	διδόντι	διδούση	διδόντι
	λύοντα	λύουσας	λύον	διδόντα	διδούσας	διδόν
Dual	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
	λύοντε	λυούσαι	λύοντε	διδόντε	διδούσαι	διδόντε
P. N.	λύοντων	λυούσων	λύοντων	διδόντων	διδουσών	διδόντων
	λύοντι	λυούσας	λύοντι	διδόντι	διδούσας	διδόντι
	λύοντα	λυούσας	λύοντα	διδόντα	διδούσας	διδόντα
	λύοντες	λυούσαι	λύοντες	διδόντες	διδούσαι	διδόντες
	λύονται	λυούσας	λύονται	διδόνται	διδούσας	διδόνται
S. N.	<i>loosing</i>			<i>showing</i>		
	λύσας	λύσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν
	λύσαντος	λυσάσης	λύσαντος	δεικνύοντος	δεικνύσης	δεικνύοντος
	λύσαντι	λυσάση	λύσαντι	δεικνύοντι	δεικνύση	δεικνύοντι
	λύσαντα	λυσάσαν	λύσαν	δεικνύοντα	δεικνύσαν	δεικνύν
Dual	λύσας	λύσασα	λύσαν	δεικνύς	δεικνύσα	δεικνύν
	λύσαντε	λυσάσαι	λύσαντε	δεικνύντε	δεικνύσαι	δεικνύντε
P. N.	λύσαντων	λυσάσων	λύσαντων	δεικνύοντων	δεικνύσων	δεικνύοντων
	λύσαντι	λυσάσας	λύσαντι	δεικνύοντι	δεικνύσας	δεικνύοντι
	λύσαντα	λυσάσας	λύσαντα	δεικνύοντα	δεικνύσας	δεικνύοντα
	λύσαντες	λυσάσαι	λύσαντες	δεικνύοντες	δεικνύσαι	δεικνύοντες
	λύσανται	λυσάσας	λύσανται	δεικνύονται	δεικνύσας	δεικνύονται
S. N.	<i>loosed</i>			<i>pleasing</i>		
	λυθείς	λυθείσα	λυθέν	χαρίεις	χαρίεσσα	χαρίεν
	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαρίεσης	χαρίεντος
	λυθέντι	λυθείση	λυθέντι	χαρίεντι	χαρίεση	χαρίεντι
	λυθέντα	λυθείσαν	λυθέν	χαρίεντα	χαρίεσαν	χαρίεν
Dual	λυθείς	λυθείσα	λυθέν	χαρίεις	χαρίεσσα	χαρίεν
	λυθέντε	λυθείσαι	λυθέντε	χαρίεντε	χαρίεσαι	χαρίεντε
P. N.	λυθέντων	λυθείσων	λυθέντων	χαρίεντων	χαρίεσών	χαρίεντων
	λυθέντι	λυθείσας	λυθέντι	χαρίεντι	χαρίεσας	χαρίεντι
	λυθέντα	λυθείσας	λυθέντα	χαρίεντα	χαρίεσας	χαρίεντα
	λυθέντες	λυθείσαι	λυθέντες	χαρίεντες	χαρίεσαι	χαρίεντες
	λυθένται	λυθείσας	λυθένται	χαρίενται	χαρίεσας	χαρίενται

REM. a. The fem. adj. χαρίεσσα arose probably from a form without ν, χαριετ-ια (60); while the fem. part. λυθείσα arose from λυθεντ-ια, λυθεν(σ)σα (48), λύουσα, from λυοντ-ια, λυον(σ)σα, etc.

215. Participles which have οντ after α, ε, ο, are contracted: τιμάων (τιμαοντ), τιμάουσα, τιμάων *honoring*, contr. τιμών, τιμῶσα, τιμῶν; φιλέων (φιλεοντ), φιλέουσα, φιλέον *loving*, contr. φιλών, φιλοῦσα,

φιλοῦν; δηλόων (δηλοοῦν), δηλόουσα, δηλόον manifesting, contr. δηλῶν, δηλοῦσα, δηλοῦν. The uncontracted forms are like those of λύων (214); the contract forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμῶσα	τιμῶντε	φιλοῦντε	φιλοῦσα	φιλοῦντε
	τιμῶντοιν	τιμῶσαιν	τιμῶντοιν	φιλοῦντοιν	φιλοῦσαιν	φιλοῦντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσων	τιμῶντων	φιλοῦντων	φιλοῦσων	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

216. *Stems in ot.* These are participles of the Perfect Active. The ending *ot* in connection with the fem. *ia* is changed to *uā*.

	<i>having loosed</i>			<i>standing</i>		
S. N.	λελυκώς	λελυκῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκῖας	λελυκότος	ἑστάτος	ἑστάσης	ἑστάτος
D.	λελυκότι	λελυκῖα	λελυκότι	ἑστώτι	ἑστώσῃ	ἑστώτι
A.	λελυκότα	λελυκῖαν	λελυκός	ἑστώτα	ἑστώσαν	ἑστός
V.	λελυκώς	λελυκῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual	λελυκότε	λελυκῖα	λελυκότε	ἑστώτε	ἑστῶσα	ἑστώτε
	λελυκότοιν	λελυκῖαιν	λελυκότοιν	ἑστώτοιν	ἑστώσαιν	ἑστώτοιν
P. N.	λελυκότες	λελυκῖαις	λελυκότα	ἑστώτες	ἑστώσαι	ἑστώτα
G.	λελυκότων	λελυκῖων	λελυκότων	ἑστώτων	ἑστώσων	ἑστώτων
D.	λελυκόσι	λελυκῖαις	λελυκόσι	ἑστώσι	ἑστώσαις	ἑστώσι
A.	λελυκότας	λελυκῖας	λελυκότα	ἑστώτας	ἑστώσας	ἑστώτα

REM. a. ἑστώς is contracted from ἑσταως, and is irregular in the formation of the Fem. The neuter form ἑστός is also irregular.

REM. b. *via* of the Fem. appears to imply a masc. and neut. ending *ut* (= *ot*); *ut-ia* would give *usia* (62), and then *via* (64).

217. *Adjectives of Two Endings.* In many adjectives of the Consonant-Decension, the masculine form is used also for the feminine (cf. 209). Here belong

a. Stems in *s*: M. F. ἀληθής (αληθες) true, N. ἀληθές (cf. 176).

b. Most stems in *v*: M. F. εὐδαίμων (ευδαιμον) happy, N. εὐδαιμον, M. F. ἄρρην (ἄρσην, st. αρσεν) male, N. ἄρρεν (cf. 172).

c. A few simple stems ending in other letters, as M. F. ἰδρις knowing,

217 D. b. Hd. has ἔρσην for ἔρσην.

N. ἴδρι (cf. 188).—Also some compounds of substantives, as M. F. ἀπάτωρ (α-πατωρ) *fatherless*, N. ἀπατωρ; εὐελπίς (ευ-ελπίδ) *of good hope*, N. εὐελπίς; φιλοπολις (φιλο-πολιδ) *city-loving*, N. φιλόπολις; εὐχαρίς (ευ-χαριτ) *agreeable*, N. εὐχαρίς; διποῦς (δι-ποδ) *two-footed*, N. διποῦς, A. S. διποῦς (191) and δίποδα.

S. N.	ἀλῆξης	ἀλῆξές	εὐδαίμων	εὐδαιμον	εὐελπίς	εὐελπί
G.	ἀλῆξουσ		εὐδαίμονος		εὐέλπιδος	
D.	ἀλῆξει		εὐδαίμονι		εὐέλπιδι	
A.	ἀλῆξῃ	ἀλῆξές	εὐδαίμονα	εὐδαιμον	εὐελπιν	εὐελπί
V.	ἀλῆξες		εὐδαιμον		εὐελπί	
Dual	ἀλῆξῃ		εὐδαίμονε		εὐέλπιδε	
	ἀλῆξοῖν		εὐδαμόνοιν		εὐελπίδοιν	
P. N.	ἀλῆξεῖς	ἀλῆξῃ	εὐδαίμονες	εὐδαίμονα	εὐέλπιδες	εὐέλπιδα
G.	ἀλῆξων		εὐδαμόνων		εὐελπίδων	
D.	ἀλῆξεσι		εὐδαίμοσι		εὐέλπισι	
A.	ἀλῆξεῖς	ἀλῆξῃ	εὐδαίμονας	εὐδαίμονα	εὐέλπιδας	εὐέλπιδα

So εὐγενής *well-born* (176), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*,—πέπων *ripe*, σώφρων *discreet*, μνήμων *mindful*, ἐπιλήθμων *forgetful*, πολυπράγμων *busy*.

For comparatives in ων, see 174.

218. *Adjectives of One Ending.* In these the Fem. is like the Masc.; but, owing either to their meaning or their form, they have no Neuter: thus ἄρπαξ (ἀρπᾶγ) *raptacious*, φυγὰς (φύγαδ) *fugitive*, ἄγνως (αγνωτ) *unknowing*, ἄπαις (απαῖδ) *childless*, μακρόχειρ *long-armed*, πένης (πενητ) *poor*, γυμνής (γυμνητ) *light-armed*.

REM. a. Some adjectives of one ending, which belong to the A-Decl., occur only in the Masc., and differ little from substantives: thus ἐξελοντής, G. ἐξελοντού, *volunteer*.

219. *Irregular Adjectives.* Some adjectives are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολὺς (πολυ and πολλο) *much, many*.

218 D. Hm. has many adj. which appear only in the Fem.: πότνια (in Voc. also πότνᾳ) *revered*, λάχεια (or perhaps ἐλάχεια *small*); εὐπατέρεια *of noble father*, ὀβριμοπάτερη *of mighty father*, ἀντιδνεῖρα *match for men*, βουτιδνεῖρα *nourishing men*, κυδιάνεῖρα *making men glorious*, πολυβδέτεια *much-nourishing*, λοχέαιρα *arrow-showering*, ἵπποδάσεια *thick with horse-hair*, καλλιγύναικα *A. S. rich in fair women*. To Fem. θάλεια *rich* there is a Neut. Pl. θάλεια.

219 D. Hm. and Hd. have πολλός, ἡ, ὅν reg. like ἀγαθός (also neut. πολλόν for πολύ as adverb). But Hm. has also the common forms πολός, πολή, πολύν, as well as πολύς, πολή, πολύν (24 D. c); and from the same stem πολυ, he makes likewise G. S. πολός, N. P. πολές, G. πολέων, D. πολέεσσι or πολέσι, A. πολέας.

The masc. πρὸς is found in Pind. Comp. πρᾶντερος in Hd.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλῳ	μεγάλα	μεγάλῳ			
	μεγάλοιιν	μεγάλαιιν	μεγάλοιιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

REM. a. *πρῶος mild* forms the whole Fem. from st. *πραῦ*: *πραεῖα*, *πραείας*, etc. The Masc. and Neut. Sing. are formed from st. *πρα*, rarely from *πραῦ*: *πράον*, *πράφ*, *πρῶον*. In the Masc. and Neut. Pl., both formations are used: *πρῶοι* and *πραεῖς*, *πραία* and *πρᾶα*.

Comparison of Adjectives.

A. By *τερος* and *τάτος*.

220. The usual ending of the *Comparative* degree is *τερο* (N. S. *τερος*, *τερᾶ*, *τερον*); of the *Superlative*, *τάτο* (N. S. *τατος*, *τατη*, *τατον*). These endings are applied to the masculine stem of the Positive. Thus,

Positive.	Comparative.	Superlative.
κούφος (κουφο) <i>light</i>	κουφότερος, α, ον	κουφύτατος, η, ον
γλυκύς (γλυκυ) <i>sweet</i>	γλυκύτερος	γλυκύτατος
μέλας (μελαν) <i>black</i>	μελάντερος	μελάντατος
μάκαρ (μακαρ) <i>blessed</i>	μακάρτερος	μακάρτατος
σαφής (σαφες) <i>clear</i>	σαφέστερος	σαφίστατος
χαρίεις (χαριεντ) <i>pleasing</i>	χαρίστερος	χαρίστατος
πενής (πενητ) <i>poor</i>	πενίστερος	πενίστατος

χαρίστερος and *πενίστερος* arise from *χαριεντ-τερος* and *πενητ-τερος* by change of *τ* to *ς* (45), before which *ν* is dropped in the former (48), and *η* shortened in the latter.

Hm. has some fem. adjectives which are not formed from the stem of the masc.: *δοῦρις*(δ) *impetuous*, M. *δοῦρο-ς*; *πλείρᾳ fat, rich*, M. *πίων*; *πρέσβᾳ* and *πρέσβειρᾳ honored*, M. *πρέσβυ-ς* (202, 15); *πρόφρασσα* (for *προφραδ-ια* from *φρά(ω)* *favorable*, M. *πρόφρων* (from *φρήν*).—The following are made from the stem of the masc., but by an unusual mode of formation: *χαλκοβάρεια heavy with brass*, M. *χαλκοβαρής*; *ἡργυρέια early-born* (M. *ἡργυρής* later); *ἡδυεπεία* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μύκαυρα* (Pind.) *blessed*, M. *μύκαρ*; and in the Pl. only, *δαμειά crowded, ταρφεία frequent*, M. *δαμίες, ταρφίες*.

In Hm., *ἐρίηρο-ς trusty*, makes Pl. *ἐρίηρ-ες* (only Nom. and Acc. in each number).

221. The following adjectives depart more or less widely from the rule above given.

a. Stems in *ο* with short penult, lengthen *ο* to *ω*: this prevents the excessive multiplication of short syllables: *σοφώ-τερος* *wiser*, *ἀξιώ-τατος* *worthiest*, from *σοφός*-, *ἀξίω*-.—But if the penult is long by nature or position, *ο* remains: *πονηρό-τερος* *more wicked*, *λεπτό-τατος* *finest*. So always, when a mute and liquid follow the vowel of the penult: *πικρό-τατος* *bitterest*.

b. The adj. *γεραιός* (*senex*) always, *παλαιός* *ancient*, and *σχολαίος* *leisurely*, sometimes, drop *ο* after *αι*: *γεραιότερος*, *παλαιάτατος*.

c. *μίσος* *medius*, *ἴσος* *equal*, *εὖδιος* *serene*, *πρώιος* *early*, *ὄψιος* *late*, take *αι* in place of *ο* or *ω*: *μεσαιάτατος*, *πρωϊάτερον*.—*ἡσυχος* *quiet* has *ἡσυχαιτερος* and *ἡσυχώτερος*; *φίλος* *dear*, beside *φιλότερος*, *-τατος*, has *φιλάτερος*, *-τατος* and *φιλαίτερος*, *-τατος*.—From *πλησίον* *adv.* *near* come *πλησιαίτερος*, *-τατος*; likewise *παραπλησιαίτερος* *more similar*; and from *προὔργον* (for *πρὸ ἔργου* *advantageous*) comes *προὔργιαι-τερος*.

d. Some adjectives take the irregular endings *εστερος*, *εστατος*. So

1. Stems in *ον*: *σώφρων* (*σωφρον*) *discreet*, *σωφρονέστερος*, *εὐδαιμων* (*ευδαιμον*) *happy*, *εὐδαιμονίς-τατος*.—Special exceptions are *πίων* *fat*, *πίότερος*, *-τατος*, and *πέπων* *ripe*, *πεπαίτερος*, *-τατος*.

2. *ἀκράτος* *unmixed*, *ἰρρωμένος* *strong*, *ἄσμενος* *glad*, and occasionally some others in *ος*: *ἀκρατίστερος*, *ἰρρωμενέστερος*.

3. Some contract adjectives in (*οος*) *ους*: *εὐνούστερος* (for *ευνοεστερος*) from *εὔνους* (*εὔνοος*) *well-disposed*.

e. The adj. *λάλος* *talkative*, *πτωχός* *beggarly*, *ὀψοφάγος* *dainty*, *μονοφάγος* *eating alone*, and some adjectives of one ending, as *κλέπτης* *thief*, *ἰδὲ*, have *ιτερος*, *ιτατος*: *λαλίστερος*, *πτωχίστατος*, *κλεπτίστερος*.

f. Other adjectives of one gender in *ης* (G. *ου*) follow the rule for stems in *ο*: *ὕβριστότερος* from *ὕβριστης* *insolent*.

g. Compounds of *χάρις* *favor*, form the Comp. and Sup. as if they ended in *χαρίτο*-. *ἐπιχαριτώτερος* from *ἐπιχάρις* *agreeable*.

B. By *ων* and *ωτος*.

222. A much less frequent ending of the Compar. is *ιον* (Nom. M. F. *ῖων*, N. *ῖον*), of the Superl. *ιστο* (Nom. *ιωτος*, *ιστη*, *ιστον*).

221 D. The poets sometimes use *ω* after a long syllable: *δι(ὑ)ρότερος* Hm. *more wretched*.—From *ῖδύς* *straight*, Hm. makes *ἰδύντατα*; from *φαεινός* *shining*, *φαεινότερος*, but *φαινάτατος* (cf. 370 D a); from *ἔχαρις* *unpleasing*, *ἄχαριστερος* (for *αχαριτ-τερος*).—The force of the ending is nearly lost in *δηλύτερος* *feminine*, *ἀγρότερος* *wild* (living in the country), *ὄρεστερος* *living in the mountains*, *δεώτερος* *belonging to the gods*, *δεξιτέρος* Lat. *dexter*, which differ little from *δηλὺς*, *ἄγριος*, *ὄρειος*, *δεῖος*, *δεξιός*.

222 D. The forms with *ῖων*, *ιωτος* are much more frequent in poetry: thus (the starred forms are un-Homeric), **βαδῖων*, *βαδίστος* (*βαδύς* *deep*),—*βράδ-σων* = **βραδῖων*, *βάρδιστος* = **βράδιστος* (*βραδύς* *slow*),—**βράχιστος* (*βραχύς* *short*),—*γλυκῖων* (*γλυκύς* *sweet*),—*ἐλέγχιστος* (*ελεγχέης* Pl. *infamous*),—

These endings are applied, not to the stem of the Positive, but to the *root* of the word. Hence a final vowel in the stem of the Pos. disappears :

Positive.		Comparative.	Superlative.
ἡδ-ύ-s pleasant	(ἡδ-ομαι am pleased)	ἡδ-ίων	ἡδ-ιτος
ταχ-ύ-s swift	(τάχ-ος swiftness)	θάσσων (for ταχ-ίων)	τάχ-ιτος
μέγ-α-s great	(μέγ-ετος greatness)	μεί(ων) (for μεγ-ίων)	μέγ-ιτος

Similarly *ρο* in the stem of the Pos. disappears :

ἐχθ-ρό-s hostile	(ἐχθ-ος hatred)	ἐχθ-ίων	ἐχθ-ιτος
αἰσχ-ρό-s shameful	(αἰσχ-ος shame)	αἰσχ-ίων	αἰσχ-ιτος

REM. a. In *μείων*, for *μεγ-ίων*, the *ι* passes into the first syllable, as in *ἀμείων* for *αμεν-ίων* (58). So also in *θάσσων*, *θάσσον*, where *α* absorbs it and becomes long. Cf. *μᾶλλον* (for *μαλ-ιον*, 59).

223. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 58-61.

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων (for αμεν-ίων) [ἀρείων Hm.]	ἀριστος ("Ἀρης, ἀρετή virtue)
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος (κράτος strength)
	λῶν	λῶστος

REM. a. *ἀμείνων*, *ἄριστος*, refer more to *excellence* or *worth*; *κρείσσων*, *κράτιστος*, more to *power* and *superiority*. The opposite of *κρείσσων* is *ἥσσων*.

2. κακός bad	κακίων χείρων (deterior) ἥσσων (inferior)	κάκιστος χείριστος ἥκιστα adv. least of all
3. μικρός small	μικρότερος μείων	μικρότατος
4. ὀλίγος little, few	ἐλάσσων (ἐλάττων)	ὀλίγιστος ἐλάχιστος

**κυδίων*, *κύδιος* (*κυδρός* glorious),—*μάσσων*, *μήκιστος*, Dor. **μάκιστος* (*μᾶκρός* long),—*οἰκτίστος* (*οἰκτρός* pitiable),—*πασσων* = **παχίων*, *πάχιστος* (*παχύς* thick),—*φιλίων*, **φίλιος* (*φίλος* dear),—*ἑκιστος* (*ἑκός* quick).—Hd. has *μέ(ων)* for *μεί(ων)*.

In Epic and Doric poetry, the *ι* of *ίων* is short.

223 D. 1. Hm. Comp. *ἀρείων* : Pos. *κρατὺς* *ροῦ* *powerful*, Sup. *κάρτιστος* (57) : Comp. *λῶν* and *λῶτερος*.—Hd. and Dor. *κρείσσων* for *κρείσσων*.—Poet. *βέλτερος*, *βελτατος* (not used in Hm.) : *φέρτερος* more excellent, *φέρτατος* and *φέριστος*.

2. Hm. Comp. *κακώτερος* : *χερείων* (Dor. *χερῆων*), *χεριώτερος*, *χεριότερος* : also the defective forms, D. S. *χέρηι*, A. S. *χέρηα*, N. F. *χέρηες*, Neut. *χέρηα* or *χέρηια*.—Hd. *ἥσσων* for *ἥσσων*.

4. Hm. Comp. *ὀλίγων*.

Positive.	Comparative.	Superlative.
5. πολὺς <i>much, many</i> πλείων or πλέων (39) Neut. πλέον, also πλείν		πλείστος
6. καλὸς <i>beautiful</i>	καλλίων	κάλλιστος (κάλλος <i>beauty</i>)
7. ῥαδίος <i>easy</i>	ῥάων	ῥᾶστος
8. ἀλγυνός <i>painful</i>	ἀλγίων	ἀλγιστος

224. *Defective Comparison.* The following adjectives are without the Positive:

(πρὸ <i>before</i>)	πρότερος <i>prior</i>	πρώτος <i>primus</i>
	ὕστερος <i>later, latter</i>	ὕστατος <i>latest, last</i>

REM. a. πρῶτος is probably made by contraction from προ-ατος. The same superlative ending ατος appears also in

ἔσχατος *extremus*; and in the two following (mostly poetic) forms: νεώτατος *novissimus, last in place* (from νέος *novus*), and ὑπάτος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic Comp. ὑπέρτερος, Sup. ὑπέρτατος).

Formation and Comparison of Adverbs.

225. Adverbs are formed from adjectives by adding *ως* to the stem. The stem takes the same form as before *ων* in the Gen. Pl. The adverb has also the accent of the Gen. Pl.; and is contracted, when the latter is contracted.

Thus φίλος *dear*, (G. P. φίλων) Adv. φίλως, δίκαιος *just* (δικαίων) δικάως, ψυχρός *cold* (ψυχρῶν) ψυχρῶς, πᾶς *whole, all* (πάντων) πάντως, ταχύς *quick* (ταχέων) ταχέως, σαφής *clear* (σαφῶν contr. from σαφέων) σαφῶς contr. from σαφέως.

5. In the Comp., Hm. has also the defective forms πλέες, πλέας.—Hd. contracts *eo* to *eu*: πλεῦν, πλεῦνες, for πλέον, πλέονες.

7. Hm. Pos. βῆτιδος (also in Hd.): adv. βῆτιδως, often βεῖα, βέα: Comp. βῆτιτερος: Sup. βῆτιτατος and βῆτιστος.

To the above add for Hm.

9. κερδίων, κέρδιοςτος (κερδαλέος *gainful, artful*, κέρδος *gain*).

10. βριγίων, βριγιοςτος *more, most dreadful* (βριγηλός Hes. *chilling*, βῆγος *cold*).

11. κηδιστος (κηδεῖος *dear*, κῆδος *care*).

12. Poet. (not in Hm.) ὑψίων, ὕψιστος (ὕψηλός *high*, ὕψος *height*).

224 D. Hm. sometimes forms a Comp. or Sup. from a substantive: βασιλευ-τερος, ατος (from βασιλεύς *king*), κουρότερος (κούρος *youth*), κύντερος *more dog-like* (κύων *dog*).

Other defectives in Hm. are: δπλότερος *younger*, δπλότατος, —ἀφάρτερος (ἀφαρ *forthwith*); —and several expressing place: ἐνέρτερος *lower* (Trag. νέρτερος, ἐνεροι *inferi*, ἐνερθεν or νέρθεν *infra*), —παρότερος (πάρουθεν *before*), —ὀπίστατος (ὀπίσθεν *behind*), —ἐπασσύτερος (ἄσσαν *nearer*), —μυχόιτατος (ἐν μύχῳ *in a recess*). —The ending ατος appears also in μέσστατος from μέσος *middle*, and πώτατος *last* = λοῖστος (Trag. λοῖσδιος), λοῖσδιήτιος. Hm. has ὀσπάτιος = ὀσπατος, and in the same sense δεύτατος (δεύτερος *second*). —A strengthened Sup. is Hm. πρώτιστος = πᾶμπρωτος *first of all*.

226. Very often, also, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb. Thus μέγας *great*, Adv. μέγα and μεγάλα, as well as μέγῃως.

227. An earlier form for adverbs ends in ᾱ: ταχύς *quick*, Adv. τάχῃ quickly, in Attic prose *perhaps*, ἅμα *at the same time*, μάλα *very, much*. The Comp. of μάλα is μᾶλλον (for μαλ-ιον, 59) *potius*, the Sup. μάλιστα *potissimum*.—εὖ *well* is used as the adverb of ἀγαθός *good*.

228. Adverbs are also formed in ως from comparatives and superlatives: βεβαιότερως *more firmly*, καλλιόνως *more finely*.—But, generally, comparative and superlative adverbs are made by the *accusative neuter* of those degrees, used in the singular for the comparative, in the plural for the superlative: βεβαιότερον, κάλλιον, βεβαιότατα, κάλλιστα.

229. Adverbs in ω (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the Comp. and Sup. in ω: ἀνωτέρω, κατωτέρω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρα *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

230. PERSONAL PRONOUNS.

Sing. Nom.	First Person. ἐγώ <i>I</i> (ego)	Second Person. σύ <i>thou</i> (tu)	Third Person.
Gen.	ἐμοῦ, μου	σοῦ	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Acc.	ἐμέ, μέ	σέ	ἑ
Du. N. A. V.	(νῶι) νώ	(σφῶι) σφῶ	(σφῶι)
G. D.	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφῶιν)
Plur. Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i> (N. σφεία)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφεία)

The forms enclosed in () are not found in Attic prose.

227 D. Adverbs in ᾱ are more frequent in Hm.: κάρτα *valde* (κρατύς, 223 D. 1), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὅκα *quickly* (ὠκύς).

For εὖ, Hm. has ἐθ, whenever the ῦ would be long by position: ἐθ γνοίην; so too in compound words: ἐθζῶνος. But εὖ is sometimes found before a mute and liquid: ἐϋπλεκτός or εὐπλεκτός.—Hm. has also a defective adj. ἐὺς or ἥς, A. S. ἐὺν or ἥν, also G. S. ἐῆς, and G. P. ἐδών Neut.

229 D. ἕκας *far*, Hm. ἐκαστέρω, τάτω,—τῆλε or τηλοῦ *far*, Hm. τηλοτάτω,—ἐγγι or ἀγχοῦ *near*, Hm. ἄσσον (for αγχιών, 60) also ἄσσοτέρω, ἄγχιστα (ἄγχοτάτω Hd.). The adj. ἀγχότερος, ἀγχότατος, and ἄγχιστος are post-Hom.

231. The stems of the Sing. are *εμε* (Lat. *me*), *σε* (*te*), *ε* (*se*). But the Nom. is differently formed: *ἐγώ, σύ*; and in the third person is entirely wanting.

The stems of the Dual are *νω* (Lat. *no-s*), *σφω*, *σφω*.

The stems of the Plural are *ἡμε*, *ὑμε*, *σφε*: *ε* is contracted with most of the endings; hence the circumflex accent (cf. 233 D).

232. The forms mentioned in the list of *enclitics* (105 a) lose their accent, when there is no emphasis upon the pronoun; and in the 1st person Sing., the shorter forms (*μοῦ, μοί, μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ, ἐμοί, ἐμέ*) are used in the 1st person. So also, in general, after prepositions. Thus *δοκεῖ μοι it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει this pleases me, not thee*; *παρ' ἐμοῦ from me*, not *παρά μου*, *ἐπὶ σοὶ upon thee*, not *ἐπὶ σοι*: yet *πρὸς με to me* frequently occurs.

The Gen., Dat., and Acc. Pl. of the 1st and 2d persons, when there is no emphasis upon them, sometimes throw the accent on the first syllable: *ἡμων, ὑμων*; the last syllable of the Dat. and Acc. is then usually shortened: *ἡμῖν, ὑμῖν*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν, ὑμῖν*.

233 D. *Personal Pronouns in the Dialects.* Hm. has the following forms: those not in () are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (σύνη)	
G.	[ἐμέο], ἐμεῦ, μεῦ (ἐμεῖο, ἐμεῖδεν)	σέο, σεῦ (σεῖο, σέδεν)	ξο, εῶ (ἐξο, ἔδεν)
D.	ἐμοί, μοί	σοί, τοί, (τέτν)	οί, (εῖο, 23 D a)
A.	ἐμέ, μέ	σέ	ξί, (ἐέ), μῖν
Dual.	(νώι, νώ) (νωῖν)	(σφῶι, σφῶ) (σφῶιν)	(σφωί) (σφῶιν)
P. N.	ἡμεῖς, (ἡμμες)	ὑμεῖς, (ὑμμες)	σφεῖς not in Hm.
G.	ἡμεῶν, (ἡμελων)	ὑμεῶν, (ὑμελων)	σφεῶν, (σφελων)
D.	ἡμῖν, (ἡμμι)	ὑμῖν, (ὑμμι)	σφίσι, σφί
A.	ἡμέας, (ἡμμε)	ὑμέας, (ὑμμε)	σφέας, (σφεῖας), σφέ

ἐγών is used before vowels (79 D). *ἐμέο* cannot stand in the hexameter.

—The datives *σοί* and *τοί* are distinguished in the same way as *ἐμοί* and *μοί* (232).—For *μῖν*, the Dor. and Trag. have *νῖν*: both are enclitic, both used in all genders, and *νῖν* is sometimes plural.—In Hd. and Trag., *σφέ* is sometimes singular.—In Hd. *σφίσι* (not *σφί*) is reflexive: he has also the neut. *σφέα*: but the forms *ἡμέες, ὑμέες, σφέες* in some editions of Hd. are probably incorrect.

The Dor. has N. S. *ἐγών* even before a cons., *τύ* (*tu*) for *σύ*, G. *τεῦ, τεῦς, τέους*, D. *τοί* for *σοί*; also *ἐμῖν, τῖν, τῖν* for *ἐμοί, σοί, οἱ*, A. *τέ*, enclitic *τύ*, for *σέ*. N. P. *ἡμέες, ὑμέες*, G. *ἡμεῶν, D. ἡμῖν, A. ἡμέ, ὑμέ*, and *ψέ* for *σφέ*. Of these Pind. has only *τύ, τοί, τῖν*.

234. INTENSIVE PRONOUN. *Αὐτό-ς, αὐτή, αὐτό self* (Lat. *ipse*), is inflected like *ἀγαθός* (207), except that the Neuter N. A. V. S. does not take *ν* (cf. the neuter article *τό*, 119).

234 D. For Ionic crasis in *αὐτός* (Hm.), *ωδρός* (Hd.), see 68 D.

Preceded by the article, ὁ αὐτός (αὐτός, 68 c), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό, also ταυτόν), it signifies *the same* (Lat. idem).

235. REFLEXIVE PRONOUNS. These are formed from the stems of the personal pronouns, compounded with αὐτός.

Singular	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.	
1st person	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	ἐμαυτόν -ήν	<i>myself</i>
2d person	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	<i>thyself</i>
	OR σεαυτοῦ -ῆς	σεαυτῷ -ῇ	σεαυτόν -ήν	
3d person	ἐαυτοῦ -ῆς	ἐαυτῷ -ῇ	ἐαυτόν -ήν	-ό <i>himself, her-</i>
	OR αὐτοῦ -ῆς	αὐτῷ -ῇ	αὐτόν -ήν	-ό <i>self, itself</i>

In the plural, both stems are declined together:

Plural	Gen. M. F. N.	Dat. M. N.	F.	Acc. M.	F.
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς	ἡμᾶς αὐτούς	-άς <i>ourselves</i>
2d person	ὕμῶν αὐτῶν	ὕμῖν αὐτοῖς	-αῖς	ὕμᾶς αὐτούς	-άς <i>yourselves</i>
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς	σφᾶς αὐτούς	-άς <i>themselves</i>
		Neut. σφεία αὐτά			

Yet the 3d person plural has also the compound form:

ἐαυτῶν	ἐαυτοῖς	-αῖς	ἐαυτούς	-άς	-ά
OR αὐτῶν	αὐτοῖς	-αῖς	αὐτούς	-άς	-ά

236. The *indefinite* pronoun ἄλλος *other* (Lat. alius) is inflected like αὐτός (234).

237. RECIPROCAL PRONOUN. This is formed from the stem of ἄλλος (236), compounded with itself, ἀλλ-ηλο (for ἀλλ-αλλο). It is used only in the dual and plural.

	M.	F.	N.
Du. G. D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

238. POSSESSIVE PRONOUNS. These are formed from the stems of the personal pronouns (231).

ἐμός, ἡ, ὃν <i>my, mine</i> , from <i>εμε</i> .	ἡμέτερος, α, ον <i>our, ours</i> , from <i>ἡμε</i> .
σός, ἡ, ὃν <i>thy, thine</i> , from <i>σε</i> .	ὕμέτερος, α, ον <i>your, yours</i> , from <i>ὑμε</i> .
ός, ἡ, ὃν <i>his, her, its</i> , from <i>ἐ</i> .	σφέτερος, α, ον <i>their, theirs</i> , from <i>σφε</i> .

235 D. Hm. always has the separate forms, even in the sing.: ἐμὲ αὐτόν, οἱ αὐτῷ, not ἐμαυτόν, ἐαυτῷ. —For ἐμαυτοῦ, etc., Hd. has ἐμεωντοῦ, etc.; and in like manner σεωντοῦ, ἐωντοῦ (11 D).

238 D. Hm. has also *τεός* (Doric, = *tuns*), *έός*; *ἄμός our* (properly Dcr.), *ῥμός, σφός*; also (from the dual stems *νω, σφω*) *νωίτερος, σφωίτερος, belonging*

REM. a. *ὅς* is never used in Attic prose; *σφέτερος*, only in reflexive sense, *their own*. The ending *τερος* is the same with that of the Comparative (220).

239. DEMONSTRATIVE PRONOUNS. The two most important are

οὗτος, *αὕτη*, *τοῦτο* *this, that*,
ὅδε, *ἧδε*, *τόδε* *this (this here)*.

ὅδε is formed from the article and the demonstrative ending *δέ* (enclitic): it is declined like the article, with *δε* added to each form.

οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes *av* in the penult, wherever the article has an A-sound (*a, η*); but *ou*, where the article has an O-sound (*o, ω*).

S. N.	ὁ	ἡ	τό	ὅδε	ἧδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
Dual	τῷ	τά	τῷ	τῷδε	τάδε	τῷδε	τούτῳ	ταῦτα	τούτῳ
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιιν	ταῦταιν	τούτοιιν
P. N.	οἱ	αἱ	τά	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα

REM. a. The adverb of *ὅδε* is *ᾧδε*, that of *οὗτος* is *οὕτως* or *οὕτω* (80 c) in *this manner, thus, so*.

240. The demonstrative *ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο* *that (that there or yonder)* is declined like *αὐτός* (234).—For *αὐτός* used as a demonstrative, see 669 c.

241. *Demonstratives of Quantity, Quality, and Age*. These were *τόσος*, *τοῖος*, *τηλικός*, which occur often in poetry. In place of them, the Attic prose uses chiefly the strengthened forms:

τοσοῦτος, *τοσαύτη*, *τοσοῦτο(ν)* *such (in quantity or number)*,
τοιοῦτος, *τοιαύτη*, *τοιοῦτο(ν)* *such (in quality)*,
τηλικούτος, *τηλικαύτη*, *τηλικούτο(ν)* *such (in age or size)*.

to us (you) both.—*ἄμós* (also written *ᾰμός*) is found in Att. poetry for *ἐμός*.—*ός* is sometimes used without reference to the 3d person, in the sense of *own*.

239 D. In Hm., the article itself is usually a demonstrative, and has the following peculiar forms: G. S. *τοῖο*, G. D. *τοῖν*, N. P. *τοί*, *ταί*, G. Fem. *τάων*, D. *τοῖσι*, *τῇσι* or *τῆσι*. For *τοῖςδε* Hm. has *τοῖςδεσσι* or *τοῖςδεσι*. The forms *τοί*, *ταί*, are also Doric.

When used as demonstrative, *ὁ*, *ἡ*, *οἱ*, *αἱ* are often written with an accent, *ὅ*, *ῆ*, *οἶ*, *αῖ*.

Hd. has D. P. *τοῖσι*, *τῇσι*; also *τοῖσίδε*, *τῇσίδε*.

240 D. For *ἐκεῖνος* the poets have *κεῖνος*: cf. 249 D.

These may be declined like οὗτος, by putting τοσ-, τοι-, τηλικ- in place of the initial *h* or *t* of οὗτος. But the Neut. N. A. S. has two forms, τοσοῦτο and τοσοῦτον, etc.

Emphatic demonstratives of similar meaning, τοσούδε, τοιόςδε, τηλικόςδε, are made by adding the enclitic δε to the forms of τόσος, τοίος, τηλικός, declined regularly (cf. δε, 239).

242. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented ι, before which the short vowels (α, ε, ο) are elided: οὗτοςί, αὐτήι, τουτί, ταυτί, δόδι, τοιςδί, ἐκεῖνωνί.

243. RELATIVE PRONOUN. The relative ὅς, ἥ, ὃ *who, which*, keeps the rough breathing throughout.

S. N.	ὅς	ἥ	ὃ	D. N. A.	ὧ	ᾗ	ὧ	P. N.	οἷ	αἷ	ᾗ
G.	οῦ	ῆς	οῦ	G. D.	οῖν	αῖν	οῖν	G.	ὧν	ᾧν	ὧν
D.	ῷ	ῇ	ῷ					D.	οῖς	αῖς	οῖς
A.	ὦν	ῆν	ὦ					A.	οὖς	αῖς	ᾗ

REM. α. ὅς is used as a *demonstrative* in the phrases καὶ ὅς ἔφη *and he said*, ἥ δ' ὅς *but he said*.

244. INTERROGATIVE AND INDEFINITE PRONOUNS. These are alike in all but accent: interrogative τίς, τί, *who? which? what?* indefinite τίς, τι, enclitic, *some, any*.

Sing.	Nom. Gen. Dat. Acc.	Interrogative.		Indefinite.	
		M. F. τίς	N. τί	M. F. τίς	N. τι
		τίνος (τοῦ)		τίνος (τοῦ)	
		τίνι (τῷ)		τίνι (τῷ)	
		τίνα	τί	τινά	τι
Du. N. A. V.		τίνε		τινέ	
G. D.		τίνοι		τινοῖν	
Plur.	Nom.	τίνες	τίνα	τίνες	τινά
	Gen.	τίνων		τινῶν	
	Dat.	τίσι		τίσι	
	Acc.	τίνας	τίνα	τινάς	τινά

REM. α. The acute accent of τίς, τί interrog. never changes to the grave (see 101).

243 D. Hm. has also δ for δς, σου for οῦ, ἑς for ἥς: the nom. sing. and pl. he sometimes uses as demonstrative.

Hd. has δς, ἥ, οἷ, αἷ: for all other forms of the relative, he uses the article τὸ, τοῦ, τῆς, etc., except after certain prepositions: παρ' ὧ, ἐξ οὔ. — This use of the article (τ-forms) for the relative is often found in Hm., and sometimes even in Trag.

244 D. The Ion. (Hm. Hd.) has G. S. τείο, τεῦ, D. τέφ, G. P. τέων, D. τέοισι.

b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article.

c. ἄττα (never enclitic, Hm. ἄσσα) is sometimes used for the indefinite τινά.

245. Another indefinite pronoun is δεῖνα *some one, such a one* (Lat. quidam). This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing.	ὃ ἢ τὸ	δεῖνα	Plur.	δεῖνες
		δεῖνος		δεῖνων
		δεῖνι		
		δεῖνα		δεῖνας

246. INDEFINITE RELATIVE PRONOUN. The indefinite relative ὅστις, ἥτις, ὃ τι *who, which* (indef.), is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

Sing. N.	ὅστις	ἥτις	ὃ τι	Plur.	οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος		ῶντινων	ῶντινων	ῶντινων
D.	ὧτινι	ἧτινι	ὧτινι		οἷστίσι	αἷστίσι	οἷστίσι
A.	ὧτινα	ἧτινα	ὃ τι		οὗστίνας	ἄστίνας	ἅτινα
Du. N. A.	ὧτινε	ἧτινε	ὧτινε	G. D.	οὗντινοι	αἰντινοι	οὖντινοι

For the way of writing ὃ τι or ὅ,τι, see 113 a.

REM. a. The forms τοῦ, τῷ (= τινός, τινί) are also found in connection with ὅς, but before these the stem ὅ is used without inflection: Gen. ὅρου, Dat. ὅτῳ. So also, but less often, Gen. Pl. ὅρων, Dat. ὅτοισι. These forms are masc. and neut., never fem.

b. For ἅτινα, there is another form ἄττα, not to be confounded with ἄττα = τινά (244 c).

247. CORRELATIVE PRONOUNS. The following pronouns, corresponding to each other both in form and meaning, are called *correlative*.

246 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in δ-πόσος, δ-ποῖος, etc.

S. (δτις)	N. (δ τι)	P.	N. ἄσσα (for ἅτια, 60)
δτεν (δττεο, δττεν)		δτεν	
δτεφ (244 D)		δτέοισι	
(δτινα)	N. (δ τι)	(δτινας)	N. ἄσσα

The forms not in () occur also in Hd.—In the Nom. and Acc., Hm. has also the usual forms; so too in D. S. δτῳ.

247-8 D. For πόσος, ὅσος, Hm. often has τόσος, ὄσος (once δσσάτιος). He often doubles π in the indef. relatives: δπποῖος, δππως (40 D).

Hd. has κ for π in the correlatives: κότερος, κοσός, κοιός, κοῦ, κοτέ, κηρ, etc. Cf. Lat. *qui, quod, qualis*, etc.

	Interrogative.	Indefinite.	Demonstrative.	Relative. Indef. Rel.
Simple	τίς <i>who?</i> ὥχίς? <i>what?</i>	τίς <i>some</i>	ὁδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἐτερος <i>the one or</i> <i>the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how much, many?</i>	ποσός <i>of some quan. or number</i>	(τόσος) { <i>so</i> τοσόςδε { <i>much,</i> <i>many</i> <i>(as much, many) as</i>	ὅσος, ὁπόσος <i>of which quan., num., (as much, many) as</i>
Quality	ποῖος <i>of what sort?</i>	ποιός <i>of some sort</i>	(τοῖος) <i>such</i> τοιόςδε τοιούτος	οἷος, ὁποῖος <i>of which sort, (such) as</i>
Age or Size	πῆλικός <i>how old?</i> ὡς μέγας <i>how large?</i>	πῆλικός <i>of some age, size</i>	(τῆλικός) { <i>so old,</i> τῆλικόςδε { <i>large</i> τῆλικούτος	ἡλικός, ὁπῆλικός <i>of which age, size, (as old, large) as</i>

For the ending *τερος*, see 220. The form *τῆλικός* is never used in Attic prose; the forms *τόσος* and *τοῖος*, seldom.

248. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	πού <i>where?</i>	πού <i>somewhere</i>	ἐνθα, ἐνθαδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from some place</i>	ἐνθεν, ἐνθενδε, ἐντεῦθεν, <i>thence</i>	ὅθεν, ὁπόθεν <i>whence</i>
	ποί <i>whither?</i>	ποί <i>to some place</i>	ἐνθα, ἐνθαδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some time, ever</i>	τότε <i>then</i>	ὅτε, ὁπότε <i>when</i>
	πηνίκα <i>at what time?</i>		(τηνίκα) { <i>at</i> τηνικάδε { <i>that</i> τηνικάυτα { <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which way? how?</i>	πῇ <i>some way, somehow</i>	εἰς, ταύτη <i>this way, thus</i>	ἥ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somewhat</i>	ὥς, ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (105 b).

248 D. Poetic are πόδι = πού, ποδί = πού, ὅδι = ὅδ; τόδι *there*, τόθεν *thence*;—also ἤμος, τῆμος (Dor. ἄμος, τᾶμος) = ὅτε, τότε.—For Att. *εἰς* as *long as*, *εἰως* *so long*, Hm. has also *εἰως*, *τεῖως* (and sometimes *εἰς*, *τεῖος*, though not thus written in our texts). In the same sense, he has *ὅφρα*, *τόφρα*. Beside *ἥ*, he has the form *ἥχι*, but uses both only in the *local* meaning, *which way, where*: for *οἷ*, *ὅποι*, he always uses *πόσε*, *ὁππόσε*.—For *ἐνταῦτα*, *ἐνδεύτερ*, in Hd., see 68 D.

249. To the pronoun *ἐκεῖνος* *that* (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ* *there*, *ἐκεῖθεν* *thence*, *ἐκείσε* *thither*.

250. The demonstrative *ὥς* does not occur in Attic prose, except in the phrases *καὶ ὥς even thus*, *οὐδ' ὥς (μηδ' ὥς) not even thus*.—For *τηνίκα*, the Attic prose uses the strengthened forms in *-άδε* and *-αῦτα*.—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly relative, *ἐνθα* being used instead of *οὐ* and *οἶ*, *ἐνθεν* instead of *ὅθεν*.

251. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν*, *δή*, *δή ποτε*, *δή ποτ' οὖν*: *ὅστις οὖν who (which, what) soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*: these are also written as single words, *ὅστισοῦν*, *ὅστισδὴ*, *ὅστισδήποτε*, *ὅστισδηποτοῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὅποιός τις* and even *ὅποιός τις οὖν of what sort soever*.—The same particles are sometimes used in the same way with the ordinary relatives, but hardly in the Attic writers.

The enclitic *πέπ* gives emphasis to relatives (definite and indefinite): *ὅσοι πέπ of which number precisely*, *ὥσπερ just as*. *οὖν* is sometimes added after it: *ὥσπεροῦν*.

252. Observe also the *negative* pronouns and adverbs: *οὐτις*, *ἤ τις no one* (poet. for *οὐδεὶς*, *μηδεὶς*, 255; in prose only *οὐτι*, *μήτι not at all*), *οὐδέτερος*, *μηδέτερος neither of two*, *οὐδαμοῦ*, *μηδαμοῦ nowhere*, *οὐδαμῇ*, *οὐδαμῇ in no way*, *οὐδαμῶς*, *μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

253. The words which express number are of various classes, the most important are given in the following table:

249 D. For *ἐκεῖ*, etc., the poets use *κεῖδι*, *κεῖθεν*, *κεῖσε* (240 D).

250 D. The dem. *ὥς* (distinguished by its accent from the rel. *ὥς as*, 112) is frequent in poetry: in the sense *yet*, it is sometimes written *ὥς*: *καὶ ὥς and yet*. The poets have also *τῶς* = *οὕτως*.

253 D. For the first four cardinal numbers, see 255 D.

Hm. has for 12, *δώδεκα*, *δυῶδεκα*, and *δυοκαίδεκα*; 20, *εἴκοσι* and *λείκοσι*; 30, *τρήκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι*, *τρηκόσιοι*; 9,000 and 10,000, *ἐννεαχίλιοι*, *δεκάχλιοι*. He has also the ord. 3d, *τρίτατος*; 4th, *τέττατος*; 7th, *ἑβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάτος*; 12th, *δυωδέκατος*; 20th, *λείκοστός*; together with the Attic form of each.

Hd. has *δυῶδεκα* (*δυωδέκατος*), *τρήκοντα* (*τρηκοστός*), *ὀγδώκοντα*, *διηκόσιοι* (*διηκοσιωστός*), *τρηκόσιοι*: for *ἐνάτος* he has *ἐνάτος*, and so *εἰνάκισ*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἵκατι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. ord. *πέμπτος*.

		Cardinal Numbers.	Ordinal.	Num. Adverba.
1	α'	εἷς, μία, ἓν οὐδ	(ὁ) πρῶτος (τῆς) first	ἅπαξ οὐδ
2	β'	δύο	δεύτερος	δὶς
3	γ'	τρῆς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα, οὐδ τέτταρες, -α	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνάτος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ένδεκα	ένδέκατος	ένδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρίσκαίδεκα	τρίσκαίδέκατος	
14	ιδ'	τέσσαρσκαίδεκα τέσσαρσκαίδεκα	τέσσαρσκαίδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαδέκατος	
16	ισ'	έκκαίδεκα	έκκαίδέκατος	
17	ις'	έπτακαίδεκα	έπτακαίδέκατος	
18	ιθ'	ὀκτωκαίδεκα	ὀκτωκαίδέκατος	
19	ια'	έννεακαίδεκα	έννεακαίδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	έξήκοντα	έξηκοστός	έξηκοντάκις
70	ο'	έβδομήκοντα	έβδομηκοστός	έβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ένενήκοντα	ένενηκοστός	ένενηκοντάκις
100	ρ'	έκατόν	έκατοστός	έκατοντάκις
200	ς'	διακόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ'	τριάκόσιοι, αι, α	τριάκοσιοστός	
400	υ'	τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντάκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	έξακόσιοι, αι, α	έξακοσιοστός	
700	ψ'	έπτάκόσιοι, αι, α	έπτακοσιοστός	
800	ω'	ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ'	ένάκόσιοι, αι, α	ένακοσιοστός	
		έννἀκόσιοι, αι, α	έννακοσιοστός	
1,000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3,000	γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10,000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

254. NOTATION. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus *v* is used for 21, being the 21st letter of the alphabet. The books of the *Iliad* and *Odyssey* are numbered in this way.

But generally the letters are used as in the table. Those from α' to ζ' denote units 1—9, ς' (*Stigma*) being inserted after ϵ' for the number 6. Those from ι' to π' denote tens 10—80, κ' (*Koppa*) being added after π' for 90. Those from ρ' to ω' denote hundreds 100—800, σ' (*Sampi*) being added for 900. For the thousands (1,000—900,000), the same characters are used again, but with the stroke *under* the letter. Thus $\beta\tau\mu\delta' = 2344$, $\alpha\omega\nu\zeta' = 1859$.

REM. α . *Stigma* (5 b) in this use takes the place of *Digamma* (23 D). *Koppa* and *Sampi*, like *Digamma*, were letters of the primitive Greek alphabet, which became obsolete except as numeral signs.

255. The cardinal numbers from 1 to 4 are *declinable*:

1. εἷς	μιά	ἓν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ἑνός	μίας	ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἐνὶ	μῇ	ἐνὶ		τρισί		τέσσασι	
ἑνᾷ	μιάν	ἑν		τριῖς	τρία	τέσσαρας	τέσσαρα

Like *εἷς*, are declined *οὐδεῖς*, *οὐδεμία*, *οὐδέν*, and *μηδεῖς*, *no one*: these are found also in the Pl. They are sometimes divided by *tnesis* (cf. 477), *ἄν* or a preposition being interposed: *μηδ' ἄν εἷς*, *οὐδὲ παρ' ἑνός*.

Δύο is sometimes used without inflection. A rare form for *δυοῖν* is *δυσείν* (used only in the gen.).

For *σσ* in *τέσσαρες* and all its forms, *ττ* is also used (41).

For *δοῖν*, we have *ἄμφω* (Lat. *ambo*), G. D. *ἀμφοῖν*; also the plural word *ἀμφότεροι*, *ai, a*, to which belongs the neut. sing. *ἀμφότερον* used adverbially (228).

The cardinal numbers from 5 to 199 are *indeclinable*.

256. For 13 and 14, we often have separate forms, *τρεῖς καὶ δέκα*, *τέσσαρες καὶ δέκα*. Separate forms are also found for the ordinals 13th—19th: *τρίτος καὶ δέκατος*, etc.

When the numbers 20, 30, etc., are connected with units by *καὶ* and, either number may precede: *εἴκοσι καὶ πέντε* or *πέντε καὶ εἴκοσι*; but if *καὶ* is not used, the larger number must precede: *εἴκοσι πέντε* 25. So also *ἑκατὸν δέκα* 110, etc. The 21st is expressed by *εἷς καὶ εἰκοστής* or *πρώτος καὶ εἰκοστός* or *εἰκοστός πρῶτος*; and in like manner, other ordinals of the same kind.

The numbers 18, 19 are commonly expressed by *ἑνός* (or *δυοῖν*) *δέοντες* *εἴκοσι* *twenty wanting one* or *two*. So 28, 29, 38, 39, etc.; *νανοὶ μῆας* *δεοῦσαις πενήτηντα* with 49 *ships*. So too the ordinals: *δυοῖν δέοντι* *τριακοσῷ ἔτει* in the 28th year.

255 D. 1. Hm. has also Fem. *ῥᾶ*, *ῥῆς*, *ῥῆ*, *ῥᾶν*, with D. S. masc. *ῥῶ*.

2. Hm. has *δύο* and *δύω*, both indecl.; also Du. *δοιά*, Pl. *δοιολ*, *αι*, *ι*, D. *δοιῶσι*, A. *δοιούς*, *ας*, *ι*.—Hd. with *δύο*, *δυοῖν*, has G. P. *δυῶν*, D. *δυοῖσι*; also *δύο* indecl.

4. Hm. with *τέσσαρες* has *πίσῤες* (Aeol.).—Hd. *τέσσαρες* (so 14 *τεσσαρκαῖδεκα* sometimes indecl., and 40 *τεσσαρῆκορτα*).—Dor. *τέτορες*, D. *τέτρασι*. Of *οὐδεῖς*, *μηδεῖς*, Hm. has only *οὐδέν*, *μηδέν*, *οὐδενί*; cf. 252.

257. The cardinal numbers from 200 on, and all the ordinals are regular adjectives of three endings.

The ordinals have *superlative* endings (222): only δεύτερος *second* has the ending of a *comparative* (220).

To the ordinal class belong πολλοστός (*many-eth*, following many in a series) and the interrog. ποστός (*how-many-eth*, having what place in a series?), with a corresponding indef. rel. όπόστος.

Μυρίοι, paroxytone, has the meaning *numberless*; also sing. μυρίος *immense*.

258. From the same numeral stems are formed several other classes of numeral words:

a. *Distributives*, with σύν: σύνδυο *two together*, δύο by δύο, σύντρεις *three by three*, = κατὰ δύο, κατὰ τρεῖς, etc.

b. *Multiplicatives*, in πλοῦς (from πλος, Lat. plex): ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πενταπλοῦς *fivefold*, etc., πολλαπλοῦς *manifold*. Also δισσοῦς *double*, τρισσοῦς *treble*.

Further, multiplicatives in πλάσιος: διπλάσιος *twice as many* (δὶς τοσοῦτοι), τριπλάσιος *three times as many*, etc., πολλαπλάσιος *many times as many*.

c. *Adverbs of Division*: μοναχῇ (μόνος *alone*) *in one part, single*, δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc., πολλαχῇ *in many ways*, πανταχῇ *every way*.

d. *Abstract Nouns of Number*, in ἄς: μονάς (μοναδ) *the number one, unity*, δυάς *the number two*, τριάς, τετράς, πεμπάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δέκάς, εἰκάς, ἑκατοντάς, χιλιάς, μυριάς: hence τρεῖς μυριάδες = 30,000.

259. Closely connected with numerals are such general expressions as

ἐκάτερος (with comparative ending) *either* (of two),
ἐκαστος (with superlative ending) *each* (of any number),
πᾶς, πᾶσα, πᾶν (παν) *all, every*.

Observe also the general adverbs in ἄκισ; πολλάκις *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὡσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*.

257 D. Hm. uses only μύριοι proparoxytone, and always in the sense of *numberless*.

258 D. b. Hd. διξός, τριξός, for δισσοῦς, τρισσοῦς; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

c. Hm. has δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

259 D. Adverbs in ἄκισ sometimes lose *s* in poetry: ὀσσάκι Hm., see 80 D.

VERBS.

260. VOICES. The Greek verb has three voices, *active*, *middle*, and *passive*.

REM. a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

261. MODES. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive*, and *participle*.

REM. a. The first four modes (*finite* modes), taken together, make up the *finite verb*,—that is, the whole verb, strictly so called. In their inflection, they distinguish, not only three *numbers*, singular, dual, and plural; but also three *persons*, first, second, and third, in each number (230): thus they are more *definite* (finite) than the other two modes.

REM. b. The *infinitive* and *participle* have a mixed nature. Essentially they are nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

REM. c. The *verbal adjectives* in *τός* and *τίος* are analogous to participles, though much less clearly distinguished from ordinary adjectives.

262. TENSES. The tenses of the *indicative* mode are seven:
the *present*, and *imperfect* (for continued action);
the *aorist*, and *future* (for indefinite action); [tion].
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:

the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have only these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more,—a *future*, and *future perfect*.

263. The tenses of the *indicative* are also distinguished as

1. *principal* tenses: the *present*, *future*, *perfect*, and *future perfect* (which express present or future time);
2. *historical* tenses: the *imperfect*, *aorist*, and *pluperfect* (which express past time).

262 D. The future optative is seldom, if ever, found in Hm.; the future perfect optative, never.

264. a. The *passive* voice has a distinct form only for the *aeorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no form for the *future perfect* (394 a).

265. STEMS. ROOTS. PRIMITIVE AND DERIVATIVE VERBS.

The *stem* is that part of the verb which belongs to all the forms in common, and from which they are all made by the proper additions and euphonic changes: stem *λυ*, Pres. *λύ-ω* to *loose*, Aor. *ἔ-λυ-σα*, Fut. Perf. *λε-λύ-σομαι*; stem *τιμα*, Pres. *τιμά-ω* to *honor*, Plup. *ἔτε-τιμή-κειν*.

From the verb-stem are derived also stems of *nouns* (both substantive and adjective) by adding the proper endings or *suffixes* (454): *λύ-σι-ς* *act* of *loosing*, *λυ-τήρ* *looser*, *λύ-τρο-ν* *ransom* (means of loosing); *τίμη-σι-ς* *act* of *estimating*, *τιμη-τήρ* *appraiser*.

A noun-stem, formed thus with its derivative suffix, may be used (often with some change of form) as the stem of a verb. Such verbs are said to be *derivative*. Thus *τιμά-ω* is said to be a derivative verb, because its stem is that of the noun *τιμή* *honor*, and is derived, by the suffix *μα*, from the stem of *τι-ω* to *esteem*. These verbs are also called *denominative* (de nominibus), as being derived from nouns.

But when the stem of a verb contains no derivative suffix, the stem is called a *root*, and the verb is said to be *radical* or *primitive*: *λύ-ω*, *τι-ω*. The roots are nearly all of one syllable (originally all were so); the derivative stems, of two or more syllables.

REM. a. A derivative verb, as just described, comes from a primitive verb, *through* an intermediate noun (though often one or both of these are out of use): thus *τιμάω*, from *τίω*, *through* *τιμή*. Yet a few derivative verbs are made *directly* from primitives, with no intervening noun (cf. 472 k).

266. TENSE-SYSTEMS. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the *present* system including the *Pres.* and *Imperf.*
2. the *future* system " *Fut. Act.* and *Mid.*
3. the *first aorist* system " 1 *Aor. Act.* and *Mid.*
4. the *second aorist* system " 2 *Aor. Act.* and *Mid.*
5. the *first perfect* system " 1 *Perf.* and 1 *Plup. Act.*
6. the *second perfect* system " 2 *Perf.* and 2 *Plup. Act.*
7. the *perfect middle* system " *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system " 1 *Aor.* and 1 *Fut. Pass.*
9. the *second passive* system " 2 *Aor.* and 2 *Fut. Pass.*

264 D. In Hm., the passive form is nearly confined to the *aeorist* (395 D). The place of a future passive he supplies by the future middle used in a passive sense (379).

REM. a. The tenses called *second* are of earlier formation than the corresponding *first* tenses. The verbs which have the former are comparatively few, and are, nearly all, primitive verbs (265). Sometimes, though not often, the same verb has *both* forms of the same tense.

REM. b. Hardly any verb is used in *all* the systems. In general, verbs of full inflection have but *six* of them (cf. Rem. a.). In many cases, the number used is less than this. Some verbs are confined even to a *single* system.

REM. c. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), ἔλυσκα (5), ἔλυμαι (7), ἐλύην (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), ἔλειψκα (6), ἔλειμμαι (7), ἐλείφην (8); βούλωμαι (deponent) *to wish*, βουλήσομαι (2), βεβούλημαι (7), ἐβουλήην (8).

267. VERBS IN Ω AND VERBS IN MI. Verbs are distinguished thus according to the inflection of the *present* system. The name in each case is taken from the last syllable of the first person singular, present indicative active: λύ-ω, τίθη-μι.

I. *Verbs in ω*. These take connecting vowels between the stem and endings in the present system. In number, they are more than nineteen-twentieths of all verbs.

II. *Verbs in μι*. These are without connecting vowels between the stem and endings in the present system. They are of earlier formation, and are, nearly all, primitive verbs.

A similar variety of inflection is also found, though less often, in the *second aorist* system; and, still less often, in the *second perfect* system. In these systems also, the forms without connecting vowels are called *μi-forms*, even though the present of the same words has the inflection of verbs in ω.

268. *Meaning of the Voices, Modes, and Tenses*. This will be explained at length in the Syntax. In the mean time, the English forms, which represent their ordinary meaning, are given with the annexed Synopsis of the verb λύω *to loose*. For the *middle voice*, the English forms are not given: but they are easily obtained from those of the *active*, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition *for*: λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι *to loose for one's self*.

REM. a. When a verb is referred to in the dictionary or the grammar, it is usual to give the first person singular, present indicative; but, when the meaning of the verb is added, it is expressed by the infinitive: thus λύω *to loose*.

NOTE. b. The vowel υ in the present and imperfect of λύω is *usually long* (in Hm. usually *short*). It is *always long* in the future and aorist, active and middle; *always short* in the perfect and pluperfect of all voices, the aorist and future passive, and the verbals.

269. Synopsis of the Verb λύω to loose.

Tense, Mode.	Active Voice.	Middle Voice.	Passive Voice.
Pres. Ind.	λύω	λύομαι	
Impf. Ind.	λύων	λύομαι	
Pres. Sub.	λύω	λύομαι	
Opt. Sub.	λύομαι	λύομαι	
Inf.	λύειν	λύειν	
Par.	λύων	λύομαι	
Fut. Ind.	λύω	λύομαι	
Opt. Ind.	λύομαι	λύομαι	
Par.	λύων	λύομαι	
Aor. Ind.	λύω	λύωμαι	
Sub.	λύω	λύωμαι	
Opt. Ind.	λύομαι	λύομαι	
Inf.	λύειν	λύειν	
Par.	λύων	λύομαι	
Perf. Ind.	λύω	λύωμαι	
Plup. Ind.	λύω	λύωμαι	
Perf. Sub.	λύω	λύωμαι	
Opt. Sub.	λύομαι	λύομαι	
Inf.	λύειν	λύειν	
Par.	λύων	λύομαι	
Fut. Perf. Ind.	λύω	λύωμαι	
Opt. Ind.	λύομαι	λύομαι	
Verbal Adject.	λύων	λύων	

I am loosing (or I loose)

I was loosing

I may or can be loosing

I might, could, would, or be loosing [should be 't'g to be loosing]

I shall loose

I might etc. loose (hereafter)

to loose (hereafter)

about to loose

I loose

I may or can loose

I might, could, would or loose thou [should loose to loose]

loosing or having loosed

I have loosed

I had loosed

I may etc. have loosed

I might etc. have loosed

do thou have loosed

to have loosed

having loosed

I shall have loosed for myself, Pass. I shall have been loosed,

Opt. λυομαι, Inf. λυομαι, Par. λυομαι.

λυομαι, Inf. λυομαι, Par. λυομαι.

λυομαι, Inf. λυομαι, Par. λυομαι.

λυομαι, Inf. λυομαι, Par. λυομαι.

λυ-ω to loose		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἐ-λυ-ό-μην
	2	λύ-ει-ς	ἔ-λυ-ε-ς	λύ-η, λύ-ει	ἐ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἐ-λύ-ε-το
	D. 2	λύ-ε-τον	ἐ-λύ-ε-τον	λύ-ε-σθον	ἐ-λύ-ε-σθον
	3	λύ-ε-τον	ἐ-λυ-ί-την	λύ-ε-σθον	ἐ-λυ-ί-σθην
	P. 1	λύ-ο-μεν	ἐ-λύ-ο-μεν	λυ-ό-μεθα	ἐ-λυ-ό-μεθα
	2	λύ-ε-τε	ἐ-λύ-ε-τε	λύ-ε-σθε	ἐ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἐ-λύ-ο-ντο
Subjunctive.	S. 1	λύ-ω		λύ-ω-μαι	
	2	λύ-ῃ-ς		λύ-ῃ	
	3	λύ-ῃ		λύ-ῃ-ται	
	D. 2	λύ-ῃ-τον		λύ-ῃ-σθον	
	3	λύ-ῃ-τον		λύ-ῃ-σθον	
	P. 1	λύ-ω-μεν		λυ-ώ-μεθα	
	2	λύ-ῃ-τε		λύ-ῃ-σθε	
	3	λύ-ω-σι		λύ-ω-νται	
Optative.	S. 1	λύ-οι-μι		λυ-οί-μην	
	2	λύ-οι-ς		λύ-οι-ο	
	3	λύ-οι		λύ-οι-το	
	D. 2	λύ-οι-τον		λύ-οι-σθον	
	3	λυ-οί-την		λυ-οί-σθην	
	P. 1	λύ-οι-μεν		λυ-οί-μεθα	
	2	λύ-οι-τε		λύ-οι-σθε	
	3	λύ-οι-εν		λύ-οι-ντο	
Imperative.	S. 2	λύ-ε		λύ-ου	
	3	λυ-ί-τω		λυ-ί-σθω	
	D. 2	λύ-ε-τον		λύ-ε-σθον	
	3	λυ-ί-των		λυ-ί-σθων	
	P. 2	λύ-ε-τε		λύ-ε-σθε	
	3	λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων	
	Infinitive.	λύ-ει-ν		λύ-ε-σθαι	
	N.	λύ-ων		λυ-ό-μενο-ς	
Participle.		λύ-ουσα		λυ-ο-μένη	
		λυ-ο-ν		λυ-ό-μενο-ν	
	G.	λύ-ο-ντο-ς λυ-ούσης		λυ-ο-μένου λυ-ο-μένης	

271.

272.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσ-ω λύε-εις λύσ-ει λύσ-ετον λύσ-ετον λύσ-ομεν λύσ-ετε λύσ-ουσι	λύσ-ομαι λύσ-η, λύσ-ει λύσ-εται λύσ-εσθον λύσ-εσθον λύσ-όμεθα λύσ-εσθε λύσ-ονται	ἔ-λυσ-α ἔ-λυσ-ας ἔ-λυσ-ε ἔ-λύσ-ατον ἔ-λυσ-άτην ἔ-λύσ-αμεν ἔ-λύσ-ατε ἔ-λυσ-αν	ἔ-λυσ-άμην ἔ-λύσ-ω ἔ-λύσ-ατο ἔ-λύσ-ασθον ἔ-λυσ-άσθην ἔ-λύσ-άμεθα ἔ-λύσ-ασθε ἔ-λύσ-αντο
		λύσω λύσης λύση λύσητον λύσητον λύσωμεν λύσητε λύσωσι	λύσωμαι λύση λύσηται λύσησθον λύσησθον λύσωμεθα λύσησθε λύσονται
λύσοιμι λύσοις λύσοι λύσοιτον λύσοίτην λύσοιμεν λύσοιτε λύσοιεν	λύσοίμην λύσοιο λύσοιτο λύσοισθον λύσοίσθην λύσοίμεθα λύσοισθε λύσοιnton	λύσαιμι λύσαις, λύσειᾶς λύσαι, λύσειε λύσαιτον λύσαιτήν λύσαιμεν λύσαιτε λύσαιεν, λύσειᾶν	λύσαιμην λύσαιο λύσαιτο λύσαισθον λύσαισθην λύσαιμεθα λύσαισθε λύσαιnton
		λύσον λύσάτω λύσάτον λύσάτων λύσάτε λύσάτωσαν ὅτ λύσάντων	λύσαι λύσάσθω λύσασθον λύσάσθων λύσασθε λύσάσθωσαν ὅτ λύσάσθων
λύσειν λύσων λύσουσα λύσον λύσοντος λύσούσης	λύσεσθαι λύσόμενος λύσομένη λύσόμενον λύσομένου λύσομένης	λύσαι λύσᾶς λύσᾶσα λύσαν λύσαντος λύσάσης	λύσασθαι λύσάμενος λύσαμένη λύσάμενον λύσαμένου λύσαμένης

273.

274.

λύ-ω to loose		First Perfect System.		Perfect Middle	
		ACTIVE.		MIDDLE (PASSIVE)	
		1 Perfect.	1 Pluperfect.	Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-α	ἔ-λελύκ-ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκ-ας	ἔ-λελύκ-εις	λέλυ-σαι	ἔ-λελύ-σο
	3	λέλυκ-ε	ἔ-λελύκ-ει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λέλυκ-ατον	ἔ-λελύκ-ειτον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λέλυκ-ατον	ἔ-λελύκ-είτην	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λέλυκ-αμεν	ἔ-λελύκ-ειμεν	λέλυ-μεθα	ἔ-λελύ-μεθα
	2	λέλυκ-ατε	ἔ-λελύκ-ειτε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λέλυκ-ασι	ἔ-λελύκ-εισαν, ἔ-λελύκ-εσαν	λέλυ-νται	ἔ-λέλυ-ντο
		1 Perfect.		Perfect.	
Subjunctive.	S. 1	λέλυκω		λελυμέν-ος (-η, -ον)	ᾧ
	2	λέλύκῃς		"	ῇς
	3	λέλύκῃ		"	ῇ
	D. 2	λέλύκητον		λελυμέν-ω (-α, -ω)	ῇτον
	3	λέλύκητον		"	ῇτον
	P. 1	λέλύκωμεν		λελυμένοι (-αι, -α)	ᾧμεν
Optative.	2	λέλύκητε		"	ῇτε
	3	λέλύκωσι		"	ᾧσι
	S. 1	λέλύκοιμι	λελυκοίην	λελυμέν-ος (-η, -ον)	εἴην
	2	λέλύκοις	λελυκοίῃς	"	εἴῃς
	3	λέλύκοι	λελυκοίῃ	"	εἴῃ
	D. 2	λέλύκοιτον	λελυκοίῃτον	λελυμέν-ω (-α, -ω)	εἴητον
Imperative.	3	λέλυκοίτην	λελυκοίῃτην	"	εἴητην
	P. 1	λέλύκοιμεν	λελυκοίῃμεν	λελυμένοι (-αι, -α)	εἴμεν
	2	λέλύκοιτε	λελυκοίῃτε	"	εἴητε
	3	λέλύκοιεν	λελυκοίῃσαν	"	εἴησαν
					εἴεν
	S. 2	λέλυκε		λέλυσο	
Infinitive.	3	λελυκέτω		λελύσθω	
	D. 2	λελυκέτων		λελυσθον	
	3	λελυκέτων		λελύσθων	
	P. 2	λέλυκετε		λέλυσθε	
	3	λελυκέτωσαν	οἱ	λελύσθωσαν	οἱ
		λελυκόντων		λελύσθων	
Infinitive.		λελυκέναι		λελύσθαι	
Participle.	N.	λελυκώς		λελυμένος	
		λελυκυῖα		λελυμένη	
		λελυκός		λελυμένον	
	G.	λελυκότες		λελυμένους	
		λελυκυῖας		λελυμένων	

275.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λύθη-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθῇς λυθῇ λυθήτον λυθήτην λυθῶμεν λυθήτε λυθῶσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίστην λελυσοίμεθα λελύσοισθε λελύσοιντο	λυθείην λυθείης λυθείη λυθείητον οἱ λυθείτην λυθείμεν λυθείτε λυθείσαν	λυθησοίμην λυθησοιο λυθησοιτο λυθησοίσθον λυθησοίστην λυθησοίμεθα λυθησοισθε λυθησοιντο
	λύθητι λύθητω λύθητον λύθητων λύθητε λύθητῶσαν οἱ λύθεντων	
λελύσεσθαι	λυθήναι	λυθήσεσθαι
λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθείς λυθείσα λυθέν λυθέντος λυθείσης	λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

276.

277.

λείπω (λίπ) to leave		Second Aorist System.		Second Perfect System.	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἔ-λιπ-όμην	λέλοιπ-α	ἔ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἔ-λιπ-ου	λέλοιπ-ας	ἔ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἔ-λιπ-ετο	λέλοιπ-ε	ἔ-λελοίπ-ει
	D. 2	ἔ-λιπ-ετον	ἔ-λιπ-εσθον	λελοίπ-ατον	ἔ-λελοίπ-ειτον
	3	ἔ-λιπ-έτην	ἔ-λιπ-έσθην	λελοίπ-ατον	ἔ-λελοίπ-είτην
	P. 1	ἔ-λιπ-ομεν	ἔ-λιπ-όμεθα	λελοίπ-αμεν	ἔ-λελοίπ-ειμεν
	2	ἔ-λιπ-ετε	ἔ-λιπ-εσθε	λελοίπ-ατε	ἔ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἔ-λιπ-οντο	λελοίπ-ασι	ἔ-λελοίπ-εισαν, ἔ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπῃται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λίπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι	οἱ λελοιπίην
	2	λίποις	λίποιο	λελοίποις	λελοιπίῃς
	3	λίποι	λίποιο	λελοίποι	λελοιπίῃ
	D. 2	λίποιτον	λίποισθον	λελοίποιτον	λελοιπίητον
	3	λιποίτην	λιποίσθην	λελοιποίτην	λελοιπίητην
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν	λελοιπίημεν
	2	λίποιτε	λίποισθε	λελοίποιτε	λελοιπίητε
	3	λίποιεν	λίποιντο	λελοίποιεν	λελοιπίησαν
Imperative.	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λίπέτω	λίπέσθω	λελοιπέτω	
	D. 2	λίπετον	λίπεσθον	λελοιπέτον	
	3	λίπέτων	λίπέσθων	λελοιπέτων	
	P. 2	λίπετε	λίπεσθε	λελοίπετε	
	3	λίπέτωσαν	λίπέσθωσαν	λελοιπέτωσαν	οἱ
		λιπόντων	λιπέσθων	λελοιπόντων	
Inf.		λιπεῖν	λιπέσθαι	λελοιπένα	
Participle.	N.	λιπών	λιπόμενος	λελοιπώς	
		λιπούσα	λιπομένη	λελοιπυία	
		λιπόν	λιπόμενον	λελοιπός	
	G.	λιπόντος	λιπομένου	λελοιπότης	
		λιπούσης	λιπομένης	λελοιπυίας	

278.

στέλλω (στέλ) to send		Second Passive System.	
		PASSIVE.	
Indicative.	S.	2 Aorist.	2 Future.
		1 ἐ-στάλη-ν	σταλήσομαι
		2 ἐ-στάλης	σταλήσῃ, σταλήσει
		3 ἐ-στάλη	σταλήσεται
		D.2 ἐ-στάλη-τον	σταλήσεσθον
		3 ἐ-σταλή-την	σταλήσεσθον
	P.	1 ἐ-στάλη-μεν	σταλησόμεθα
		2 ἐ-στάλη-τε	σταλήσεσθε
		3 ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S.	1 σταλῶ	
		2 σταλῇς	
		3 σταλῇ	
		D.2 σταλήτον	
		3 σταλήτον	
	P.	1 σταλῶμεν	
		2 σταλήτε	
		3 σταλῶσι	
Optative.	S.	1 σταλείην	σταλησοίμην
		2 σταλείης	σταλησοιο
		3 σταλείη	σταλησοιτο
		D.2 σταλείητον ὅγ σταλείτον	σταλησοίσθον
		3 σταλείητην σταλείτην	σταλησοίσθην
	P.	1 σταλείμεν σταλείμεν	σταλησοίμεθα
		2 σταλείητε σταλείτε	σταλησοίσε
		3 σταλείσαν σταλείεν	σταλησοιντο
Imperative.	S.	1 σταλήθι	
		2 σταλήτω	
		3 σταλήτων	
		D.2 σταλήτων	
		3 σταλήτε	
	P.	1 σταλήτωσαν ὅγ σταλέντων	
		2 σταλήτωσαν ὅγ σταλέντων	
		3 σταλήτωσαν ὅγ σταλέντων	
Participle.	Inf.	σταλῆναι	σταλήσεσθαι
	N.	σταλείς	σταλησόμενος
		σταλείσα	σταλησομένη
		σταλέν	σταλησόμενον
	G.	σταλέντος	σταλησομένου
		σταλείσης	σταλησομένης

279.

τιμά-ω
to honor.Present System of
Contract Verbs in αω.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	έτιμ(αον)ων	τιμ(άο)ῶ-μαι	έτιμ(αό)ῶ-μην
	2	τιμ(άεις)ᾶς	έτιμ(αες)ας	τιμ(άῃ)ᾶ,(άει)ᾶ	έτιμ(άου)ῶ
	3	τιμ(άει)ᾶ	έτιμ(αε)α	τιμ(άε)ᾶ-ται	έτιμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	έτιμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σθον	έτιμ(άε)ᾶ-σθον
	3	τιμ(άε)ᾶ-τον	έτιμ(άε)ᾶ-την	τιμ(άε)ᾶ-σθον	έτιμ(άε)ᾶ-σθην
	P.	τιμ(άο)ῶ-μεν	έτιμ(άο)ῶ-μεν	τιμ(αό)ῶ-μεθα	έτιμ(αό)ῶ-μεθα
	2	τιμ(άε)ᾶ-τε	έτιμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σθε	έτιμ(άε)ᾶ-σθε
	3	τιμ(άου)ῶ-σι	έτιμ(αον)ων	τιμ(άο)ῶ-νται	έτιμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾶς		τιμ(άῃ)ᾶ	
	3	τιμ(άῃ)ᾶ		τιμ(άῃ)ᾶ-ται	
	D.	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	3	τιμ(άῃ)ᾶ-τον		τιμ(άῃ)ᾶ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αω)ῶ-μεθα	
	2	τιμ(άῃ)ᾶ-τε		τιμ(άῃ)ᾶ-σθε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῶ-μι	οἱ τιμ(αοί)ῶ-ην	τιμ(αοί)ῶ-μην	
	2	τιμ(άοις)ῶς	τιμ(αοί)ῶ-ης	τιμ(άοι)ῶ-ο	
	8	τιμ(άοι)ῶ	τιμ(αοί)ῶ-η	τιμ(άοι)ῶ-το	
	D.	τιμ(άοι)ῶ-τον	τιμ(αοί)ῶ-ητον	τιμ(άοι)ῶ-σθον	
	3	τιμ(άοι)ῶ-την	τιμ(αοί)ῶ-ητην	τιμ(άοι)ῶ-σθην	
	P.	τιμ(άοι)ῶ-μεν	τιμ(αοί)ῶ-ημεν	τιμ(αοί)ῶ-μεθα	
	2	τιμ(άοι)ῶ-τε	τιμ(αοί)ῶ-ητε	τιμ(άοι)ῶ-σθε	
	3	τιμ(άοι)ῶ-εν		τιμ(άοι)ῶ-ντο	
Imperative.	S.	τιμ(αε)α		τιμ(αον)ῶ	
	3	τιμ(αε)ᾶ-τω		τιμ(αε)ᾶ-σθω	
	D.	τιμ(αε)ᾶ-τον		τιμ(αε)ᾶ-σθον	
	3	τιμ(αε)ᾶ-των		τιμ(αε)ᾶ-σθων	
	P.	τιμ(αε)ᾶ-τε		τιμ(αε)ᾶ-σθε	
	3	τιμ(αε)ᾶ-τωσαν	οἱ	τιμ(αε)ᾶ-σθωσαν	οἱ
		τιμ(αο)ῶ-ντων		τιμ(αε)ᾶ-σθων	
	Inf.	τιμ(αεν)ᾶν		τιμ(αε)ᾶ-σθαι	
Participle.	N.	τιμ(άων)ῶν		τιμ(αό)ῶ-μενος	
		τιμ(άου)ῶ-σα		τιμ(αο)ῶ-μένη	
		τιμ(άον)ῶν		τιμ(αό)ῶ-μενον	
	G.	τιμ(άο)ῶ-ντος		τιμ(αο)ῶ-μένου	
		τιμ(αού)ῶ-σης		τιμ(αο)ῶ-μένης	

280.

<div> <div>φιλέ-ω</div> <div>to love.</div> </div> <div> <div>Present System of</div> <div>Contract Verbs in εω.</div> </div>			
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οὔ-μαι	ἐφίλ(εύ)οὔ-μην
φιλ(έεις)εἶς	ἐφίλ(εες)εις	φιλ(έῃ)ῃ, (έει)εἶ	ἐφίλ(έου)οὔ
φιλ(έει)εἶ	ἐφίλ(εε)ει	φιλ(έε)εἶ-ται	ἐφίλ(έε)εἶ-το
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-τον	φιλ(έε)εἶ-σιν	ἐφίλ(έε)εἶ-σιν
φιλ(έε)εἶ-τον	ἐφίλ(έε)εἶ-την	φιλ(έε)εἶ-σιν	ἐφίλ(έε)εἶ-σιν
φιλ(έο)οὔ-μεν	ἐφίλ(έο)οὔ-μεν	φιλ(έο)οὔ-μεθα	ἐφίλ(έο)οὔ-μεθα
φιλ(έε)εἶ-τε	ἐφίλ(έε)εἶ-τε	φιλ(έε)εἶ-σθε	ἐφίλ(έε)εἶ-σθε
φιλ(έου)οὔ-σι	ἐφίλ(εον)ουν	φιλ(έο)οὔ-νται	ἐφίλ(έο)οὔ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έης)ῆς		φιλ(έῃ)ῇ	
φιλ(έῃ)ῇ		φιλ(έῃ)ῇ-ται	
φιλ(έῃ)ῇ-τον		φιλ(έῃ)ῇ-σιν	
φιλ(έῃ)ῇ-τον		φιλ(έῃ)ῇ-σιν	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έῃ)ῇ-τε		φιλ(έῃ)ῇ-σθε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οἶ-μι	οἶ-μι	φιλ(έοι)οἶ-μην	
φιλ(έοις)οἶς	οἶς	φιλ(έοι)οἶ-ο	
φιλ(έοι)οἶ	οἶ	φιλ(έοι)οἶ-το	
φιλ(έοι)οἶ-τον	οἶ-τον	φιλ(έοι)οἶ-σιν	
φιλ(έοι)οἶ-την	οἶ-την	φιλ(έοι)οἶ-σιν	
φιλ(έοι)οἶ-μεν	οἶ-μεν	φιλ(έοι)οἶ-μεθα	
φιλ(έοι)οἶ-τε	οἶ-τε	φιλ(έοι)οἶ-σθε	
φιλ(έοι)οἶ-εν	οἶ-εν	φιλ(έοι)οἶ-ντο	
φιλ(έε)ει		φιλ(έου)οὔ	
φιλ(έε)εἶ-τω		φιλ(έε)εἶ-σιν	
φιλ(έε)εἶ-τον		φιλ(έε)εἶ-σιν	
φιλ(έε)εἶ-των		φιλ(έε)εἶ-σιν	
φιλ(έε)εἶ-τε		φιλ(έε)εἶ-σθε	
φιλ(έε)εἶ-τωσαν	οἶ-τωσαν	φιλ(έε)εἶ-σθωσαν	οἶ-σθωσαν
φιλ(έο)οὔ-ντων		φιλ(έε)εἶ-σθωσαν	
φιλ(έειν)εἶν		φιλ(έε)εἶ-σθαι	
φιλ(έων)ῶν		φιλ(έο)οὔ-μενος	
φιλ(έου)οὔ-σα		φιλ(έο)οὔ-μενη	
φιλ(έον)οὔν		φιλ(έο)οὔ-μενον	
φιλ(έο)οὔ-ντος		φιλ(έο)οὔ-μενου	
φιλ(έου)οὔ-σης		φιλ(έο)οὔ-μενης	

281.

δηλό-ω to
manifest.Present System of
Contract Verbs in ω.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	δηλ(ώ)ῶ	ἐδῆλ(οον)ουν	δηλ(όο)οὔ-μαι	ἐδῆλ(όο)οὔ-μην
	2	δηλ(όεις)οῖς	ἐδῆλ(οες)ους	δηλ(όη)οῖ, (όει)οῖ	ἐδῆλ(όου)οὔ
	3	δηλ(όει)οῖ	ἐδῆλ(οε)ου	δηλ(όε)οὔ-ται	ἐδῆλ(όε)οὔ-το
	D.	δηλ(όε)οὔ-τον	ἐδῆλ(όε)οὔ-τον	δηλ(όε)οὔ-σθον	ἐδῆλ(όε)οὔ-σθον
	3	δηλ(όε)οὔ-των	ἐδῆλ(όε)οὔ-την	δηλ(όε)οὔ-σθων	ἐδῆλ(όε)οὔ-σθων
	P.	δηλ(όο)οὔ-μεν	ἐδῆλ(όο)οὔ-μεν	δηλ(όο)οὔ-μεθα	ἐδῆλ(όο)οὔ-μεθα
	2	δηλ(όε)οὔ-τε	ἐδῆλ(όε)οὔ-τε	δηλ(όε)οὔ-σθε	ἐδῆλ(όε)οὔ-σθε
	3	δηλ(όου)οὔ-σι	ἐδῆλ(οον)ουν	δηλ(όο)οὔ-νται	ἐδῆλ(όο)οὔ-ντο
Subjunctive.			Present.		
	S.		δηλ(ώ)ῶ		δηλ(ώ)ῶ-μαι
	2		δηλ(όης)οῖς		δηλ(όη)οῖ
	3		δηλ(όη)οῖ		δηλ(όη)ῶ-ται
	D.		δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον
	3		δηλ(όη)ῶ-των		δηλ(όη)ῶ-σθων
	P.		δηλ(όω)ῶ-μεν		δηλ(όω)ῶ-μεθα
	2		δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε
	3		δηλ(όω)ῶ-σι		δηλ(όω)ῶ-νται
Optative.	S.	δηλ(όοι)οῖ-μι	οἴ-ην	δηλ(οοί)οῖ-μην	
	2	δηλ(όοις)οῖς	οἴ-ης	δηλ(όοι)οῖ-ο	
	3	δηλ(όοι)οῖ	οἴ-η	δηλ(όοι)οῖ-το	
	D.	δηλ(όοι)οῖ-τον	οἴ-ητον	δηλ(όοι)οῖ-σθον	
	3	δηλ(όοι)οῖ-την	οἴ-ητην	δηλ(όοι)οῖ-σθην	
	P.	δηλ(όοι)οῖ-μεν	οἴ-ημεν	δηλ(οοί)οῖ-μεθα	
	2	δηλ(όοι)οῖ-τε	οἴ-ητε	δηλ(όοι)οῖ-σθε	
	3	δηλ(όοι)οῖ-εν		δηλ(όοι)οῖ-ντο	
Imperative.	S.		δηλ(οε)ου		δηλ(όου)οὔ
	3		δηλ(οε)οὔ-τω		δηλ(όε)οὔ-σθω
	D.		δηλ(όε)οὔ-τον		δηλ(όε)οὔ-σθον
	3		δηλ(όε)οὔ-των		δηλ(όε)οὔ-σθων
	P.		δηλ(όε)οὔ-τε		δηλ(όε)οὔ-σθε
	3		δηλ(οε)οὔ-τωσαν	οἴ	δηλ(όε)οὔ-σθωσαν
			δηλ(οο)οὔ-ντων		δηλ(οε)οὔ-σθων
	Infin.		δηλ(όειν)οὔν		δηλ(όε)οὔ-σθαι
Participle.	N.		δηλ(όων)ῶν		δηλ(όο)οὔ-μενους
			δηλ(όου)οὔ-σα		δηλ(οο)οὔ-μένη
			δηλ(όον)οὔν		δηλ(οο)οὔ-μενον
	G.		δηλ(όο)οὔ-ντος		δηλ(οο)οὔ-μένου
			δηλ(οοῦ)οὔ-σης		δηλ(οο)οὔ-μένης

282.

283.

<i>φαίνω</i> (φᾶν) <i>to show.</i>		<i>Future System of</i> <i>Liquid Verbs.</i>		<i>First Aorist System of</i> <i>Liquid Verbs.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1 Aorist.			
φανῶ φανείς φανῆ φανείτον φανείτον φανούμεν φανείτε φανούσι	φανοῦμαι φανῆ, φανεί φανείται φανείσθον φανείσθον φανούμεθα φανείσθε φανούνται	ἔ-φην-α ἔ-φην-ας ἔ-φην-ε ἔ-φην-ατον ἔ-φην-άτην ἔ-φην-αμεν ἔ-φην-ατε ἔ-φην-αν	ἔ-φην-άμην ἔ-φην-ω ἔ-φην-ατο ἔ-φην-ασθον ἔ-φην-άσθην ἔ-φην-άμεθα ἔ-φην-ασθε ἔ-φην-αυτο		
		φήνω φήνης φήνη φήνητον φήνητον φήνωμεν φήνητε φήνωσι	φήνωμαι φήνη φήνηται φήνησθον φήνησθον φήνώμεθα φήνησθε φήνεται		
φαν-οῖμι, -οίην φαν-οῖς, -οίης φαν-οῖ, -οῖη φαν-οῖτον, -οῖητον φαν-οῖτην, -οῖητην φαν-οῖμεν, -οῖημεν φαν-οῖτε, -οῖητε φαν-οῖεν, -οῖησαν	φανοίμην φανοῖο φανοῖτο φανοῖσθον φανοῖσθην φανοίμεθα φανοῖσθε φανοῖντο	φήναιμι φήναις, φήνεις φήναι, φήνεις φήναιτον φήναίτην φήναιμεν φήναιτε φήναιεν, φήναιαν	φήναίμην φήναιο φήναιτο φήναισθον φήναίσθην φήναίμεθα φήναισθε φήναιντο		
		φήνον φήνάτω φήνατον φήνάτων φήνατε φήνάτωσαν ΟΓ φήνάτων	φήναι φήνάσθω φήνασθον φήνάσθων φήνάσθε φήνάστωσαν ΟΓ φήνάσθων		
φανείν φανῶν φανούσα φανοῦν φανούντος φανούσης	φανείσθαι φανούμενος φανουμένη φανόμενον φανομένου φανομένης	φήναι φήνᾱς φήνᾱσα φήναν φήναντος φήνᾱσης	φήνασθαι φήνᾱμενος φήναμένη φήναμένον φήναμένου φήναμένης		

284.

<i>Perfect Middle and</i>				
		<i>Pure Verbs, with added σ.</i>	<i>Liquid Verbs.</i>	
MIDDLE (PASSIVE).		τελέω (τελε) to complete	στέλλω (στέλ) to send	φαίνω (φάν) to shew
<i>Perfect Indic.</i>	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετελέ-σ-μεθα	ἐστάλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἐσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
<i>Pluperf. Ind.</i>	S. 1	ἔ-τετελέ-σ-μην	ἔσतालμην	ἐπέφασμην
	2	ἔ-τετελέ-σο	ἔσταλσο	ἐπέφανσο
	3	ἔ-τετελέ-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἔ-τετελέ-σθον	ἔσταλθον	ἐπέφανθον
	3	ἔ-τετελέ-σθην	ἔσतालθην	ἐπέφάνθην
	P. 1	ἔ-τετελέ-σ-μεθα	ἐστάλμεθα	ἐπέφάσμεθα
	2	ἔ-τετελέ-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
<i>Perf. Subj.</i>		τετελεσμένος ᾧ	ἐσταλμένος ᾧ	πεφασμένος ᾧ
<i>Perf. Opt.</i>		τετελεσμένος εἶην	ἐσταλμένος εἶην	πεφασμένος εἶην
<i>Perf. Imp.</i>	S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
	3	τετελέ-σθω	ἔσतालω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετελέ-σθων	ἔσतालων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθωσαν ΟΓ	ἔσतालωσαν ΟΓ	πεφάνθωσαν ΟΓ
	3	τετελέ-σθων	ἔσतालων	πεφάνθων
<i>Perf. Infj.</i>		τετελέ-σθαι	ἐστάλθαι	πεφάνθαι
<i>Perf. Par.</i>		τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
<i>Fut. Perf.</i>				
<i>1 Aor. Pass.</i>	<i>Ind.</i>	ἔ-τελέ-σ-θην		ἐφάνθην
	<i>Subj.</i>	τελε-σ-θῶ		φανθῶ
	<i>Opt.</i>	τελε-σ-θείην		φανθείην
	<i>Imo.</i>	τελέ-σ-θητι		φάνθητι
	<i>Infj.</i>	τελε-σ-θῆναι		φανθῆναι
	<i>Par.</i>	τελε-σ-θείς		φανθείς
<i>1 Fut. Ind.</i>		τελε-σ-θήσομαι		φανθήσομαι

*First Passive Systems of**Mute Verbs.*

ρίπτω (ρίφ) to throw	ἀλλάσσω (αλλάγ) to exchange	ἐλέγχω (ελεγχ) to convict	πείθω (πιθ) to persuade
ἔρριμμαι ἔρριψαι ἔρριπται ἔρριφθον ἔρριφθον ἔρριμμεθα ἔρριφθε ἔρριμμένοι εἰσὶ	ἡλλαμμαι ἡλλαξαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐηλέεμμαι ἐηλεγξαι ἐηλεγκται ἐηλεγχθον ἐηλεγχθον ἐηλέγμεθα ἐηλεγχθε ἐηλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πεπείσμεθα πέπεισθε πεπεισμένοι εἰσὶ
ἔρριμην ἔρριψο ἔρριπτο ἔρριφθον ἔρριφθην ἔρριμμεθα ἔρριφθε ἔρριμμένοι ἦσαν	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλάχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν	ἐηλέεμην ἐηλεγξο ἐηλεγκτο ἐηλεγχθον ἐηλέγχθην ἐηλέγμεθα ἐηλεγχθε ἐηλεγμένοι ἦσαν	ἐπέπεισμην ἐπέπεισο ἐπέπειστο ἐπέπεισθον ἐπεπείσθην ἐπεπείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν
ἔρριμμένος ὦ	ἡλλαγμένος ὦ	ἐηλεγμένος ὦ	πεπεισμένος ὦ
ἔρριμμένος εἶην	ἡλλαγμένος εἶην	ἐηλεγμένος εἶην	πεπεισμένος εἶην
ἔρριψο ἔρριφθω ἔρριφθον ἔρριφθων ἔρριφθε ἔρριφθωσαν οἱ ἔρριφθων	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθωσαν οἱ ἡλλάχθων	ἐηλεγξο ἐηλέγχθω ἐηλεγχθον ἐηλέγχθων ἐηλεγχθε ἐηλέγχθωσαν οἱ ἐηλεγχθων	πέπεισο πεπείσθω πέπεισθον πέπεισθων πέπεισθε πεπείσθωσαν οἱ πεπείσθων
ἔρριφθαι	ἡλλάχθαι	ἐηλέγχθαι	πεπείσθαι
ἔρριμμένος	ἡλλαγμένος	ἐηλεγμένος	πεπεισμένος
ἔρριψομαι			
ἔρριφθην ρίφθῶ ρίφθειν ρίφθητι ρίφθῆναι ρίφθεις	ἡλλάχθην ἀλλαχθῶ ἀλλαχθείην ἀλλάχθητι ἀλλαχθῆναι ἀλλαχθεῖς	ἡλέγχθην ἐλεγχθῶ ἐλεγχθείην ἐλέγχθητι ἐλεγχθῆναι ἐλεγχεῖς	ἐπέισθην πεισθῶ πεισθείην πείσθητι πεισθῆναι πεισθεῖς
ρίφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

285. Synopsis of τιμά-ω to honor.				
	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτιμών	τιμήσω		τετίμηκα ἐτετιμήκειν
Sub.	τιμῶ		ἐτιμήσα	τετιμήκω
Opt.	τιμῶμαι, -φην	τιμήσοιμι	τιμήσαιμι	τετιμήκοιμι
Imv.	τιμά		τιμήσον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετιμηκέναι
Par.	τιμών	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι		τετίμημαι ἐτετιμήμην
Sub.	τιμῶμαι		ἐτιμήσάμην	τετιμημένος ὦ
Opt.	τιμώμην	τιμήσοίμην	τιμήσωμαι	τετιμημένος εἶην
Imv.	τιμῶ		τιμήσαιμην	τετίμησο
Inf.	τιμασθαι	τιμήσεσθαι	τιμήσαι	τετιμήσθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbala τιμητὸς τιμητέος	τιμηθήσοίμην	τιμηθεῖην	τετιμησοίμην
Imv.			τιμήθῃτι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθησόμενος	τιμηθεῖς	τετιμητόμενος
286. θηρά-ω to hunt.				
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ ἐθήρων	θηράσω		τεθήρακα ἐτεθήρακειν
Sub.	θηρῶ		ἐθήρᾳσα	τεθήρακω
Opt.	θηρῶμαι, -φην	θηράσοιμι	θηράσαιμι	τεθήρακοιμι
Imv.	θηρᾷ		θηρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηρᾶσαι	τεθήρακέναι
Par.	θηρών	θηράσων	θηράσας	τεθήρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι		τεθήραμαι ἐτεθήράμην
Sub.	θηρῶμαι		ἐθηρᾳσάμην	τεθηραμένος ὦ
Opt.	θηρώμην	θηρασοίμην	θηράσωμαι	τεθηραμένος εἶην
Imv.	θηρῶ		θηράσαιμην	τεθήρασο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηρᾶσαι	τεθήρασθαι
Par.	θηρώμενος	θηρασόμενος	θηρᾶσάμενος	τεθηραμένος
		P.	P.	
Ind.		θηραθήσομαι	ἐθηράθην	
Sub.			θηραθῶ	
Opt.	Verbala θηρατὸς θηρατέος	θηραθήσοίμην	θηραθεῖην	
Imv.			θηράθῃτι	
Inf.		θηραθήσεσθαι	θηραθῆναι	
Par.		θηραθησόμενος	θηραθεῖς	

287.

φιλέ-ω *to love*.

Pr. Impf. A.

Future A.

Aorist A.

Perf. Plup. A.

φιλῶ

φιλήσω

πεφίληκα

ἐφίλουν

ἐφίλησα

ἐπεφίληκειν

φιλῶ

φιλήσω

φιλήσωμαι

πεφίληκω

φιλοῖμι, -οίην

φιλήσοιμι

φιλήσαιμι

πεφίληκοιμι

φίλει

φιλήσειν

φίλησον

πεφίληκε

φιλεῖν

φιλήσων

φιλήσαι

πεφίληκέναι

φιλῶν

φιλήσας

φιλήσας

πεφίληκώς

M. P.

M.

M.

M. P.

φιλοῦμαι

φιλήσομαι

ἐφίλησάμην

πεφίλημαι

ἐφιλούμην

φιλήσωμαι

ἐπεφίλημην

φιλώμαι

φιλήσωμαι

φιλήσωμαι

πεφίλημένος ὦ

φιλοίμην

φιλησοίμην

φιλησάμην

πεφίλημένος εἶην

φιλοῦ

φιλήσειν

φίλησαι

πεφίλησο

φιλείσθαι

φιλήσεσθαι

φιλήσασθαι

πεφίλησθαι

φιλούμενος

φιλησόμενος

φιλησάμενος

πεφίλημένος

P.

P.

Fut. Perf.

φιληθήσομαι

ἐφίληθήν

πεφίλησομαι

Verbals.
φιλῆνός
φιλῆνός

φιληθήσοίμην

φιληθήν

πεφίλησοίμην

φιληθήσεσθαι

φιληθήν

πεφίλησεσθαι

φιληθήσόμενος

φιληθήν

πεφίλησόμενος

288.

τελέ-ω *to complete*.

Pr. Impf. A.

Future A.

Aorist A.

Perf. Plup. A.

τελῶ

τελῶ (τελέσω, 374)

τετέλεκα

ἐτέλουν

ἐτέλεσα

ἐτετέλεκειν

τελῶ

τελέσω

τελέσω

τετελέκω

τελοῖμι, -οίην

τελοῖμι, -οίην

τελέσαιμι

τετελέκοιμι

τέλει

τελείν

τέλεσον

τετέλεκε

τελείν

τελείν

τελέσαι

τετελεκέναι

τελῶν

τελέσας

τελέσας

τετελεκώς

M. P.

M.

M.

M. P.

τελοῦμαι

τελοῦμαι

ἐτέλεσμαι

τετέλεσμαι

ἐτελούμην

ἐτέλεσάμην

ἐτετέλεσμαι

τελώμαι

τελέσωμαι

τελέσωμαι

τετελεσμένος ὦ

τελοίμην

τελοίμην

τελεσάμην

τετελεσμένος εἶην

τελοῦ

τελείν

τέλεσαι

τετέλεσο

τελείσθαι

τελείσθαι

τελέσασθαι

τετελέσθαι

τελούμενος

τελούμενος

τελεσάμενος

τετελεσμένος

P.

P.

τελεσθήσομαι

ἐτελέσθην

Verbals.
τελεστός
τελεστός

τελεσθήσοίμην

τελεσθῶ

τελεσθήσεται

τελεσθήν

τελεσθήσεσθαι

τελεσθήν

τελεσθήσόμενος

τελεσθῆναι

τελεσθῆναι

289.		δηλό-ω <i>to manifest.</i>			
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.	
Ind.	δηλῶ ἐδήλουν	δηλώσω		δεδηλώκα ἐδεδηλώκειν	
Sub.	δηλῶ		δηλώσω	δεδηλώκω	
Opt.	δηλοίμῃ, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι	
Imv.	δηλοῦ	δηλώσον	δηλώσον	δεδηλώκε	
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλώκειναι	
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς	
	M. P.	M.	M.	M. P.	
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι		δεδηλώμαι ἐδεδηλώμην	
Sub.	δηλώμαι		ἐδηλωσάμην	δεδηλωμένος ᾧ	
Opt.	δηλοίμην	δηλωσοίμην	δηλωσάιμην	δεδηλωμένος εἶην	
Imv.	δηλοῦ		δηλώσαι	δεδηλωσο	
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλώσθαι	
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος	
		P.	P.	For Perf.	
Ind.		δηλωσῆσομαι	ἐδηλώσῃην	δεδηλώσομαι	
Sub.			δηλωσῶ		
Opt.	Verbals. δηλωτός δηλωτέος	δηλωσῃσοίμην	δηλωσείην	δεδηλωσοίμην	
Imv.			δηλωσῃ		
Inf.		δηλωσῆσεσθαι	δηλωσῆναι	δεδηλώσεσθαι	
Par.		δηλωσόμενος	δηλωσείς	δεδηλωσόμενος	

290.		στέλλω (στέλ) <i>to send.</i>			
	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.	
Ind.	στέλλω ἔστελλοι	στελῶ		ἔσταλκα ἔστάλκειν	
Sub.	στέλλω		ἔστείλω	ἔσταλκω	
Opt.	στέλλοιμι	στελοίμῃ, -οίην	στείλαιμι	ἔσταλκοιμι	
Imv.	στέλλε		στείλον	ἔσταλκε	
Inf.	στέλλειν	στελεῖν	στείλαι	ἔσταλκέναι	
Par.	στέλλων	στελῶν	στείλας	ἔσταλκώς	
	M. P.	M.	M.	M. P.	
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι		ἔσταλμαι ἔστάλμην	
Sub.	στέλλωμαι		ἔστείλωμαι	ἔσταλμένος ᾧ	
Opt.	στέλλοίμην	στελοίμην	στείλαιμην	ἔσταλμένος εἶην	
Imv.	στέλλου		στείλαι	ἔσταλσο	
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἔσταλθαι	
Par.	στέλλόμενος	στελούμενος	στείλάμενος	ἔσταλμένος	
		2 Future P.	2 Aorist P.		
Ind.		σταλήσομαι	ἔστάλην		
Sub.			σταλῶ		
Opt.	Verbals. σταλτός σταλτέος	σταλησοίμην	σταλείην		
Imv.			στάλη		
Inf.		σταλήσεσθαι	στάληναι		
Par.		σταλησόμενος	σταλείς		

291. φαίνω (φᾶν) *to show (in second tenses, to appear).*

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαινον		ἐφηνα	ἐπεφάγκειν	ἐπεφήνειν
φαίνω		φῆνω	πεφάγκω	πεφῆνω
φαίνομι	φανοίμι, -οίην	φῆναιμι	πεφάγκοιμι	πεφῆνοιμι
φαίνε		φῆνον	πέφαγκε	πέφηνε
φαίνειν	φανείν	φῆναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φῆνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φῆνωμαι	πεφασμένος ὧ	φανῶ
φαινοίμην	φανοίμην	φῆναιμην	πεφασμένος	φανείην
φαίνου		φῆναι	πέφανσο [εἶην]	φάνησι
φαίνεσθαι	φανείσθαι	φῆνασθαι	πεφάνθαι	φανήναι
φανόμενος	φανόμενος	φηνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
Verbals.		φανθῶ		
φαντός	φανθησοίμην	φανθείην		φανησοίμην
φαντός	φανθήσεσθαι	φάνθητι		
	φανθησόμενος	φανθήναι		φανήσεσθαι
		φανθείς		φανησόμενος

292. λείπω (λίπ) *to leave.*

Pr. Impf. A.	Future A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείπομι	λείβοιμι	λίπομι	λελοίπομι
λείπε		λίπε	λελοίπε
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείβομαι		λελειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμην
λείπωμαι		λίπωμαι	λελειμμένος ὧ
λειποίμην	λειβοίμην	λιποίμην	λελειμμένος εἶην
λείπου		λιπού	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείψθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειψθήσομαι	ἐλείψθην	λελείψομαι
Verbals.		λειψῶ	
λειπτός	λειψθησοίμην	λειψθείην	λελειψοίμην
λειπτός	λειψθήσεσθαι	λείψθητι	
	λειψθησόμενος	λειψθήναι	λελείψεσθαι
		λειψθείς	λελειψόμενος

293. ρίπτω (ρίψ) to throw.				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ρίπτω ἐρρίπτον	ρίψω		ἐρρίφα ἐρρίφειν
Sub.	ρίπτω		ἐρρίψα ρίψω	ἐρρίφω
Opt.	ρίπτοιμι	ρίψοιμι	ρίψαιμι	ἐρρίφοιμι
Imv.	ρίπτε		ρίψον	ἐρρίφε
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἐρρίφέναι
Par.	ρίπτων	ρίψων	ρίψας	ἐρρίφώς
	M. P.	M.	M.	M. P.
Ind.	ρίπτομαι ἐρρίπτομην	ρίψομαι		ἐρρίμμαι ἐρρίμην
Sub.	ρίπτομαι		ἐρρίψάμην ρίψωμαι	ἐρρίμμένος ὦ
Opt.	ρίπτοίμην	ρίψοίμην	ἐρρίμαιμην ρίψαιμην	ἐρρίμμένος εἶην
Imv.	ρίπτου		ρίψαι	ἐρρίψο
Inf.	ρίπτεσθαι	ρίψεσθαι	ρίψασθαι	ἐρρίφθαι
Par.	ρίπτόμενος	ρίψόμενος	ρίψάμενος	ἐρρίμμένος
		P.	P.	Fut. Perf.
Ind.		ρίψήσομαι	ἐρρίψθην	ἐρρίψομαι
Sub.			ρίψῶ	
Opt.		ρίψοίμην	ρίψεῖν	ἐρρίψοίμην
Imv.	Verba ῥιπτός ῥιπτίος		ρίψητι	
Inf.		ρίψήσεσθαι	ρίψήναι	ἐρρίψεσθαι
Par.		ρίψσόμενος	ρίψείς	ἐρρίψόμενος
a. Less common are 2 Aor. P. ἐρρίφην, etc., 2 Fut. P. ριφήσομαι, etc.				
294. ἀλλάσσω (ἀλλάγ) to exchange.				
	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω ἡλλασσόν	ἀλλάξω		ἡλλαχα ἡλλάχειν
Sub.	ἀλλάσσω		ἡλλαξα ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἡλλασσε		ἡλλαξον	ἡλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἡλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι ἡλλασσόμην	ἀλλάξομαι		ἡλλαγαίμαι ἡλλάγην
Sub.	ἀλλάσσωμαι		ἡλλαξάμην ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξάιμην	ἡλλαγμένος εἶην
Imv.	ἡλλασσου		ἡλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἡλλαξάμενος	ἡλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἡλλαγήσομαι	ἡλλάγην	
Sub.			ἡλλαγῶ	
Opt.		ἡλλαγσοίμην	ἡλλαγεῖν	
Imv.	Verba ἡλλαγτός ἡλλαγτίος		ἡλλάγητι	
Inf.		ἡλλαγήσεσθαι	ἡλλαγήναι	
Par.		ἡλλαγσόμενος	ἡλλαγεῖς	
a. Less common are 1 Aor. P. ἡλλάχθην, etc., 1 Fut. P. ἡλλαχθήσομαι.				

295. πείθω (πίθ) *to persuade, Mid. to obey.*

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
ἐπεισθῶν		ἐπεισα	ἐπεπείκειν	ἐπεποίθειν
πείθω		πείσω	πεπείκω	πεποίηω
πείσοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίηοιμι
πείσει		πείσον	πέπεικε	πέποιθε
πείσειν	πείσειν	πείσαι	πεπεκέναι	πεποιδέναι
πείθων	πείθων	πείσας	πεπείκως	πεποίηώς
Pr. Impf. M. P.	Future M.	Aorist M.	Perf. Plup. M. P.	
πείσομαι	πείσομαι	not used	πέπεισμαι	
ἐπεισόμεν		[ἐπεισάμην	ἐπεπείσμεν	
πείσωμαι		πείσωμαι	πεπεισμένος ὦ	
πείσοιμην	πείσοιμην	πείσαιμην	πεπεισμένος εἴην	
πείθω		πείσαι	πέπεισο	
πείσεσθαι	πείσεσθαι	πείσασθαι	πεπείσθαι	
πείσόμενος	πείσόμενος	πείσάμενος]	πεπεισμένος	
Verbals.	Future P.		Aorist P.	
	πείσεισθαι		ἐπεισθήν	
	πείσεισθαι		πείσθῶ	
	πείσεισθαι		πείσεισθαι	
πείστος πείστεός	πείσεισθαι		πείσεισθαι	
	πείσεισθαι		πείσεισθαι	
	πείσεισθαι		πείσεισθαι	

u. Poetic are 2 Aor. A. ἐπεισθῶν, etc., 2 Aor. M. ἐπεισόμεν, etc.

296. ἐθίζω (εθιδ) *to accustom.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
ἐθίζω	ἐθιῶ (from ἐθί- -σῶ, 376)	ἐθίσα	ἐθίκα
ἐθίζων		ἐθίσω	ἐθίκειν
ἐθίζω		ἐθίσω	ἐθίκαω
ἐθίσοιμι	ἐθίσοιμι	ἐθίσαιμι	ἐθίσκοιμι
ἐθίσει		ἐθίσον	ἐθίκε
ἐθίσειν	ἐθίσειν	ἐθίσαι	ἐθίσκέναι
ἐθίζων	ἐθίζων	ἐθίσας	ἐθίκαώς
M. P.	M.	M.	M. P.
ἐθίσομαι	ἐθίσομαι		ἐθίσμαι
ἐθίσόμεν		ἐθίσάμην	ἐθίσμεν
ἐθίσωμαι		ἐθίσωμαι	ἐθίσμένος ὦ
ἐθίσοιμην	ἐθίσοιμην	ἐθίσαιμην	ἐθίσμένος εἴην
ἐθίζου		ἐθίσαι	ἐθίσσο
ἐθίσεσθαι	ἐθίσεσθαι	ἐθίσασθαι	ἐθίσθαι
ἐθίσόμενος	ἐθίσόμενος	ἐθισάμενος	ἐθισμένος
	P.	P.	
	ἐθισθήσομαι	ἐθισθήν	
		ἐθισθῶ	
	ἐθισθήσοιμην	ἐθισθήειην	
		ἐθισθήητι	
	ἐθισθήσεσθαι	ἐθισθήήναι	
	ἐθισθήσόμενος	ἐθισθήεις	
Verbals.			
ἐθιστός			
ἐθιστέος			

297.		<i>Present System,</i>			
		τίθημι (θε) to put.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θεί-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, ἐτίθεις	τί-θε-σαι, τίθῃ	ἐ-τί-θε-σο, -σου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θεί-την	τί-θε-σθον	ἐ-τι-θεί-σθην
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θεί-μεθα	ἐ-τι-θεί-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θεί-ασι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D.	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P.	τι-θῶ-μεν		τι-θῶ-μεθα	
Optative.	S.	τι-θείη-ν		τι-θεί-μην	οἱ τι-θοί-μην
	2	τι-θείη-ς		τι-θεί-ο	τι-θοί-ο
	3	τι-θείη		τι-θεί-το	τι-θοί-το
	D.	τι-θείη-τον	οἱ τι-θεί-τον	τι-θεί-σθον	τι-θοί-σθον
	3	τι-θείη-την	τι-θεί-την	τι-θεί-σθην	τι-θοί-σθην
	P.	τι-θείη-μεν	τι-θεί-μεν	τι-θεί-μεθα	τι-θοί-μεθα
Imperative.	2	τι-θείη-τε	τι-θεί-τε	τι-θεί-σθε	τι-θοί-σθε
	3	τι-θείη-σαν	τι-θείε-ν	τι-θεί-ντο	τι-θοί-ντο
Infinitive.	S.	τί-θει		τί-θε-σο, τίθου	
	3	τι-θεί-τω		τι-θεί-σθω	
	D.	τί-θε-τον		τί-θε-σθον	
	3	τι-θεί-των		τι-θεί-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θεί-τωσαν	οἱ	τι-θεί-σθωσαν	οἱ
Participle.		τι-θεί-ντων		τι-θεί-σθων	
	Inf.	τι-θεί-ναι		τι-θεί-σθαι	
	N.	τι-θείς		τι-θεί-μενος	
	G.	τι-θείσα		τι-θεί-μένη	
		τι-θεί-ν		τι-θεί-μενον	
		τι-θεί-ντος		τι-θεί-μένου	
		τι-θείσης		τι-θεί-μένης	

MI-Form.

298.

δίδωμι (δο) to give.			
ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δω-ν, ἐδίδουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δω-ς, ἐδίδους	δί-δο-σαι	ἐ-δί-δο-σο, -δου
δί-δω-σι	ἐ-δί-δω, ἐδίδου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δι-δό-ασι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο
Present.		Present.	
δι-δῶ		δι-δῶ-μαι	
δι-δῶ-ς		δι-δῶ	
δι-δῶ		δι-δῶ-ται	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-τον		δι-δῶ-σθον	
δι-δῶ-μεν		δι-δῶ-μεθα	
δι-δῶ-τε		δι-δῶ-σθε	
δι-δῶ-σι		δι-δῶ-νται	
δι-δοίη-ν		δι-δοί-μην	
δι-δοίη-ς		δι-δοί-ο	
δι-δοίη		δι-δοί-το	
δι-δοίη-τον or δι-δοί-τον		δι-δοί-σθον	
δι-δοίη-την δι-δοί-την		δι-δοί-σθην	
δι-δοίη-μεν δι-δοί-μεν		δι-δοί-μεθα	
δι-δοίη-τε δι-δοί-τε		δι-δοί-σθε	
δι-δοίη-σαν δι-δοί-ε-ν		δι-δοί-ντο	
δί-δου		δί-δο-σο, διδου	
δι-δό-τω		δι-δό-σθω	
δί-δο-τον		δί-δο-σθον	
δι-δό-των		δι-δό-σθων	
δί-δο-τε		δί-δο-σθε	
δι-δό-τωσαν or		δι-δό-σθωσαν or	
δι-δό-ντων		δι-δό-σθων	
δι-δό-ναι		δί-δο-σθαι	
δι-δοῦς		δι-δό-μενος	
δι-δοῦσα		δι-δο-μένη	
δι-δό-ν		δι-δό-μενον	
δι-δό-ντος		δι-δο-μένου	
δι-δοῦσης		δι-δο-μένης	

299.		<i>Present System,</i>			
		<i>ἵστημι (σῳ) to set.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
<i>Indicative.</i>	S.	ἵστη-μι	ἵστη-ν	ἵσθᾶ-μαι	ἵσθᾶ-μην
	2	ἵστη-ς	ἵστη-ς	ἵστα-σαι	ἵστα-σο, ἵστω
	3	ἵστη-σι	ἵστη	ἵστα-ται	ἵστα-το
	D.	ἵσθᾶ-τον	ἵσθᾶ-τον	ἵστα-σθον	ἵστα-σθον
	3	ἵστα-τον	ἵστά-την	ἵστα-σθον	ἵστά-σθην
	P.	ἵστα-μεν	ἵστα-μεν	ἵστά-μεθα	ἵστά-μεθα
	2	ἵστα-τε	ἵστα-τε	ἵστα-σθε	ἵστα-σθε
	3	ἵστα-σι	ἵστα-σαν	ἵστα-νται	ἵστα-ντο
		Present.		Present.	
<i>Subjunctive.</i>	S.	ἵσθῶ		ἵσθῶ-μαι	
	2	ἵσθῇ-ς		ἵσθῇ	
	3	ἵσθῇ		ἵσθῇ-ται	
	D.	ἵσθῇ-τον		ἵσθῇ-σθον	
	3	ἵσθῇ-τον		ἵσθῇ-σθον	
	P.	ἵσθῶ-μεν		ἵσθῶ-μεθα	
<i>Optative.</i>	2	ἵσθῇ-τε		ἵσθῇ-σθε	
	3	ἵσθῶ-σι		ἵσθῶ-νται	
	S.	ἵσταίη-ν		ἵσταίη-μην	
	2	ἵσταίη-ς		ἵσταίη-ο	
	3	ἵσταίη		ἵσταίη-το	
	D.	ἵσταίη-τον or ἵσταίη-τον		ἵσταίη-σθον	
<i>Imperative.</i>	3	ἵσταίη-την	ἵσταίη-την	ἵσταίη-σθην	
	P.	ἵσταίη-μεν	ἵσταίη-μεν	ἵσταίη-μεθα	
	2	ἵσταίη-τε	ἵσταίη-τε	ἵσταίη-σθε	
	3	ἵσταίη-σαν	ἵσταίη-ν	ἵσταίη-ντο	
	S.	ἵστη		ἵσθᾶ-σο, ἵστω	
	3	ἵστά-τω		ἵστά-σθω	
<i>Infinitive.</i>	D.	ἵστα-τον		ἵστα-σθον	
	3	ἵστά-των		ἵστά-σθων	
	P.	ἵστα-τε		ἵστα-σθε	
	3	ἵστά-τωσαν or ἵστά-ντων		ἵστά-σθωσαν or ἵστά-σθων	
	N.	ἵστά-ναι		ἵστα-σθαι	
	G.	ἵστάς		ἵστά-μενος	
<i>Participle.</i>		ἵστάσα		ἵστα-μένη	
		ἵστά-ν		ἵστά-μενον	
		ἵστά-ντος		ἵστα-μένου	
		ἵστάσης		ἵστα-μένης	

MI-Form.

300.

δείκνυμι (δεῖκ-νύ) to show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δεῖκ-νύ-μι	ἐ-δεῖκ-νύ-ν	δεῖκ-νύ-μαι	ἐ-δεῖκ-νύ-μην
δεῖκ-νύ-ς	ἐ-δεῖκ-νύ-ς	δεῖκ-νυ-σαι	ἐ-δεῖκ-νυ-σο
δεῖκ-νύ-σι	ἐ-δεῖκ-νύ	δεῖκ-νυ-ται	ἐ-δεῖκ-νυ-το
δεῖκ-νύ-τον	ἐ-δεῖκ-νύ-τον	δεῖκ-νυ-σθον	ἐ-δεῖκ-νυ-σθον
δεῖκ-νυ-τον	ἐ-δεῖκ-νύ-την	δεῖκ-νυ-σθον	ἐ-δεῖκ-νύ-σθην
δεῖκ-νυ-μεν	ἐ-δεῖκ-νυ-μεν	δεῖκ-νύ-μεθα	ἐ-δεῖκ-νύ-μεθα
δεῖκ-νυ-τε	ἐ-δεῖκ-νυ-τε	δεῖκ-νυ-σθε	ἐ-δεῖκ-νυ-σθε
δεῖκ-νύ-ασι	ἐ-δεῖκ-νυ-σαν	δεῖκ-νυ-νται	ἐ-δεῖκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύομαι	
δεικνύης		δεικνύῃ	
δεικνύῃ		δεικνύῃται	
δεικνύητον		δεικνύῃσθον	
δεικνύητον		δεικνύῃσθον	
δεικνύωμεν		δεικνύομεθα	
δεικνύητε		δεικνύῃσθε	
δεικνύωσι		δεικνύονται	
δεικνύοιμι		δεικνυίμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυοίτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δεῖκ-νύ		δεῖκ-νύ-σο	
δεῖκ-νύ-τω		δεῖκ-νύ-σθω	
δεῖκ-νυ-τον		δεῖκ-νυ-σθον	
δεῖκ-νύ-των		δεῖκ-νύ-σθων	
δεῖκ-νυ-τε		δεῖκ-νυ-σθε	
δεῖκ-νύ-τωσαν or		δεῖκ-νύ-σθωσαν or	
δεῖκ-νύ-ντων		δεῖκ-νύ-σθων	
δεῖκ-νύ-ναι		δεῖκ-νυ-σθαι	
δεικ-νύς		δεικ-νύ-μενος	
δεικ-νύσα		δεικ-νυ-μένη	
δεικ-νύ-ν		δεικ-νύ-μενος	
δεικ-νύ-ντος		δεικ-νυ-μένου	
δεικ-νύσης		δεικ-νυ-μένης	

Second Aorist System,				
301.			302.	
τίθημι (θε) to put.			δίδωμι (δο) to give.	
2 Aor.	Active.	Middle.	Active.	Middle.
Indicative.	S. (ἔθηκα)	ἔ-θε-μην	(ἔδωκα)	ἔ-δό-μην
	2 (ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3 (ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D. ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3 ἔ-θε-την	ἔ-θε-σθην	ἔ-δο-την	ἔ-δο-σθην
	P. ἔ-θε-μεν	ἔ-θε-μεθα	ἔ-δο-μεν	ἔ-δο-μεθα
	2 ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3 ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S. θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2 θῇ-ς	θῇ	δῶ-ς	δῶ
	3 θῇ	θῇ-ται	δῶ	δῶ-ται
	D. θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3 θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	P. θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2 θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3 θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S. θείη-ν	θεί-μην, θοίμην	δοίη-ν	δοί-μην
	2 θείη-ς	θεί-ο θοίο	δοίη-ς	δοί-ο
	3 θείη	θεί-το θοίτο	δοίη	δοί-το
	D. θείη-τον	θεί-σθον etc.	δοίη-τον	δοί-σθον
	3 θείη-την	θεί-σθην	δοίη-την	δοί-σθην
	P. θείη-μεν	θεί-μεθα	δοίη-μεν	δοί-μεθα
	2 θείη-τε	θεί-σθε	δοίη-τε	δοί-σθε
	3 θείη-σαν, οἱ	θεί-ντο	δοίη-σαν, οἱ	δοί-ντο
	D. θεί-τον		δοί-τον	
	3 θεί-την		δοί-την	
Imperative.	P. θεί-μεν		δοί-μεν	
	2 θεί-τε		δοί-τε	
	3 θείε-ν		δοίε-ν	
	S. θέ-ς	θού	δός	δοῦ
	3 θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D. θέ-τον	θέ-σθον	δό-τον	δό-σθον
Infinitive.	3 θέ-των	θέ-σθων	δό-των	δό-σθων
	P. θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3 θέ-τωσαν οἱ	θέ-σθωσαν οἱ	δό-τωσαν οἱ	δό-σθωσαν οἱ
Participle.	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
	Infinitive.	θεί-ναι	δοῦ-ναι	δό-σθαι
Participle.	θεῖς, θεῖσα, θέ-ν	θέ-μενος, η, ον	δούς, δοῦσα, δό-ν	δό-μενος, η, ον
	θέ-ντος, θεῖσης	θέ-μένου, ης	δό-ντος, δούσης	δό-μένου, ης

MI-Form.		Second Perfect System, MI-Form.	
303.	304.	305.	
ἴσθημι (σῆ).	δύ-ω to enter.	ἴσθημι (σῆ) to sel.	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν stood	ἔ-δύ-ν	(ἔστηκα) stand	(ἔστήκειν)
ἔ-στη-ς	ἔ-δύ-ς	(ἔστηκας)	(ἔστήκεις)
ἔ-στη	ἔ-δύ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δύ-τον	ἔ-στά-τον	ἔ-στά-τον
ἔ-στή-την	ἔ-δύ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δύ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δύ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δύ-σαν	ἔ-στά-σι	ἔ-στα-σαν
		2 Perfect A.	
στῶ	δύω		
στῆ-ς	δύης		
στῆ	δύη		
στῆ-τον	δύητον		
στή-τον	δύητον		
στῶ-μεν	δύωμεν	ἔ-στῶ-μεν	
στή-τε	δύητε		
στῶ-σι	δύωσι	ἔ-στῶ-σι	
σταίη-ν	δύοιμι	ἔ-σταίη-ν	
σταίη-ς	δύοις	ἔ-σταίη-ς	
σταίη	δύοι	ἔ-σταίη	
σταίη-τον	δύοιτον	ἔ-σταίη-τον	
σταίη-την	δύοιτην	ἔ-σταίη-την	
σταίη-μεν	δύοιμεν	ἔ-σταίη-μεν	
σταίη-τε	δύοιτε	ἔ-σταίη-τε	
σταίη-σαν, ὅγ	δύοιεν	ἔ-σταίη-σαν, ὅγ	
σταί-τον		ἔ-σταί-τον	
σταί-την		ἔ-σταί-την	
σταί-μεν		ἔ-σταί-μεν	
σταί-τε		ἔ-σταί-τε	
σταίε-ν		ἔ-σταίε-ν	
στή-σι	δύ-σι	ἔ-στά-σι	
στή-τω	δύ-τω	ἔ-στά-τω	
στή-τον	δύ-τον	ἔ-στα-τον	
στή-των	δύ-των	ἔ-στά-των	
στή-τε	δύ-τε	ἔ-στα-τε	
στή-τωσαν ὅγ	δύ-τωσαν ὅγ	ἔ-στά-τωσαν ὅγ	
στά-ντων	δύ-ντων	ἔ-στά-ντων	
στή-ναι	δύ-ναι	ἔ-στά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔ-στάς, ἔ-στάσα, ἔ-στός	
στά-ντος, στάσης	δύ-ντος, δύσης	ἔ-στάντος, ἔ-στάσης	

ELEMENTS OF THE VERB.

306. The elementary parts, which are combined in the different forms of the verb, are the *augment*, and *reduplication*; the *stem*, original or modified; the *signs of voice, tense, and mode*; the *connecting vowels*, and the *endings*.

Augment.

307. The augment is the sign of *past time*. It belongs, therefore, to the historical tenses of the indicative,—the *imperfect*, *aorist*, and *pluperfect*. It has two forms:

1. *Syllabic* augment, made by prefixing ε.
2. *Temporal* augment, made by lengthening an initial vowel.

REM. a. The syllabic augment is so named, because it increases the number of *syllables*: the temporal augment, because it increases the quantity (*time*) of the initial vowel.

308. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *to loose*, ἔ-λυον, στέλλω *to send*, ἐ-στάλην, ῥίπτω *to throw*, ἔ-ρριψα (43).

REM. a. The syllabic augment assumes the stronger form of η, instead of ε, in ἡ-μέλλον from μέλλω *to be about*, ἡ-βουλόμεν from βούλομαι *to wish*, ἡ-δυνάμην from δύναμαι *to be able*. These verbs have also the common form with ε: ἐ-μέλλον, ἐ-βουλόμεν, ἐ-δυνάμην. So in the Aor., ἡ-μέλησα or ἐ-μέλησα, etc.

309. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *to drive*, ὤνειδιζον from ὀνειδίζω *to reproach*, ἱκέτευσσα from ἱκετεύω *to supplicate*, ὕβρισθην from ὕβριζω *to insult*.—α becomes η: ἦγον from ἄγω (ᾶ) *to lead*.

307 D. In Hm., the augment, both syllabic and temporal, is often *omitted*: λῦε, ἐλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

308 D. In Hm., initial λ is sometimes doubled after the augment (40 D): ἐ-λλίσσετο (λίσσεται *to pray*). Similarly, μ is doubled in ἐ-μμάθε *learned*, ν in ἐ-ννεον *were twinning*, σ in the verbs σέω *to drive* and σείω *to shake*, and θ in the stem θει: ἐ-σσενα *drove*, ἐ-θθεισε *feared*.

a. The other dialects have *only* ε as augment in μέλλω, etc.; so also the Att. Trag.

309 D. In Hd., the temporal augment is often *omitted*; the syllabic augment, only in the Plup.—In the Dor., ᾶ by the temporal augment becomes ᾷ: ᾷγον (24 D b).

The long vowels remain unchanged; only \bar{a} becomes η : $\eta\lambda\omicron\nu\nu$ from $\alpha\lambda\bar{\alpha}\omega$ to contend.— $\acute{\alpha}\iota\omega$ ($\acute{\alpha}$) to hear makes $\acute{\alpha}\iota\omicron\nu$ ($\acute{\alpha}$).

310. *Diphthongs* take the temporal augment in the *first* vowel: $\eta\sigma\theta\alpha\nu\acute{o}\mu\eta\nu$ from $\alpha\iota\sigma\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ to perceive, $\phi\kappa\tau\epsilon\upsilon\alpha$ from $\omicron\kappa\tau\epsilon\iota\omega$ to pity, $\eta\acute{\iota}\xi\eta\theta\eta\nu$ from $\alpha\acute{\upsilon}\xi\omega$ to increase.

But in $\alpha\nu$, $\omicron\iota$, the first vowel sometimes remains unchanged: it is usually so in $\epsilon\nu$, and always so in $\epsilon\iota$, $\omicron\nu$. Only $\epsilon\iota\acute{\kappa}\acute{\alpha}\zeta\omega$ to conjecture sometimes has η : $\eta\kappa\alpha\sigma\alpha$.

REM. a. If a verb has the *rough breathing*, it is always retained in the augmented form.

311. *Augment of the Pluperfect.* The augment of the pluperfect is applied to the *reduplicated* stem: $\epsilon\text{-}\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\nu$.

But if the reduplicated stem begins with a vowel, it remains unchanged: $\sigma\acute{\tau}\epsilon\lambda\lambda\omega$ to send, Perf. $\epsilon\sigma\tau\alpha\lambda\kappa\alpha$, Plup. $\epsilon\sigma\tau\acute{\alpha}\lambda\kappa\epsilon\nu$ (not $\eta\sigma\tau\alpha\lambda\kappa\epsilon\nu$), $\omicron\kappa\acute{\epsilon}\omega$ to inhabit, Perf. $\phi\kappa\eta\kappa\alpha$, Plup. $\phi\kappa\acute{\eta}\kappa\epsilon\nu$. But $\acute{\alpha}\kappa\omicron\upsilon\omega$ to hear, Perf. $\acute{\alpha}\kappa\eta\kappa\omicron\alpha$, has in the Plup. usually $\acute{\eta}\kappa\eta\kappa\acute{o}\epsilon\nu$.

REM. a. The augment of the Plup. is often *omitted*, even in Attic: $\lambda\epsilon\lambda\acute{\upsilon}\kappa\epsilon\nu$.

312. *Syllabic Augment before Vowel-Initial.* A few verbs beginning with a vowel take the syllabic augment: $\acute{\alpha}\gamma\nu\nu\mu\iota$ to break, $\epsilon\alpha\zeta\alpha$. This with ϵ is contracted to $\epsilon\iota$: $\epsilon\iota\theta\acute{\iota}\zeta\omega$ to accustom, $\epsilon\acute{\iota}\theta\iota\zeta\omicron\nu$ (from $\epsilon\text{-}\epsilon\theta\acute{\iota}\zeta\omicron\nu$). Here belong

$\acute{\alpha}\gamma\nu\nu\mu\iota$ to break
 $\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$ to be taken
 $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to please
 $\acute{\alpha}\nu\omicron\iota\gamma\omega$ to open
 $\delta\rho\acute{\alpha}\omega$ to see
 $\omicron\upsilon\rho\acute{\epsilon}\omega$ to make water
 $\acute{\omega}\theta\acute{\iota}\omega$ to push
 $\acute{\omega}\nu\omicron\iota\omicron\mu\alpha\iota$ to buy

$\acute{\epsilon}\alpha\omega$ to permit
 $\epsilon\theta\acute{\iota}\zeta\omega$ to accustom
 $\epsilon\lambda\acute{\iota}\sigma\sigma\omega$ to turn
 $\epsilon\lambda\kappa\omega$ to draw
 $\epsilon\pi\omicron\mu\alpha\iota$ to follow
 $\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ to work
 $\epsilon\rho\pi\omega$ or $\epsilon\rho\pi\acute{\upsilon}\zeta\omega$ to creep
 $\epsilon\sigma\tau\acute{\iota}\alpha\omega$ to entertain
 $\epsilon\chi\omega$ to have, hold

Here belong, further, the aorists $\epsilon\lambda\omicron\nu$ ($\alpha\iota\rho\acute{\epsilon}\omega$ to take, 450, 1) and $\epsilon\lambda\sigma\alpha$ I set (431 D, 6). Cf. 2 Aor. of $\iota\eta\mu\iota$ ($\acute{\iota}$) to send (403, 1).

Of these, $\delta\rho\acute{\alpha}\omega$ to see and $\acute{\alpha}\nu\text{-}\omicron\iota\gamma\omega$ to open have both the syllabic and the temporal augment at the same time: $\acute{\epsilon}\acute{\omega}\rho\omega\nu$, $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\zeta\alpha$.

311 D. Hm. $\acute{\eta}\lambda\acute{\eta}\lambda\alpha\tau\omicron$ for $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\tau\omicron$ Plup. 3 S. of $\acute{\epsilon}\lambda\alpha\acute{\nu}\nu\omega$ ($\epsilon\lambda\alpha$) to drive, $\acute{\eta}\rho\acute{\eta}\rho\text{-}\epsilon\iota\sigma\tau\omicron$ from $\epsilon\rho\epsilon\iota\delta\text{-}\omega$ to support, $\acute{\omega}\rho\acute{\epsilon}\rho\epsilon\iota$ for $\delta\rho\acute{\epsilon}\rho\epsilon\iota$ from $\delta\rho\nu\nu\mu\iota$ ($\omicron\rho$) to rouse.

312 D. To this series belong also $\epsilon\lambda\omega$ ($\epsilon\lambda$) to press, $\epsilon\rho\omega$ ($\epsilon\rho$) to join, $\epsilon\rho\omega$ ($\epsilon\rho\delta$) to draw. Hm. forms $\epsilon\rho\nu\chi\acute{o}\delta\epsilon\iota$ from $\omicron\nu\nu\chi\acute{o}\delta\epsilon\omega$ to pour out wine, $\acute{\eta}\nu\delta\alpha\nu\omicron$ and $\acute{\epsilon}\eta\delta\alpha\nu\omicron$ from $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ to please. In Hd., $\acute{\alpha}\gamma\nu\nu\mu\iota$, $\epsilon\lambda\kappa\omega$, $\epsilon\pi\omicron\mu\alpha\iota$, $\epsilon\chi\omega$ are augmented as in Att.; $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$ has Impf. $\acute{\eta}\nu\delta\alpha\nu\omicron$ ($\acute{\iota}\acute{\alpha}\nu\delta\alpha\nu\omicron$?), 2 Aor. $\epsilon\acute{\alpha}\delta\omicron\nu$: the rest usually (perhaps always) reject ϵ , and take either the temporal augment (so $\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\alpha\iota$, $\delta\rho\acute{\alpha}\omega$), or none at all (so $\acute{\alpha}\nu\omicron\iota\gamma\omega$, $\acute{\epsilon}\acute{\alpha}\omega$, $\epsilon\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, $\acute{\omega}\delta\acute{\epsilon}\omega$, $\acute{\omega}\nu\omicron\iota\omicron\mu\alpha\iota$).

REM. a. It is believed that all, or nearly all, of these verbs began originally with a consonant, ϕ or σ : ἄγνυμι, orig. ϕ αγνυμι, Aor. ϵ φαξα, ϵ φαξα; ἔρπω, orig. σ ερπω, Impf. ϵ σερπον, ϵ ερπον, ϵ ίρπον.

b. Irregularly, ἑορτάζω to keep festival has the augment on the second vowel: ἑώρταζον instead of ἡορταζον, cf. 190 f.

AUGMENT OF COMPOUND VERBS.

313. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσφέρω to bring in, εἰσέφερον, προσάγω to lead to, προσῆγον.

The prepositions ἐξ, ἐν, σὺν recover their proper form before ϵ : ἐκτείνω to extend, ἐξέτεινον, ἐμβάλλω to invade, ἐνέβαλλον, συλλέγω to collect, συνέλεξα.——Prepositions ending in a vowel lose that vowel before ϵ : ἀποφέρω to bear away, ἀπέφερον. But περί and πρό retain the final vowel: πρό is often contracted with ϵ : προβαίνω to advance, προύβαινον for προέβαινον.

314. Exc. In some cases the preposition has so far lost its separate force, that the compound verb is augmented as if it were simple: καθεύδω to sleep, ἐκάθευδον (yet also καθεύδον), κασιζω to sit, ἐκάσιζον. Cf. ἀφίημι (403, 1), κάζημαι (406, 2), ἀμφιέννυμι (440, 1).

Some verbs have a *double* augment: ἀνέχομαι to endure, ἠνεχόμην; ἀνορθόω to set right, ἠνώρθουν; ἰνοχλέω to annoy, ἠνώχλουν.——So, also, the two following, which are not in reality compound verbs: διαιτῶ (from διαίτα mode of living), ἐδιήτῳ; διακονέω (from διάκονος servant), ἐδιηκόνουν.

315. *Denominative compounds beginning with a preposition* (265). Some verbs, beginning with a preposition, are not compounds of a preposition and a verb, but are derived from nouns already compounded: thus ἐναντιόμαι to oppose does not consist of ἐν and αντιόμαι, but is derived from the compound adjective ἐναντίος opposite.——Such verbs are *properly* augmented at the beginning: ἠναντιόμην; poet. ἐναίρω to kill, 2 Aor. ἠπαρον; μετεώριζω to raise aloft (from μετέωρος raised aloft); ἐμετεώριζον. More commonly, however, they are augmented *after* the preposition: ἐκκλησιάζω to hold an assembly (ἐκκλησία, ἐξεκκλησίαζον; ὑποπτεύω to suspect (ὑποπτος suspected), ὑπόπτευν; κατηγορέω to accuse (κατήγορος accuser), κατηγοροῦν.——Irregularly, παρανομέω to transgress law (from παρά-νομος contrary to law) makes παρηνόμουν (as if from παρανομέω), παροινέω to act like a drunken man (πάρ-οινος) makes ἐπαρῶνουν.

316. *Compounds of εἰ and δύς*. Verbs compounded with δύς ill have the augment *after* the adverb, when a short vowel follows it: δυσἀρεστέω to be ill-pleased, δυσηπίστουν (but δυστυχέω to be unfortunate, ἐδυστύχουν).——The same thing occurs also, though seldom, in compounds of εὖ well: εὐεργετέω to be a benefactor, εὐεργετοῦν or εὐηργετοῦν.

317. All other compound verbs are augmented at the beginning: ἀδυσμέω to be dispirited, ἡδύμουν.

Reduplication.

318. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

319. Verbs beginning with a *consonant* repeat that consonant with *ε*: λύω, λέ-λυκα. A rough mute becomes smooth in the reduplication (65 a): θύω *to offer*, τέ-θυκα.

Exc. But when the reduplication-syllable is long by position, it omits the consonant and consists of *ε only*. This applies to verbs beginning

a. with a *double consonant* ζ, ξ, ψ: ψεύδομαι *to lie*, ἔ-ψευσμαι, not πε-ψευσμαι.

b. with *two consonants*, unless they are a *mute and liquid*: στέλλω *to send*, ἔ-σταλκα, not σε-σταλκα; γράφω *to write*, γέ-γραφα.—But the stems κτα and μνα make κέκτημαι *possess* and μέμνημαι *remember*. Cf. πέπτωκα *am fallen* (449, 4), πέπταμαι *am spread* (439, 3).

c. with γν, γλ, and, in some cases, βλ: γιγνώσκω (γνο) *to know*, ἔ-γνωνκα, not γε-γνωνκα; βλαστάνω (βλαστ-ε) *to sprout*, ἐ-βλάστηκα, also βε-βλάστηκα.

d. with ρ: ῥίπτω (ρίφ) *to throw*, ἔ-ῥριφα, not ρε-ῥριφα (43).

NOTE. c. Instead of the reduplication, we find *ει* in εἴληφα from λαμβάνω (λαβ) *to take*, εἴληχα from λαγχάνω (λαχ) *to obtain by lot*, εἴλοχα from λέγω *to gather*, δι-εἴλεγμαι from δια-λέγομαι *to converse* (although λέγω *to speak* makes λέλεγμαι); also in εἶρηκα (see 450, 8) *have said*, and, with rough breathing, in εἵμαρται (μερ) *it is fated*.

320. Verbs beginning with a *vowel* lengthen that vowel (i. e. repeat it in *quantity*). Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *to hope*, ἤλπικα, ὄρμῶ, *to move*, ὤρμηκα, ἀπορέω *to be at a loss*, ἠπόρηκα, αἰρέω *to take*, ἤρρηκα.

318 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, Pf. 3 P. of δέχομαι *to receive*),—εἰμαι, ἔσται (orig. ἔσμαι, ἔσται, from ἐννυμι *to clothe*),—ἐρχαται, ἐρχατο or ἐέρχατο (from ἔργω or ἐέργω *to shud*):—cf. Pf. οἶδα *know* in all dialects. The long *α* remains unchanged in the defective perfect participles, ᾠδῆκός *sated* (Aor. Opt. ᾠδήσειε *might be sated*), and ἄρῆμένος *distressed*. In 2 Pf. ἔνωγα *order*, *α* is not made long. So in Hd., an initial vowel in some words remains short in the Pf.

319 D. Hm. has βερυνωμένος *soiled* (for ἐβρυκ.); but, on the other hand, ἔμφορε (for με-μφορε) from μείρομαι *to receive part*, ἔσσυμαι (for σε-σσυμαι) from σένω *to drive*, like the verbs with initial *ρ*. In δει-δοῖκα and δει-δῖα *fear* (409 D, 5), δει-δεγμαι *greet* (442 D, 3), the redupl. is irregularly lengthened. The Ion. has reg. ἐκτημαι.

321. *Attic Reduplication.* Some verbs, beginning with *a, e, o*, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called *Attic reduplication*.

The vowel of the third syllable is generally short: ἀλείφω (αλιφ) *to anoint*, ἀλ-ήλιφα, ἀλ-ήλιμαι; ἀκούω *to hear*, ἀκ-ήκοα (39), but Perf. Mid. ἤκουσμαι; ὀρύσσω (ορυχ) *to dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαίω (ελα) *to drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *to convict*, ἐλ-ήλεγμαι (391 b), etc.—Irregularly, ἐγείρω (εγερ) *to wake* has ἐγρ-ήγορα, the last letter of the stem being repeated, as well as the first two; but the Perf. Mid. is regular, ἐγ-ήγερμαι.

322. *E as reduplication before a vowel-initial.* The verbs mentioned in 312 have *e* for the reduplication also, and contract it with initial *e* to *ει*: ἀγνυμι *to break* (orig. γαγνυμι, Perf. γεγαγα), ἔαγα, ἐξίξω *to accustom*, εἰξικα (from *e-εἰξικα*).—ὁράω *to see* makes ἑώρακα; ἀν-οίγω *to open*, ἀν-είργα or ἀν-είχα.—The stem *εικ* (not used in the Pres.) makes Perf. ἔ-οικα *am like*, appear, Plup. ἐ-ώκειν. Similarly the stem *εἰ* or *ηῖ* makes *εἰ-ωῶ* *am accustomed*.

323. In compound verbs, the reduplication has the same place as the augment.

Stem and Changes of Stem.

324. Stems are named, according to their final letters, *vowel-stems*, *consonant-stems*, *mute stems*, *liquid stems*, etc.

Verbs are named according to their stems: thus *mute verbs*, *liquid verbs*. Those which have vowel-stems are commonly called *pure verbs*.

The original stem may be modified in form by various changes. They are especially frequent in the formation of the present system. In reference to these changes, we distinguish the following

321 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλδ-ομαι *to wander*, ἀλ-αλύκτημαι *am distressed* (cf. Hd. ἀλυκτῶ *to be distressed*), ἀρ-ῥηρα *am fitted* from ἀραρίσκω (αρ) *to fit*, ἐρ-έριπτο from ἐρείπω (επιπ) *to overthrow*, ὀδ-ώδυσται (st. ὀδus, Aor. ὠδύσαμην, 55, *became wroth*), ὄρ-ωρα *am roused* from ὀρρυμι (ορ) *to rouse*, etc.—and with inserted *ν*, ἔμν-ήμνκα from ἡμν-ω *to bow the head*;—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 46 D.—Hd. has irreg. ἀρ-αλρηκα from ἀλρί-ω *to take*.

322 D. For εἰ-ωῶ, Hm. has also ἔ-ωῶ (Hd. only ἔωῶ): the orig. stem was perhaps στηθ, Pf. ε-στωθ-α (25).—Further, Hm. has ἔλπ-ω (ελπ) *to cause to hope*, Pf. ἔολπα *hope*, Plup. ἐώλπεμ, and ἔρδω (εργ) *to do*, Pf. ἔοργα, Plup. ἐώργειν.

CLASSES OF VERBS.

325. I. FIRST CLASS (*Stem-Class*). The stem appears without change in the present: λύ-ω, τιμά-ω (contr. τιμῶ), μέν-ω to remain, γρέν-ω to turn, ἄγ-ω to lead.

326. II. SECOND CLASS (*Protracted Class*). These lengthen a short α, ι, υ of the stem to η, ει, ευ respectively. In most of them, the short stem appears only in the 2 Aor. and 2 Fut.

Here belong a number of mute stems, as τήκ-ω (τᾱκ) to melt, λείπ-ω (λιπ) to leave, φεύγ-ω (φύγ) to flee;—also a few stems in υ, which lose this vowel in the Pres. by 39: thus ῥέ-ω (for ῥευ-ω, st. ῥυ) to run, χέ-ω (χύ) to pour.

Some verbs of other classes (especially cl. 5, 437 N) have, in particular tenses, a similar lengthening of the short vowel: λαμβάνω (λαβ) to take, Fut. λήψομαι (= ληβ-σομαι); ἔρχομαι cl. 9 (ερχ, ελύ) to come, Fut. ἐλευσομαι (= ελευ-σομαι).

327. III. THIRD CLASS (*Tau-Class*). The stem assumes τ in the present. Here belong many stems ending in a labial mute (π, β, φ): τύπτ-ω (τύπ) to strike, καλύπτ-ω (καλύβ) to cover, βάπτ-ω (βᾶφ) to dip, dye.

REM. a. Whether the stem of these verbs ends in π, or β, or φ, cannot be determined from the Pres. It may be ascertained by referring to the second aorist, if this is in use, or by referring to other words connected with the verb in derivation; e. g. to the 2 Aor. ἐ-τύπ-ην, ἐ-βάφ-ην, or the noun καλύβ-η cabin, cover.

328. IV. FOURTH CLASS (*Iota-Class*). The stem assumes ι in the present. This occurs in palatal, lingual, and liquid stems: it always occasions euphonic changes (see 58–61).

a. Palatals with ι produce σσ (later Attic ττ): φυλάσσω (for φυλακι-ω) to guard, τάσσω (for ταγι-ω) to arrange, ταρασσω (for ταραχι-ω) to disturb.

σσω (ττω) may arise from a lingual, and even from a labial stem: see 429–30.

REM. The final consonant must be determined as above (327 a). In some instances, however, it can only be ascertained that the stem ends in a palatal, or lingual mute. This is shown in the future, which has ξω from a palatal stem, and σω from a lingual.

328 D. b. Aeol. σδω for ξω, frequent in Theoc. (56 D): σπρίσδω for σπρίσω to pipe. In Dor., most verbs in ξω have stems in γ: κομίζω to take care of, Aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομγ-σα). In Hm. too, these verbs have γ much oftener than in Att.: so in ἀλαπάξω to lay waste, δαίξω to divide, ἐπαρίξω to slay, strip, μεμνηρίξω to debate in mind, πολεμίξω to war, στυφελίξω to push, etc.

b. δ (less often γ) with ι produces ξ : $\phi\rho\acute{\alpha}\xi\text{-}\omega$ (for $\phi\rho\alpha\delta\iota\text{-}\omega$) to tell, $\kappa\rho\acute{\alpha}\xi\text{-}\omega$ (for $\kappa\rho\alpha\gamma\iota\text{-}\omega$) to cry.

REM. Here also the Fut. will show whether the stem ends in a lingual (δ), or a palatal (γ). For ξ arising from $\beta\text{-}\iota$, see 429.

NOTE. The following have stems in $\gamma\gamma$: $\kappa\lambda\acute{\alpha}\xi\text{-}\omega$ ($\kappa\lambda\alpha\gamma\gamma$) to make a loud noise, $\pi\lambda\acute{\alpha}\xi\text{-}\omega$ ($\pi\lambda\alpha\gamma\gamma$) to cause to wander, $\sigma\alpha\lambda\pi\acute{\iota}\xi\text{-}\omega$ ($\sigma\alpha\lambda\pi\gamma\gamma$) to sound the trumpet.

c. λ with ι produces $\lambda\lambda$: $\beta\acute{\alpha}\lambda\lambda\text{-}\omega$ (for $\beta\alpha\lambda\iota\text{-}\omega$) to throw.

Only $\delta\phi\epsilon\iota\lambda\text{-}\omega$ (for $\phi\epsilon\lambda\iota\text{-}\omega$) to be obliged follows the analogy of d , being distinguished thus from $\delta\phi\epsilon\lambda\lambda\text{-}\omega$ (also for $\phi\epsilon\lambda\iota\text{-}\omega$) to increase.

d. ν and ρ with ι transpose it to the preceding syllable, where it unites with the stem-vowel: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ (for $\phi\alpha\nu\iota\text{-}\omega$) to show, $\phi\theta\epsilon\acute{\iota}\rho\text{-}\omega$ (for $\phi\theta\epsilon\rho\iota\text{-}\omega$) to destroy.—If the stem-vowel is ι or υ , it becomes long (33): $\kappa\rho\acute{\iota}\nu\text{-}\omega$ (for $\kappa\rho\iota\nu\text{-}\omega$) to distinguish, $\sigma\acute{\upsilon}\rho\text{-}\omega$ (for $\sigma\upsilon\rho\iota\text{-}\omega$) to drag.

e. To this class belong further two vowel-stems in $\alpha\nu$: $\kappa\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\alpha\nu\iota\text{-}\omega$ by 39) to burn, and $\kappa\lambda\alpha\acute{\iota}\text{-}\omega$ (for $\kappa\lambda\alpha\nu\iota\text{-}\omega$) to weep. The Attic, however, uses the forms $\kappa\acute{\alpha}\omega$, $\kappa\acute{\lambda}\acute{\alpha}\omega$ (39 a).

329. V. FIFTH CLASS (*Nasal Class*). The stem assumes ν , or a syllable containing ν , in the present:

a. ν : $\phi\theta\acute{\alpha}\nu\text{-}\omega$ to anticipate, $\kappa\acute{\alpha}\mu\text{-}\nu\text{-}\omega$ to be weary.

b. $\acute{\alpha}\nu$ (alone): $\acute{\alpha}\mu\alpha\rho\text{-}\acute{\alpha}\nu\text{-}\omega$ to err.

$\acute{\alpha}\nu$ (with inserted nasal): $\mu\alpha\nu\theta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\mu\acute{\alpha}\theta$) to learn, $\lambda\alpha\mu\beta\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\beta$) to take, $\lambda\alpha\gamma\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ($\lambda\acute{\alpha}\chi$) to obtain by lot.

REM. $\alpha\nu$ is used alone, if the stem-vowel is long by nature or position: if otherwise, with an inserted nasal (ν , μ , γ according as it precedes a lingual, labial, or palatal mute).

c. $\nu\epsilon$: $\acute{\iota}\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ to come.

d. $\nu\nu$: $\delta\acute{\epsilon}\iota\kappa\text{-}\nu\nu\text{-}\mu\iota$ to show; after a vowel, $\nu\nu$: $\sigma\beta\acute{\epsilon}\text{-}\nu\nu\nu\text{-}\mu\iota$ to extinguish.

330. VI. SIXTH CLASS (*Inceptive Class*). The stem assumes $\sigma\kappa$ in the present, sometimes with a connecting ι : $\acute{\alpha}\rho\epsilon\text{-}\sigma\kappa\text{-}\omega$ to please, $\epsilon\acute{\upsilon}\rho\text{-}\acute{\iota}\sigma\kappa\text{-}\omega$ to find.

REM. a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$ to grow old.

c. Hm. has $\epsilon\lambda\omega$ ($\epsilon\lambda$) to press (not $\epsilon\lambda\omega$). But instead of $\delta\phi\epsilon\iota\lambda\omega$ he commonly uses the form $\delta\phi\epsilon\lambda\lambda\omega$.

e. In Hm., some other vowel-stems annex ι , see 434 D.

329 D. A number of stems assume $\nu\alpha$, chiefly in Epic, see 443 D.

331. VII. SEVENTH CLASS (*Epsilon-Class*). A number of stems assume ϵ in the present: $\delta\omicron\kappa\acute{\epsilon}\omega$ to *seem, think*, Fut. $\delta\acute{\omicron}\xi\omega$ (= $\delta\omicron\kappa\omega$); $\mu\acute{\iota}\pi\tau\acute{\epsilon}\omega$ another form for $\rho\acute{\iota}\pi\tau\omega$ ($\mu\acute{\iota}\phi$) cl. 3, to *throw*.

Many verbs of other classes annex ϵ in particular systems to the stem, original or modified: $\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$ cl. 1, to *fight*, Aor. $\acute{\epsilon}\mu\alpha\chi\epsilon\text{-}\sigma\acute{\alpha}\mu\eta\nu$; $\chi\alpha\acute{\iota}\rho\omega$ (yap) cl. 4, to *rejoice*, Fut. $\chi\alpha\acute{\iota}\rho\acute{\eta}\text{-}\sigma\omega$ (335). This is the case especially with many verbs of the first, fifth, and sixth classes.—Similarly, a few stems annex \omicron : $\delta\mu\text{-}\nu\upsilon\mu\iota$ to *swear*, Aor. Inf. $\delta\mu\acute{\omicron}\text{-}\sigma\alpha\iota$. And a few, chiefly poetic, annex α , see 448 D.

332. VIII. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present. This consists of the first consonant repeated with ι : so $\tau\iota\text{-}\tau\acute{\rho}\acute{\alpha}\omega$ to *bore*, $\tau\acute{\iota}\text{-}\theta\eta\mu\iota$ ($\theta\epsilon$) to *put* (65 a).

Consonant-stems of this class omit the stem-vowel (339): $\gamma\acute{\iota}\gamma\upsilon\mu\alpha\iota$ (for $\gamma\iota\text{-}\gamma\epsilon\nu\text{-}\omicron\mu\alpha\iota$, st. $\gamma\epsilon\nu$) to *become*, $\tau\acute{\iota}\kappa\tau\omega$ (for $\tau\iota\text{-}\tau\epsilon\kappa\text{-}\omega$, $\tau\acute{\iota}\kappa\omega$, 44 a, st. $\tau\epsilon\kappa$) to *beget, bring forth*. Nearly all vowel-stems have the $\mu\iota$ -form. In $\acute{\iota}\eta\mu\iota$ (= $\acute{\iota}\text{-}\acute{\eta}\text{-}\mu\iota$, st. $\acute{\epsilon}$) to *send*, the breathing is repeated as if it were a consonant.— $\acute{\iota}\sigma\tau\eta\mu\iota$ ($\sigma\tau\alpha$) to *set* is for $\sigma\iota\text{-}\sigma\tau\eta\text{-}\mu\iota$ (63) Lat. *sisto*.— $\acute{\iota}\sigma\chi\omega$ ($\sigma\epsilon\chi$) to *hold*, another form of $\acute{\epsilon}\chi\omega$ cl. 1, is for $\acute{\iota}\sigma\chi\omega$ (65 e), and that for $\sigma\iota\text{-}\sigma\chi\omega$ (63): with this are connected $\acute{\alpha}\mu\pi\text{-}\acute{\iota}\sigma\chi\acute{\nu}\omicron\mu\alpha\iota$ to *have on* and $\acute{\iota}\pi\text{-}\acute{\iota}\sigma\chi\acute{\nu}\omicron\mu\alpha\iota$ to *promise*, which belong to the fifth class.—The Attic reduplication is seen in $\delta\acute{\nu}\acute{\iota}\eta\mu\iota$ (= $\omicron\nu\text{-}\omicron\eta\text{-}\mu\iota$, st. $\omicron\nu\alpha$) to *profit*.

REM. a. Several reduplicating stems are referred to the sixth class, because they assume $\sigma\kappa$, as $\gamma\iota\text{-}\gamma\acute{\nu}\omega\text{-}\sigma\kappa\omega$ ($\gamma\upsilon\omicron$) to *know*.

333. IX. NINTH CLASS (*Mixed Class*). This is added to include the verbs in which different parts are derived from stems essentially different: $\phi\acute{\epsilon}\rho\omega$ to *bear*, Fut. $\omicron\acute{\iota}\text{-}\sigma\omega$, Aor. $\acute{\eta}\nu\epsilon\gamma\kappa\text{-}\omicron\nu$.

Other Changes of the Stem.

The stem is further modified in different parts of the verb, chiefly by vowel-changes.

334. I. VARIATION (of vowels, 25).

a. α , ϵ , \omicron may be interchanged: $\tau\acute{\rho}\acute{\epsilon}\phi\text{-}\omega$ to *nourish*, 2 Aor. $\acute{\epsilon}\text{-}\tau\acute{\rho}\acute{\alpha}\phi\text{-}\eta\nu$, 2 Perf. $\tau\acute{\acute{\epsilon}}\text{-}\tau\omicron\phi\text{-}\alpha$.

This occurs chiefly in consonant-stems of one syllable, which have a *liquid* before or after the stem-vowel. Verbs which make this interchange, have α in the 2 Aor. of all voices, \omicron in the 2 Perf. But liquid stems of one syllable have α also in the 1 Perf. and the Perf. Mid.: $\sigma\acute{\tau}\acute{\epsilon}\lambda\text{-}\lambda\omega$ to *send*, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\alpha$, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\mu\alpha\iota$.

b. $\epsilon\iota$, arising from $\acute{\iota}$, is exchanged for $\omicron\iota$ in the 2 Perf.: $\lambda\acute{\epsilon}\acute{\iota}\pi\text{-}\omega$ ($\lambda\acute{\iota}\pi$) to *leave*, $\lambda\acute{\acute{\epsilon}}\text{-}\lambda\omicron\upsilon\pi\text{-}\alpha$.

c. ϵ is rarely exchanged for ι : $\pi\acute{\epsilon}\tau\text{-}\nu\acute{\iota}\omega$ ($\pi\epsilon\tau$) to *fall*.

d. Cases which stand by themselves are ῥήγνυμι (ῥάγ) *to break*, 2 Perf. ῥή-ῥωγ-α (25); st. τράγ, 2 Aor. ἔ-τράγ-ον, Pres. τρώγ-ω (for τρηγ-ω) *to gnaw*; st. εἶ or ηῖ, 2 Perf. εἶ-ωῖ-α *am accustomed*.

335. II. LENGTHENING (of vowels. *Protraction*, 28).

1. *Vowel-stems* lengthen a final short vowel, wherever it is followed by a *consonant*, and hence, in general, everywhere out of the present system. The short vowels pass into the corresponding long: φιλέ-ω, Fut. φιλή-σω, δηλό-ω, Aor. ἐ-δήλω-σα. But ᾱ becomes ᾱ only after ε, ι, ρ, elsewhere η: Δηρά-ω, Perf. τε-δήρᾱ-κα, τιμά-ω, Aor. Pass. ἐ-τιμή-θην.

Exc. a. The stem χρα (χράω *to give oracles*, χράομαι *to use*, κίχημι *to lend*) is lengthened to χρη: χρήσω, ἐχρησάμην. So too τι-τρά-ω *to bore*, ἔτρησα. On the other hand, ἀκροά-ομαι *to hear* makes ἀκροάσο-μαι, etc.

For many vowel-stems which *retain* the short vowel, see 419.—
For *μi-forms* of vowel-stems, we have the following special rule:

336. 2. *Mi-forms* lengthen the final stem-vowel

a. in the Pres. and Impf. Act., but only in the Sing. of the Indic.: ἴ-στη-μι (στᾱ) *to set*, ἐ-δείκνυ-ς 2 Sing. Impf. Act. of δείκνυ-μι *to show*.

b. in the 2 Aor. Act., Ind., Imv., and Inf.: στή-θι 2 S. Imv., ἀπο-δρᾶ-ναι 2 Aor. Inf. of ἀποδι-δρά-σκω *to run away*. Cf. 400 n.

337. 3. *Liquid stems* lengthen the short stem-vowel in the *first aorist system*, as a compensation for the omitted tense-sign σ. The vowels are changed as in pure verbs, except that ε becomes ει: πε-ραίν-ω (περᾱν) *to bring to an end*, ἐ-πέρᾱν-α, φαίν-ω (φᾱν) *to show*, ἔ-φην-α, μέν-ω *to remain*, ἔ-μειν-α, κρίν-ω (κρῖν) *to distinguish*, ἔ-κριν-α, ἀμύν-ω (αμῦν) *to ward off*, ἡμύν-α.

338. 4. α is generally lengthened in the 2 Perf. of consonant-stems: κράζ-ω (κράγ) *to cry*, κέ-κράγ-α, φαίν-ω (φᾱν) *to show*, πέ-φην-α. But before aspirates it sometimes remains short: γράφ-ω *to write*, γέ-γράφ-α, τάσσ-ω (τάγ) *to arrange*, τέ-τάχ-α.

339. III. Omission (of vowels, 38): γί-γν-ομαι (for γι-γεν-ομαι, st. γεν) *to become*, ἀκού-ω *to hear*, 2 Perf. ἀκ-ήκο-α (for ακ-ηκου-α, 39).

335 D. In Dor., the lengthened form of ᾱ is ᾱ̄ after all letters (29 D): ἐτι-μάδην, ἰσᾱ̄μι, σᾱ̄δι, ἔφᾱ̄να, πέφᾱ̄να. In Ion., ᾱ is lengthened to η, even after ε, ι, ρ: ἰήσομαι (ἰδομαι *to heal*), εὐφρήναι (εὐφραίνω *to gladden*). Yet ἔδω *to permit* makes ᾱ̄ (not η): ἔδᾱ̄ω, εἰᾱ̄σα. The stem πα *to get* (chiefly poetic, Pres. not used) always appears as πᾱ: πᾱσομαι, ἐπᾱσάμην, πέπᾱμαι *possess*.

336 D. b. For stem-vowel lengthened in the (uncontracted) 2 Aor. Sub. of *μi-forms*, see 400 D i.

338 D. In Hm., the 2 Pf. Par. Fem. sometimes keeps the short vowel, when it is lengthened in other forms of the tense: ἀρηπῆς *fitted*, Fem. ἀρᾱνῖα, Ind. ἀρηπα (ἀραρίσκω), τεθληπῆς *blooming*, Fem. τεθᾱλνῖα (θᾱλλω).

340. IV. *Transposition* (of vowel and liquid. *Metathesis*, 57): st. *θάν* to die, 2 Aor. *ἐ-θάν-ον*, 2 Perf. 1 P. *τέ-θνή-μεν*, Pres. *θνήσκω* (385).

341. V. *Aspiration* (of labial or palatal mute). This occurs in some *second perfects* (387 b): *πέμπ-ω* to send, *πέ-πομφ-α*, *τάσσ-ω* (τάγ) to arrange, *τέ-τᾶχ-α*.

For aspiration in Perf. Mid. 3 P., see 392. For transfer of aspiration in *τρέφ-ω*, Fut. *τρέψω*, and the like, see 66 c.

342. VI. *Addition of σ* (to a vowel-stem). This occurs in the *perfect middle* and *first passive* systems of some *pure verbs*, especially *as* retain a final short vowel (419-21): *τελέ-ω* to complete, *τε-τέλσ-μαι*, *ἀκού-ω* to hear, *ἠκούσ-θην*.

For *ν* omitted at the end of a few liquid stems, see 433.

Passive-Sign.

343. The *active* and *middle* have no special *voice-sign*, being distinguished from each other by their different *endings*. But the *passive voice* affixes to the stem a *passive-sign*, *θ* in the *first passive* system, and *ε* in the *second*.

In both systems, the *ε* is contracted with a following *mode-sign*: *λυ-ῶμεν* for *λυ-ῆε-ω-μεν*, *σταλείην* for *σταλ-ε-ιη-ν*. And in both, the *ε* becomes *η*, when a *single consonant* follows it: *ἐλύθη-ν*, *ἐλύθη* (for *ἐλυθη-ν-τ*), *σταλή-σομαι*; but 3 P. Impv. *λυθεί-ντων*, Par. Fem. *σταλείσα* (for *σταλε-νσα*), Par. Neut. *λυθέν* (for *λυῆε-ντ*).

Tense-Signs.

344. In some of the *tense-systems*, the consonants *κ* and *σ* are added to the stem, as *tense-signs*. Thus the *tense-sign* is

κ in the *first perfect* system: *λέλυ-κ-α*, *ἐλελύ-κ-ειν*.

σ in the *first aorist* system: *ἔλυ-σ-α*, *ἐλυ-σ-άμην*.

σ in the *future* of all voices: *λύ-σ-ω*, *λύ-σομαι*, *λυθή-σ-ομαι*.

σ in the *future perfect*: *λελύ-σ-ομαι*.

345. But a liquid before *σ* was a combination of sounds which the Greek generally avoided. Hence

343 D. In the uncontracted 2 Aor. Sub. Pass., Hm. often lengthens *ε* to *ει* (in 3 Sing. also to *η*): *θαμέι-ερε* for (*θαμέ-ητε*) *θαμήτε* ye may be overcome, *φανή-η* for (*φανέ-η*) *φανῆ* he may appear.

344 D. In Hm., the *tense-sign σ* is often doubled after a short vowel: *ἀνίσσω* for *ἀνίσσω* Fut. of *ἀνίσω* to achieve, *ἐγέλασσα* for *ἐγέλᾱσα* Aor. of *γελᾶω* to laugh.

For Doric Future with *σε* as *tense-sign* instead of *σ*, see 377 D.

1. Liquid verbs, in the *future* system, take ϵ instead of σ : $\phi\acute{\alpha}\nu\text{-}\acute{\epsilon}\text{-}\omega$, contracted $\phi\alpha\nu\acute{\omega}$, instead of $\phi\alpha\nu\text{-}\sigma\text{-}\omega$, from $\phi\alpha\iota\nu\omega$ ($\phi\acute{\alpha}\nu$).

2. Liquid verbs, in the *first aorist* system, lengthen the stem-vowel in compensation for the omitted σ : $\xi\text{-}\phi\eta\nu\text{-}\alpha$ instead of $\epsilon\text{-}\phi\alpha\nu\text{-}\sigma\text{-}\alpha$. For the consequent change of vowels, see 337.

REM. a. κ was first used in *pure* verbs to separate the vowels: $\acute{\epsilon}\sigma\tau\eta\text{-}\kappa\text{-}\alpha$ for $\acute{\epsilon}\sigma\tau\eta\text{-}\alpha$. Homer uses it only in such verbs. But it was afterwards extended, as a tense-sign, to *liquid* and to *lingual* verbs.

b. ϵ in the Future of liquid verbs appears to have been originally inserted for the sake of euphony: $\phi\alpha\nu\text{-}\epsilon\text{-}\sigma\omega$ for $\phi\alpha\nu\text{-}\sigma\omega$. The σ afterwards fell away between the two vowels (64), which were then subject to contraction.

TENSE-STEM. The elements already described, so far as they are found in any tense, form its tense-stem. The augment, however, being confined to the indicative, is not considered as belonging to the tense-stem.

Connecting Vowels and Mode-Signs.

346. In most cases, the endings are not applied *directly* to the tense-stem, but *vowels* are interposed between them. These, for the most part, are mere *connecting* vowels: they serve to facilitate pronunciation: when not required for this purpose, they are sometimes dispensed with. But the *subjunctive* is always distinguished by the long vowels η , ω : the *optative*, always by the vowel ι . These vowels, therefore, are properly called *mode-signs*.

MODE-SIGNS.

347. *Subjunctive*. The Sub. has ω before a nasal (μ , ν), elsewhere η : $\lambda\acute{\upsilon}\text{-}\omega$ (for $\lambda\upsilon\text{-}\omega\text{-}\mu\iota$), $\lambda\acute{\upsilon}\text{-}\omega\text{-}\sigma\iota$ (for $\lambda\upsilon\text{-}\omega\text{-}\nu\sigma\iota$), $\lambda\acute{\upsilon}\sigma\text{-}\eta\text{-}\sigma\theta\epsilon$.

345 D. In Hm., several liquid verbs have σ as tense-sign: Fut. $\delta\rho\text{-}\sigma\omega$, Aor. $\delta\rho\text{-}\sigma\alpha$ ($\delta\rho\text{-}\nu\upsilon\mu\iota$ to rouse), $\acute{\epsilon}\kappa\nu\sigma\alpha$ ($\kappa\nu\rho\text{-}\acute{\epsilon}\omega$ to fall in with), $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$ ($\kappa\acute{\epsilon}\lambda\lambda\omega$ to drive), $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$ ($\kappa\acute{\epsilon}\lambda\rho\alpha$ to shear).— $\delta\acute{\epsilon}\rho\sigma\omega\mu\alpha\iota$ ($\delta\acute{\epsilon}\rho\text{-}\sigma\omega\mu\alpha\iota$ to grow warm), $\phi\acute{\upsilon}\rho\sigma\omega$ (Aor. Sub. of $\phi\acute{\upsilon}\rho\text{-}\omega$ to mingle), $\acute{\epsilon}\lambda\sigma\alpha$ ($\epsilon\lambda\omega$ to press), and the defective $\acute{\alpha}\pi\delta\epsilon\rho\sigma\alpha$ took away. The first four of these are found also in Attic poetry.

In Aeol., σ of the 1 Aor. is assimilated to a preceding liquid: so in Hm., in one word, $\acute{\omega}\phi\epsilon\lambda\lambda\alpha$ (= $\acute{\omega}\phi\epsilon\lambda\text{-}\sigma\alpha$) for $\acute{\omega}\phi\epsilon\iota\lambda\alpha$, Pr. $\acute{\omega}\phi\acute{\epsilon}\lambda\lambda\omega$ to increase.

347 D. Hm. often has σ , ϵ , instead of ω , η , as mode-signs of the Sub.; but the Sing. and 3 Pl. of the active voice (and of the Aor. Pass., 354) have only ω , η .

This formation occurs especially in aorists of the $\mu\iota$ -form and in the 2 Aor. Pass. (395); the preceding vowel is then usually lengthened (400 D i, 343 D): $\delta\acute{\alpha}\text{-}\sigma\omega\mu\epsilon\upsilon$ for ($\delta\acute{\alpha}\text{-}\omega\mu\epsilon\upsilon$) $\delta\acute{\alpha}\mu\epsilon\upsilon$, $\delta\acute{\epsilon}\iota\text{-}\sigma\omega\mu\alpha\iota$ for ($\delta\acute{\epsilon}\text{-}\omega\mu\alpha\iota$) $\delta\acute{\omega}\mu\alpha\iota$, $\sigma\acute{\tau}\acute{\eta}\text{-}\sigma\tau\eta\sigma\iota$ (for $\sigma\acute{\tau}\acute{\alpha}\text{-}\sigma\tau\eta\sigma\iota$) $\sigma\acute{\tau}\acute{\eta}\sigma\iota$, $\delta\alpha\mu\acute{\epsilon}\text{-}\sigma\tau\epsilon$ for ($\delta\alpha\mu\acute{\epsilon}\text{-}\sigma\tau\epsilon$) $\delta\alpha\mu\acute{\eta}\sigma\tau\epsilon$.

REM. a. The *ι* subscript of the 2, 3 Sing. Act. and the 2 Sing. Mid. comes from the original endings *σι, τι, and σαι*.

b. The mode-signs of the Sub. were formed by lengthening *ο* and *ε*, the usual connecting vowels of the Ind. Hence the Sub. never has a connecting vowel in addition to its mode-sign.

348. *Optative*. The mode-sign of the Opt. is *ι*: *λύοι-μι, λυσαί-μην*.

Before active endings, *ιη* is often used instead of *ι*. This is always the case in the Sing. of the *passive aorists* and of *μι-forms*, and frequently in their Dual and Plur.: *λυθεί-ν, διδοίη, σταλεί-τε* or *σταλείη-τε*. It is also frequently the case in *contract* forms and in the *Perf. Act.*: *τιμαοίη-ν, contr. τιμή-ν, πεποιθοίη-ν*.

Before *ν* in the 3 Plur. Act., *ιε* is always used.

REM. a. The mode-sign of the Opt. is usually joined to the tense-stem by a *connecting vowel*: it is always so, when the tense-stem ends in a consonant. *ι* forms a diphthong with a preceding vowel: *λύ-οι-μι, λυσ-αί-μην*.

CONNECTING VOWELS.

349. 1. The *first aorist* system has *α* throughout: *λύσ-αι-μι, λύσ-α-σθαι*.

Exc. a. *α* is changed to *ε* in the Ind. Act. 3 Sing.: *ἔλυσ-ε*,—to *ο* before *ν*, in the Imv. Act. 2 Sing.: *λύσ-ον*,—to *αι* in the Imv. Mid. 2 Sing.: *λύσ-αι*; also in the Inf. Act.: *λύσ-αι*. All these forms omit the ending, as does also the Ind. Act. 1 Sing.: *ἔλυσ-α* (for *ἔλυσ-α-ν*).

REM. b. In the irregular, but more common, forms of the Opt. Act., 2 Sing. *εἰ-α-ς*, 3 S. *εἰ-ε*, 3 P. *εἰ-α-ν*, the connecting vowel of the Ind. is thrown in after the mode-sign *ι*, in consequence of which the preceding *α* is changed to *ε*.

350. 2. The *perfect active indicative* has *α*: *λελύκ-α-τε*. But the 3 Sing. has *ε*: *λέλυκ-ε*.

The same short vowels are frequent in the Sub. of the first aorist system: *νεμεσῇσ-ε* for *νεμεσῇσ-ητε* (*νεμεσά-ω* to *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* to *touch upon*). These forms are often liable to be confounded with those of the Fut. Ind.—In other tenses this formation is less frequent. It is seldom or never found in the Pr. Sub. of verbs in *ω*.

348 D. Hm. almost never has *ιη* in the dual and plural. In *contract* verbs, *ιη* is rarely used by Hm., never by Hd.

349 D. In Hm., the 1 Aor. sometimes has the connecting vowels *ο, ε* (352) like the 2 Aor.: *ἴξε, ἴξον came* (*ἴκω*), *ἐβήσεντο went* (*βαίνω*), *ἐδύσεντο went under* (*δύω*). So especially in the Imv.: *ὀρσεν, ὀρσεν rise* (*ὀρνυμι*), *ἄξεν lead* (*ἄγω*), *ὀλε bring* (*φέρω*), *λέξεν lay thyself*, *πελάσεντον bring near* (*πελάζω*).

350 D. In Dor., the Sing. of the Pf. Ind. may have the connecting vowels of the Pres.: *λελύκ-ω* for *λέλυκ-α*, *λελύκ-εις, -ει* (the forms *λελυκ-ης, -η* are probably incorrect) for *λέλυκ-ας, -ε*.

351. 3. The *pluperfect active* has *ει*, but in the 3 *Plur.* commonly *ε*: ἐλελύκ-ει-ν, ἐλελύκ-ε-σαν.

REM. a. ἐλελύκεσαν ought, in strictness, to be divided ἐλελυκ-εσα-ν(τ), cf. Lat. *perpend-erant* for *perpend-erant*. εσα here belongs to an old Impf. of εἰμι = εσ-μι, Lat. (e)s-um, Impf. *era-m*, for *esa-m*. In the other numbers and persons of the Plup., σ was dropped, and *ει* formed by contracting the vowels. The Old Attic *η* for *ειν* and *ει* (1, 3 Sing.) was also formed by contraction from *ε(σ)α(ν)* and *ε(σ)ε*.

352. 4. The *other forms* which have a connecting vowel, take *ο* or *ε*: thus

a. The indicative has *ο* before a nasal, elsewhere *ε*: λύ-ο-μεν, λύ-ο-ου-σι (for λυσ-ο-νσι), λελύσ-ε-σθαι.

In the Pres. and Fut. Act., *ο* in the 1 Sing. becomes *ω* (on account of the omitted ending *μι*); *ε* in the 2, 3 Sing. takes *ι* (derived from the original endings *σι, τι*): λύ-ω, λύ-ε-ι-ς.

b. The optative has *ο*: λελύκ-οι-μι, λυθῇ-οί-μην.

c. The imperative follows the same rule with the indicative: λυ-ό-ντων, λύ-ε-σθαι.

d. The infinitive has *ε*, which becomes *ει* in the Pres., Fut., and 2 Aor. Act.: λύσ-ει-ν, λελυκ-έ-ναι, λύ-ε-σθαι.

e. The participle has *ο*: λύ-ο-ντες, λύ-ο-ου-σαι (for λυσ-ο-νσαι).

353. 5. *Forms without Connecting Vowels.* There are no connecting vowels

a. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.

b. in *μ*-forms (of the present, second aorist, and second perfect systems).

351 D. Hd. has in the Plup. Act. 1 Sing. *εα* for *ει-ν*, 2 S. *εας* for *ει-ς*, 3 S. *εε* for *ει*, 2 Pl. *εα-τε* for *ει-τε*, 3 Pl. only *εσα-ν*.—Hm. has 1 S. *εα*, 2 S. *εας* (also contracted *η-ς*), 3 S. *ει* or *ει-ν* (contracted from *εε*, *εε-ν*): ἐτεθήκεα *was astonished*, ἐτεθήκεας, δεδειπνῆκεν *he had feasted*. The uncontracted 3 Sing. is seen only in *ἴδεις*, comm. *ἴδῃ* *he knew*.—In two or three words, Hm. forms a Plup. with the connecting vowels *ο, ε*, after the analogy of the Impf.: *ἤνωγ-ον* (also *ἠνώγ-εα*) Plup. of *ἄνωγα* *command*, *ἐμέμνηκ-ον* Plup. of *μέμνηκα* *bleat*, *ἐγέγων-ε* (also *ἐγγέγων-ει*) Plup. of *γέγωνα* *shout*. Still more irreg. are 3 Pl. *ἠνώγ-ουν*, *γγέγων-ουν* (contracted from *-εον*).

352 D. Hm. and Hd. often have *έει-ν* for *εἶ-ν* in the 2 Aor. Inf. Act.: *βαλ-έει-ν* *to throw*, *ἰδ-έει-ν* *to see*.

The Dor. (Theoc.) often has *ε-ς* for *ει-ς* in the Ind. 2 Sing., and *ε-ν* for *ει-ν* in the Inf.: *συρῖσθ-ε-ς* for *συρῖσθ-ει-ς* *art piping*, *ἄειδ-ε-ν* for *ἄειδ-ει-ν* *to sing*. The accent is the same as in the Attic forms. Rare is Dor. *ῆ-ν* for *εἶ-ν* in the 2 Aor. Inf.

Endings.

354. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

355. INDICATIVE. The personal endings of the Ind. are

	Active.		Middle.	
	<i>Principal tenses.</i>	<i>Historical.</i>	<i>Principal.</i>	<i>Historical.</i>
S. 1.	μι	ν [μ]	μαι	μην
2.	ς [σι]	ς	σαι	σο
3.	σι [τι]	— [τ]	ται	το
D. 2.	τον	τον	σθον	σθον
3.	τον	την	σθον	σθην
P. 1.	μεν [μες]	μεν [μες]	μεθα	μεθα
2.	τε	τε	σθε	σθε
3.	(ν)σι [ντι]	ν [ντ]	νται	ντο

οι σαν [σαντ]

The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects or kindred languages. For change of *τι*, *ντι*, to *σι*, (*ν*)*σι*, see 62: for change of *μ* to *ν*, 77: for dropping of a final *τ*, 75. The forms *μι*, *σι*, *τι*, *ντι* were weakened in the historical tenses, on account of the augment at the beginning, to *μ*, *ς*, *τ*, *ντ*. In the middle they were extended to *μαι*, *σαι*, *ται*, *νται*; of these, again, the last three were weakened in the historical tenses to *σο*, *το*, *ντο*.

355 D. a. The Dor. retains the earlier forms *τι* for *σι*, *ντι* for (*ν*)*σι*, *μεν* for *μεν*. It has *τᾶν* for *την*, *μᾶν* for *μην*, *σδᾶν* for *σθην* (24 D b). Thus *τίδῃτι*, *λύοντι*, *λύσωντι*, *λελύκᾶντι*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσδᾶν*, for *τίδῃσι*, *λύουσιν*, *λύσῶσι*, *λελύκᾶσι*, *λύσομεν*, *ἐλυόμεν*, *ἐλελύσθην*.

b. Hm. sometimes has *τον* for *την* and *σθον* for *σθην* in the third person dual of the historical tenses.

c. Hm. often has *ν* for *σαν* in the Aor. Pass. and in *μ*-forms: *λύθε-ν* (orig. *ελυθε-ντ*) for *ἐλύθη-σαν*, *ἔστα-ν* (orig. *εστα-ντ*) for *ἔστη-σαν*.

d. The poets often have *μεσθα* for *μεθα*: *λυθ-μεσθα* for *λυθ-μεθα*.

e. Hm. often has *ἄται*, *ἄτο* for *νται*, *ντο* in the Pf. Plup. Mid. This occurs chiefly after consonants (cf. 392), but sometimes after vowels: *δαί-ἄται* (*δαί-μαι* to divide), *βεβλή-ἄτο* (*βάλλω* to throw). Also in the Pr. Impf. of *κείμαι* to lie, *ἡμαι* to sit: *κέ-ἄται*, *εἰ-ἄτο*.—Hd. usually has *ἄται*, *ἄτο* in the Pf. Plup. Mid., even after vowels, and often in the Pr. Impf. of *μ*-forms; a preceding *α* or *η* becomes *ε*: *οἰκέ-ἄται* for *ἐκη-νται* (*οἰκέ-ω* to inhabit), *τιδέ-ἄται* for *τίδε-νται*, *ἐδυνέ-ἄτο* for *ἐδύνα-ντο* (*δύνα-μαι* to be able).—The endings *ἄται*, *ἄτο* do not occur after a connecting vowel. Such forms as *κηθ-έ-ἄται* for *κήθ-ο-νται* they care for, *ἐγεν-έ-ἄτο* for *ἐγέν-ο-ντο* they became, which are found in most editions of Hd., are probably incorrect.

356. a. The endings of the three singular persons are clearly seen to be appended pronouns, *I, thou, that*: thus *μι, σι, τι*, the original forms, correspond to the personal stems *με, σε* (231), and the demonstrative stem *το* of the article.

The ending *οσα* for *ς* is found only in a few *μι*-forms: *ἔφη-οσα* *thou saidst*.

b. The ending of the first person plural is also used for the *first person dual*.—A special ending *μεσον*, for the middle first person dual, occurs only in Hom. Il. ψ, 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenæus.

την is sometimes used for *τον* in the second person dual of the historical tenses.

c. The ending *σαν* is found in the Plup. Act. and Aor. Pass.; also in *μι*-forms: *ἐλέλυκε-σαν, ἐλύσθη-σαν, ἐτίθε-σαν*.

357. SUBJUNCTIVE AND OPTATIVE. The Sub. and Opt. take the personal endings of the Ind. The Sub. has the endings of the *principal* tenses: the Opt., those of the *historical* tenses.

Exc. a. The 1 Sing. Opt. Act. takes *μι*: *λύοι-μι*; unless *ιη* is the mode-sign. In that case, the 1 Sing. has *ν*: *λυΐει-ν*; and the 3 Plur. has *σαν*: *δοίη-σαν*, or *δοίε-ν*.

358. IMPERATIVE. The personal endings of the Impv. are

		Active.				Middle.		
S.	2.	ῑ	3.	τω	2.	σο	3.	σθω
D.	"	τον	"	των	"	σθον	"	σθων
P.	"	τε	"	τωσαν	"	σθε	"	σθωσαν
				οι ντων				οι σθων

359. INFINITIVE. The infinitive-endings are

Act. *ν* after *ει*, elsewhere *ναι*: *λύει-ν, λελυκέ-ναι, λυθή-ναι*.

Mid. *σθαι*: *λύσα-σθαι, λυθήσε-σθαι*.

357 D. In the Opt., Hm. and Hd. always have *ατο* for *ντο*: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the Sub. they always have *νται*: *γίγνων-ται*. In the 2 Sing. Sub., Hm. often has *σθα* for *ς*: *ἐδέλθσθα* for *ἐδέλθς* (*ἐδέλω* *to wish*); rarely so in the Opt.: *κλαίοσθα* for *κλαίς* (*κλάω* *to weep*).

358 D. The endings *τωσαν* and *σθωσαν* do not occur in Hm., and the Attic drama. Even in Attic prose they are less frequent than *ντων* and *σθων*.

359 D. For *ν* or *ναι*, Hm. often has *μεναι* or *μεν* (also Dor.), with the accent always on the preceding syllable: *πέμπειν* or *πεμπέμεναι* or *πεμπέμεν* *to send*. Hm. never uses *μεν* after a long syllable or *ναι* after a short one: hence *σῆμεναι* or *σῆναι*, never *στήμεν*, *δαμήμεναι* or *δαμῆναι* Aor. Pass. *to be subdued*, never *δαμημεν*, *ἐστάμεναι* or *ἐστάμεν*, never *ἐστάναι*. Yet we have *λέναι* as well as *ἴμεναι*, *ἴμεν* *to go*.

In Dor., the Inf. of the Pf. Act. is sometimes formed like the Pres.: *λελυκέναι* for *λελυκέσθαι*.

360. PARTICIPLE. The participle-endings are

Act. M. N. ντ	F. (ν)σα :	λύσ-ντ-ι, λύσᾱ-(ν)σα-ν :	but
Perf. Act. στ	νια :	λελυκ-ότ-ων, λελυκ-υῖα-ν.	
Mid. μένο	μενᾱ :	λυό-μενο-ς, λυο-μένα-ς.	

The participle-stem is further declined by case-endings like an adjective: see 207, 214-6. For the feminine endings (ν)σα, νια, see 214 a, 216 b.

ENDINGS OMITTED OR ALTERED.

361. 1. The active endings μι, σι, ςι are dropped after a vowel : λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λέλυκ-ε-σι), λῦ-ε (for λυ-ε-ςι).

But if the vowel belongs to the tense-stem, the endings are retained: τίσῃ-μι, δείκνῦ-σι, στάλη-ςι. μι remains also in the Opt. : λύοι-μι.

For an exception in regard to ςι, see 401 b. For τι in λύςῃ-τι, see 65 b.

362. 2. The personal ending (ν)σι and the participle-ending (ν)σα always drop ν before σ : the preceding vowel is then lengthened in compensation, see 48.

363. 3. The middle endings σαι and σο, after a vowel, drop σ (64) ; this is followed by contraction : thus λύσ-ῃ or λύσ-ει from λυσ-ε-(σ)αι, λύσ-ῃ from λυσ-ῃ-(σ)αι, ἐλύ-ου from ἐλυ-ε-(σ)ο, ἐλύσ-ω from ἐλυσ-α-(σ)ο, λύοι-ο from λυοι-(σ)ο. In the last case (the optative), contraction is of course impossible.

But if the vowel belongs to the tense-stem, σ is generally retained. τίσε-σαι or τίσῃ (τίςει), ἴστα-σο or ἴστω ; it is always so in the Perf. and Plup. : λέλυ-σαι, λέλυ-σο.

REM. a. From ε-(σ)αι are formed both ῃ and ει. Of these, ῃ is the usual form ; but the Attic, especially the older Attic, has also ει : βούλομαι to wish and οἶμαι (οἶμαι) to think have only βούλει, οἶει, in the 2 Sing.

360 D. The participle of the Pf. Act. is formed like the Pres. Par., in κεκλήγ-ο-ντ-ες Hm. for κεκληγ-ότ-ες (κλέγω to make a noise). Cf. πεφρίκ-ο-ντ-ας, κεκλήδ-ο-ντ-ες in Pindar.

Hm. often lengthens στ to στρ in the Pf. Par. : τεθνήστρως, Att. τεθνηκότως (θνήσκω to die).

361 D. Hm. often retains μι, σι in the Sub. : ἐδέλωμι, ἐδέλῃσι (more correctly written ἐδέλῃσι) for ἐδέλω, ἐδέλῃ, may wish.

362 D. The Aeol. has οισα for ονσα and αισα for ᾠσα in the Fem. Par. : τρέφουσα nourishing, δρέφαισα. The first of these forms is used by Theoc., and both of them by Pindar.

363 D. In Hm., the vowels, after σ is dropped, usually remain uncontracted : λύσσαι, λύσσαι, ἐλύσο, etc. Hd. contracts ηαι to η and sometimes εο to ευ : 2 Sing. Sub. βούλη, Imv. βούλεο or βούλεω wish. Hm. contracts εαι to ει only in ἔφει θίου wilt see.

Hm. sometimes drops σ in the Pf. Plup. : μέμνη-αι Lat. meministi, also contracted μέμνη. So in Hd., 2 Sing. Imv. μέμνε-ο, with ε for η.

364. 4. The *first aorist* system omits the endings in the 1 Sing. Ind. Act., the 2 Sing. Impv. Act. and Mid., and the Inf. Act.: *ἔλυσ-α* (for *ἔλυσ-α-ν*), *λύσ-ον* (for *λύσ-α-σι*), *λύσ-αι* (for *λύσ-α-σο*), *λύσ-αι* (for *λύσ-α-ναι*). The *ν* in *λύσον* is a euphonic addition. See 349 a.

Accent of the Verb.

365. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 97); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λύσασθων*, *λύσασθε*.

Final *αι* and *οι* have the effect of *short* vowels on the accent (95 a): *λύονται*, *λύσαι*, *λυθησόμενοι*. But not so in the Opt.: *λύσαι*, *λελύκοι*.

For *contract* forms, the accent is determined by the rules in 98: hence *δοκῶ* (*δοκέ-ω*), *ἐλῶμεν* (*ἐλά-ομεν* from *ἐλαύνω*, 435, 2), *πεσοῦμαι* (*πεσέ-ομαι* from *πίπτω*, 449, 4), *διδῶμαι* (*διδό-ωμαι*), *λυθῶ*, *λυθῆς* (*λυθί-ης*).

EXCEPTIONS.

366. In the *finite* verb there is only the following exception:—The 2 Aor. Impv. 2 Sing. accents the connecting vowel

a. regularly in the *middle*: *λιπ-ού* contracted from *λιπ-έ-(σ)ο*.

b. in the following *active* forms: *εἰπ-έ* say, *ἔλθ-έ* come, *εὗρ-έ* find, *ιδ-έ* see, *λάβ-έ* take; but not in their compounds: *ἄπ-ειπε*.

REM. Of course, this exception has no reference to *μ*-forms, which are without connecting vowel.

367. The *infinitive* and *participle*, which are essentially nouns, present numerous exceptions.

a. In the 2 Aor. Act. and Mid., they accent the connecting vowel: the Inf. Act. is perispomenon, the Par. Act. oxytone: *λιπ-έ-ν*, *λιπ-ό-ν*, *λιπ-έ-σθαι*, *λιπ-ό-μενος*. For the 2 Aor. Par. Mid., this gives the same accent as the general rule.

b. In the 1 Aor. Act. and Perf. Mid., they accent the penult: *τιμῆσαι*, *τιμήσας*, *τετιμῆσθαι*, *τετιμημένος*. For the 1 Aor. Par. Act., this gives the same accent as the general rule.

c. All infinitives in *ναι* accent the penult: *τιθέναι*, *λελυκέναι*, *λυθῆναι*, *σταλῆναι*.

364 D. In all tenses, *ν* of the 1 Sing. is dropped when *α̃* precedes: Hm. *ἦα* (orig. *ἦσαμ*, *ἦσαν*) *I was*, *ἦτα* *I went*, *ἦδεα* *I knew*. Only *ἔκτα-ν* *I killed*, where *α* belongs to the stem.

367 D. a. In Hm., the Inf. of the 2 Aor. Mid. conforms in some words to the general rule: *ἀγέρεσθαι* (*ἀγείρω* to assemble), *ἔρεσθαι* (*εἰρωμαι* to ask), *ἔχθρεσθαι* (*ἐχθρόομαι* to be odious), *ἐγρεσθαι* (*ἐγείρω* to arouse).

b. In Hm., the Perf. *ἀλάλησθαι*, *ἀλαλήμενος* (*ἄλλομαι* to wander), *ἀπάχησθαι*, *ἀπαχήμενος* or *ἀπαχόμενος* (*ἀχνομαι* to be pained), *ἐσθήμενος* (*εἴσω* to drive), conform to the general rule.

d. All participles of the third decl., formed *without connecting vowels*, are oxytone: διδούς, λελυκώς, λυθείς, σταθείς. This includes all third declension participles in *ς*, except that of the 1 Aor. Act.

REM. e. In the 1 Aor., these three forms, the 3 Sing. Opt. Act., the Inf. Act., and the 2 Sing. Imv. Mid., which have the same letters, are often distinguished by the accent:

3 Sing. Opt. Act.	πλῆξαι	παύσαι	τελείσαι	δηλώσαι
Inf. Act.	πλῆξαι	παῦσαι	τελείσαι	δηλώσαι
2 Sing. Imv. Mid.	πλῆξαι	παῦσαι	τέλεισαι	δῆλωσαι

368. *Compound Verbs* follow the rules above given, but with the following restrictions:

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σches *hold on*, συνέκ-δος *give out together*, not ἐπισches, σύνεκδος.

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was present*, not ἀπηλθε, ἀφικται, πάρην. This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ἦν-εἰκε *he was yielding*, but ἔπ-εκε Pres. Imv. *be yielding*, ἀν-εύρον *I found again*.

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

369. FORMATION of the tense-stem: see 325–33 (*Classes of Verbs*).

INFLECTION (*Paradigm*, 270). The *elements* of which the forms consist are generally obvious. For λύω, λύει, λύη, and λύε, see 361: for λύουσι and λύουσα, see 362: for the middle λύη, λύει, ἐλύου, λύοιο, and λύουν, see 363.—For the present system without connecting vowels (*μ-form*), see 399 ff.

370. CONTRACT VERBS (*Paradigms*, 279–81). The connecting vowels of the present system are contracted with a final *α*, *ε*, *ο*, in the tense-stem. Verbs which have this peculiarity are called *Contract Verbs*.

For the rules of contraction, see 32–5. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾶ, τιμ(ά-ου)ᾶ-σι, the uncontracted forms are τιμαῖαι, τιμάουσι; the contract forms, τιμᾶ, τιμᾶσι.

370 D. CONTRACT VERBS IN THE DIALECTS.

Usage of Homer. a. Verbs in *aw* are commonly contracted; but often, with a peculiar Epic duplication of the contract vowel. By this a contract *a* becomes *aw*, or (after a long syllable, 28 D) *aw*:

δρῶς, from *δράω*, *δρῶ* to see; *δρόμῳ*, from *δρόμῳ*, *δρῶμῳ*;
δρόωσι, " *δράουσι*, *δρῶσι*; *μενοινῶς*, " *μενοινῶς*, *μενοινῶ* to long;
δρόωντες, " *δράοντες*, *δρῶντες*; *ἡβῶσσα*, " *ἡβῶσσα*, *ἡβῶσσα* being young.

Under like circumstances, a contract *a* becomes *ā* or *āā*:

δράα, from *δράει*, *δρά*; *μνάσσαι*, from *μνάσσει*, *μνάσσαι* to woo
δράασθε, " *δράεσθε*, *δράσθε*; (the syll. before *μνα* is long by position).

aw becomes *aw*, when the latter syllable will not be made short by it: *ἡβῶντες*, *ἡβῶοι*. The duplicate form has the accent of the uncontracted form. It is only used where the second of the two syllables contracted was long: thus we do not find *δρόωμεν* for *δράωμεν*, *δρῶμεν*.

έaw to permit has only the duplication of *a*, but often lengthens *e* before *aw* to *ei*: *έδας*, *έιδωι*. Irreg. forms are *μυῶμένος* (*μναῶμένος*), *γελῶντες* (*γελῶντες* laughing), *ναεῖτῶσα* (*ναεῖτῶσα* inhabiting), *χρεῶμενος* (*χραῶμενος* using).

aw is sometimes changed to *eo* without contraction in the Impf. Act.: *ἤρτεον* (*ἀντάω* to encounter), *δμοκλέομεν* (*δμοκλάω* to rebuke).

b. Verbs in *aw* are commonly uncontracted, but sometimes *ee*, *eei* go into *ei*; *eo*, *eu*, into *eu*: *τελέει*, *τελέουσι*, *τελέεται*, *τελέομενος*, or *τελεῖ*, *τελέουσι*, *τελείται*, *τελεῖται*. *eo* may unite by Synzesis: *έδρῆνεον* they were mourning, as three syllables. In the 2 Sing. Mid. *έ-ε-αι*, *έ-ε-ο* may become *είαι*, *είο*, by contraction of *ee*, or *είαι*, *είο*, by rejection of one *e*: *μυδεῖαι* or *μυδεῖαι*, for *μυδέ-ε-αι* thou sayest. The final *e* of the stem is sometimes lengthened to *ei*: *νεκέλω* for *νεκέω* to quarrel, *τέτελετο* from *τελέω* to complete.

c. Verbs in *aw* are contracted as in Att. But sometimes they have forms with a duplicate O-sound, as if the stem ended in *a* (see *a* above): *ἀράωσι* (as if for *αρα-ουσι*, *ἀράω* to plough), *δηιόωμεν* (as if for *δηία-ομεν*, *δηιόω* to treat as an enemy), *δπνώοντας* (as if for *δπνα-οντας*, *δπνώω* to sleep).

Usage of Herodotus. d. Verbs in *aw* commonly change *a* before *o*, *aw* to *e*: *τιμέονται*, *τιμέομενος*, *τιμέουσι*, *τιμέω*, *τιμέομεθα* (the first three are often less correctly written *τιμέονται*, *τιμέομενος*, *τιμέουσι*).—*eo* rarely goes into *eu*: *έτιμευ*, Att. *έτιμευ*. In their other forms, they contract *a* with the following vowel as in Att.: *τιμῶς*, *τιμῶτε*, *τιμέμην*, *τιμῶσαι*; so also 2 Sing. Mid., Imp. *τιμῶ*, Impf. *έτιμῶ*, from (*ε*)*τιμα-ε(σ)ο*.

e. Verbs in *aw* are uncontracted, except that *eo*, *eu* may go into *eu*: *φιλέω*, *φιλέει*, *φιλέομι*, *φιλέομαι* or *φιλεύμαι*, *φιλέουσι* or *φιλεύσι*. But *δει* it is necessary and its Inf. *δεῖν* are usually contracted. Instead of 2 Sing. Mid. *φιλέ-ε-αι*, *φιλέ-ε-ο*, *έφιλέ-ε-ο*, we find forms with only one *e*, *φιλέαι*, *φιλέο*, *έφιλέο*; but these are of doubtful correctness.

f. Verbs in *aw* are contracted as in Att., but sometimes have *eu* instead of *ou*: *δηλώ*, *δηλοῖ*, *δηλώμαι*, *δηλόμην*, *δηλοῦσι* or *δηλεύσι*, *έδηλου* or *έδηλεν*.

Doric Contraction. g. The Dor. contracts *a* with *o*, *aw* (not in the ultima) to *ā* instead of *aw*: it contracts *a* with *e*, *η*, *ει*, *η*, to *η*, *η*, instead of *a*, *α*: *πεινώ-μεν* (for *πεινώμεν*), *πεινώντι* (for *πεινώσι*), *δρῆτε* (for *δρῆτε*), *δρῆ* (for *δρῆ*), *δρῆν* (for *δρῆν*). The Ion. contraction of *eo*, *eu* to *eu* belongs also to the Dor.

371. Remarks on Contract Verbs.

a. The connecting vowel of the Inf. Act. was originally *e*, not *ei* (352 d): hence for *ά-ειν*, *έ-ειν*, the contract forms are not *άν*, *οίρ*, but *άν*, *ούν* (as if from *άν*, *οέν*).

b. Stems of one syllable in *ε* admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω* to sail makes in the Pres. Ind. *πλέ-ω, πλείς, πλεί*, Du. *πλείτον*, Pl. *πλέ-ομεν, πλείτε, πλέ-ουσι*. Except *δέ-ω* to bind, which makes *τὸ δέον* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω* to want, require, which follows the rule, making *δεῖ* it is necessary, but *τὸ δέ-ον* the requisite.

c. A few stems in *a* take *η* instead of *α* in the contract forms: *ζά-ω* to live, *ζῆς* (not *ζας*), *ζῆ, ζῆτε, ζῆν*, etc. (cf. 370 D g). So also *πεινά-ω* to hunger, *διψά-ω* to thirst, *κνά-ω* to scratch, *σμά-ω* to wash, *ψά-ω* to rub, and *χρά-ομαι* to use.

d. *ρίγν-ω* to be cold has *ω* and *φ* in contract forms, instead of *ου* and *αι*: Inf. *ρίγνῶν*, Opt. *ρίγνῃν*.

e. *λού-ω* to bathe sometimes drops *υ* (39), and is then contracted as a verb in *ω*: *ελου* for *ελο(υ)-ε*, *λούμαι* for *λο(υ)-ομαι*, etc.

FUTURE SYSTEM, OF

Future Active and Middle.

372. The future active and middle adds *σ* to the stem, and has the inflection of the present. (*Paradigm*, 271.)

a. *Mute Verbs*. A labial or palatal mute at the end of the stem unites with *σ*, forming *ψ* or *ξ*: a lingual mute is dropped before *σ* (47).

<i>κόπτω</i> (κοπ) to cut	<i>κόψω</i>	<i>τάσσω</i> (ταγ) to arrange	<i>τάξω</i>
<i>βλάπτω</i> (βλαβ) to hurt	<i>βλάβω</i>	<i>δρύσσω</i> (ορυχ) to dig	<i>δρύξω</i>
<i>γράφω</i> to write	<i>γράψω</i>	<i>φράζω</i> (φραδ) to tell	<i>φράσω</i>
<i>πλέκω</i> to twist	<i>πλέξω</i>	<i>σπένδω</i> to pour	<i>σπείσω</i> (49)

For *τρέφω* to nourish, *τρέψω*, and the like, see 66 c.

b. *Pure Verbs*. A short vowel at the end of the stem becomes long before *σ* (335).

<i>εἰάω</i> to permit	<i>εἰάσω</i>	<i>ποιέω</i> to make	<i>ποιήσω</i>
<i>τιμάω</i> to honor	<i>τιμήσω</i>	<i>δουλόω</i> to enslave	<i>δουλώσω</i>

For exceptions, see 419.

371 D. c. Hm. has 2 Sing. Mid. *δρηαι* with irreg. accent for *δρά-ε-αι*. Before *την* of the 3 Du., Hm. contracts *αι, εε*, to *η*: *προσαυδήτην* (*προσαυδέω* to address), *συναυτήτην* (*συναυτάω* to meet together), *ἀπειλήτην* (*ἀπειλέω* to threaten). So, before *μεναι* in the Inf.: *πενθήμεναι* (*πενθέω* to hunger), *πενθήμεναι* (*πενθέω* to mourn), *ποθήμεναι* (*ποθέω* to miss), *φορήμεναι* and more irregularly *φορήναι* (*φορέω* to bear).

Hd. seldom, if ever, contracts *αι, αιι*, to *η, η*: *χρησθαι* to use, not *χρησθαι*.

e. Hm. has Impf. *λδε* uncontracted for *ελο(υ)-ε*; and, with *ε* added to the stem, *λδεον* for *ελο(υ)-ον*. In the Aor. he has *ελουσα* and *ελδεσσα*.

372 D. a. For Fut. in *εω* from Pres. in *εω*, frequent in Hm., see 328 D b.

b. For lengthened forms of *α*, Dor. *τιμᾶσᾶ*, Ion. *ιθσμαι*, *πειρήσμαι*, see 335 D.—For *σ* doubled in Hm. after a short vowel (*ἀνέσσω*), see 344 D.

c. *Verbs of the second class* have the lengthened stem in the Fut.: *πείσω* (πῑς) *to persuade*, *πείσω* (not πῑσω); *πνέω* (πνῑ) *to breathe*, *πνεύσομαι* (not πνῑσομαι).

373. *Liquid Verbs* take ε instead of σ in the future (345); ε is contracted with the connecting vowels, as in the Pres. of *φαίλω*: *φαίνω* (φᾶν) *to show*, *φανέ-ω*, contracted *φανῶ*. (*Paradigm*, 282.)

Exc. *κέλλω* (κελ) *to drive* and *κυρίω* (κυρ) *to fall in with* make *κέλσω*, *κύρω*, with σ.

Contract Future from Pure and Mute Verbs.

374. 1. Some pure verbs in εω drop σ in the future, and contract: *τελέ-ω* *to complete*, *τελέσω*, *τελέ-ω*, *τελῶ*, 1 P. *τελούμεν*, etc. The Fut. thus made has the same form as the Pres.

375. 2. Mute stems in αδ (Pres. αζω) sometimes do the same: *βιβάζω* *to cause to go*, *βιβάσω*, *βιβά-ω*, *βιβῶ*. Similarly *ελαύνω* (ελα) *to drive*, *ελά(σ)ω*, *ελῶ*, *ελάς*, *ελᾶ*, etc.

376. 3. Mute stems in ιδ (Pres. ιζω), after dropping σ, insert ε and then contract: *κομίζω* (κομῖδ) *to convey*, *κομίσω*, *κομι-έ-ω*, *κομῶ*, 1 P. *κομιοῦμεν*, etc., Fut. Mid. *κομιούμαι*. The name *Attic Future* has been given to this formation.

377. 4. Some verbs take σε instead of σ, contracting ε with the connecting vowel: *πνέ-ω* (πνῑ, πνευ) *to breathe*, *πνευσέ-ομαι*, *πνευσούμαι* (also *πνεύσομαι*); *πλέ-ω* (πλῑ, πλεν) *to sail*, *πλευσοῦμαι* (also *πλεύσομαι*); *φεύγ-ω* (φτγ) *to flee*, *φευξοῦμαι* (also *φεύξομαι*). This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (377 D).

378. *Future without tense-sign.* A few verbs form their Fut. without any tense-sign: *χέω* (χῑ) *to pour*, Fut. *χέω*, Mid. *χέομαι*. So the irregular futures *ἔδομαι* *shall eat* (450, 3), *πίομαι* *shall drink* (435, 4).

379. *Future Middle used as passive or active.* Beside its proper meaning, the Fut. Mid. has in many verbs a passive sense: in not a few, it has an active sense. The latter is found especially in many verbs which express an action or function of the body: *ἀκούω* *to hear*, *ᾄδω* *to*

373 D. The Fut. in εω has in the dialects the same forms, contracted and uncontracted, as the Pres. in εω (370 D b, e).

For poetic Fut. in σω from other liquid verbs, see 345 D.

375 D. The Fut. in αω has in Hm. the same variety of forms as the Pres. in αω (370 D a): thus *ἐλῶ*, *ἐλάς*, *ἐλᾶ*. In Hd., it is contracted as in Att.

377 D. In Dor., the usual tense-sign of the Fut. Act. and Mid. is σε instead of σ: ε is contracted with the following vowel: *λυσῶ* (for *λυ-σέ-ω*), *λυσείς*, *λυσεῖ*, *λυσεῖτον*, *λυσέυμεν*, *λυσεῖτε*, *λυσεῦντι*; Mid. *λυσέυμαι* (for *λυ-σέ-ομαι*), *λυσῶ*, *λυσεῖται*, etc., *λυσεῖσθαι*, *λυσέμενος*.

378 D. Similarly, Hm. has Fut. *βέλομαι* or *βέομαι* (39 a) *shall live* connected with *βίω* *to live*, *θῆω* *shall find* connected with 2 Aor. Pass. *ἐ-θᾶ-ην* *learned*, *κείω* or *κέω* (39 a) *shall lie* from *κείμεναι*.—Hm. sometimes omits σ of the Fut. after ῑ: *ἐρῶ* Fut. of *ἐρῶν* *to draw*.

sing, ἀπαντάω *to meet*, ἀπολαύω *to enjoy*, βαδίζω (Fut. βαδιοῦμαι) *to walk*, βοάω *to cry*, γελᾶω *to laugh*, οἰμῶζω *to wail*, σιγᾶω and σιωπᾶω *to be silent*, σπουδάζω *to be busy*.

FIRST AORIST SYSTEM, or

First Aorist Active and Middle.

380. INFLECTION (*Paradigm*, 272). The connecting vowel is a throughout: for ἔλυσε, λύσον, λύσαι (Inf. Act., and Imv. Mid.), see 349 a: for ἔλυσα, see 364. For the middle forms ἐλύσω, λύσῃ, λύσαιο, see 363. For the optative forms εἷας, εἷε, εἷαν, which are called Aeolic, but are more used than the regular forms, see 349 b. For the accent of certain forms, see 367 e.

381. FORMATION. The first aorist active and middle adds σ to the stem.

The *future* and *first aorist* systems, when formed with σ, have the same tense-stem: hence the rules in 372 apply also to the 1 Aor.

κόπτω	ἔκοψα	τάσσω (ταγ)	ἔταξα	ἐά-ω	εἶᾶσα
βλάπτω	ἔβλαψα	ὀρύσσω (ορυχ)	ὠρύξα	τιμά-ω	ἐτίμησα
γράφω	ἔγραψα	φράζω (φραδ)	ἔφρασα	ποιέ-ω	ἐποίησα
πλέκω	ἔπλεξα	σπένδω	ἔσπεισα	δουλό-ω	ἐδούλωσα
τρέφω	ἔτρεψα	πείθω (πιθ)	ἔπεισα	πνέω (πνυ)	ἔπνευσα

Χέω *to pour* makes ἔχεα (for εγευσα) corresponding to the Fut. χέω (378). Cf. the irregular εἶπα said (450, 8), ἤνεγκα (450, 6).

For three aorists in κα, ἔθηκε from τίθημι (τε) *to put*, ἔδωκα from δίδωμι (δο) *to give*, ἔηκα from ἵημι (εἰ) *to send*, see 402.

382. *Liquid Verbs*. These reject σ in the first aorist, and lengthen the stem-vowel in compensation for it: φαίνω (φᾶν), ἔφηνα (for ἐφανσα); see 345. (*Paradigm*, 283.)

REM. a. The verbs αἶρω (*ar*) *to raise* and ἄλλομαι (*āl*) *to leap* make *ar* and *āl* in the 1 Aor., except in the Ind., which has *η* on account of the augment: ἤρα, ἠλάμην, but ἄρας, ἀλάμενος.

b. A few other verbs have *a* where the rule (335) requires *η*: κερδαίνω *to gain*, ἐκέρδᾶνα; ὀργαίνω *to enrage*, ὠργάνα;—or, on the contrary, have *η* after *ρ*, instead of *ā*: τετραίνω *to bore*, ἐτέτρηνα.

380 D. For 1 Aor. in Hm. with *o* and *ε*, like the 2 Aor., see 349 D.

381 D. For σ doubled in Hm. after a short vowel (ἐγέλασσα), see 344 D. For ἐλέεσσα=ἔλονσα from λούω *to bathe*, see 371 D e.

For ἔχεα, Hm. has commonly ἔχενα. Similarly, Hm. makes 1 Aor. ἔκη-α (also written ἔκεια) Att. ἔκαυσα from καίω (καυ) *to burn*, ἔσσενα from σέω (συ) *to drive*, ἠλεῖμην and ἠλευνέμην from ἁλέομαι or ἁλεόμην *to avoid*, and the defective Aor. δέετο seemed (connected perhaps with ἐδδ-ην *learned*).

Hes. has δατέασθαι from δατέομαι *to divide*.

382 D. Hm. has 1 Aor. in σα from some liquid verbs (345 D).—Hm. ἀφέλλα for ἀφέελα from ἀφέλλω *to increase* (345 D).

SECOND AORIST SYSTEM, OF

Second Aorist Active and Middle.

383. The tense-stem of the second aorist active and middle is the same as the verb-stem. It has the inflection of the present system, the second aorist indicative being inflected like the imperfect. (*Paradigm*, 276.)

For the change of *ε* to *α* in the 2 Aor., see 334 a. For the accent of the 2 Sing. Imv., the Inf. and Par., see 366-7 a. For the second aorist system without connecting vowels (*μi-form*), see 399 ff.

384. *ἄγω* to lead has in the 2 Aor. a reduplicated stem (332): *ἤγαγον*, *ἤγαγεῖν*. Syncopated stems (339) are seen in *ἔπει-όμεν* (*πέτ-ομαι* to fly), *ἔσχε-ον* (for *ε-σεχ-ον*, Pr. *ἔχω* to have), *ἔσπε-όμεν* (for *ε-σπε-όμεν*, Pr. *ἔπομαι* to follow), *ἤλθον* (for *ἤλυθ-ον* Hm., Pr. *ἔρχομαι* to come), and some others: *ἤνεγκον* (for *ἤνεκ-ον*, Pr. *φέρω* to bear) has both reduplication and syncope.—For *τρώγω* to gnaw, 2 Aor. *ἔτρωγον*, see 334 d.

PERFECT ACTIVE SYSTEMS, OF

Perfect and Pluperfect Active.

385. The two perfect active systems have the reduplication (318 ff.) in common, and are alike in their inflection (*Paradigm*s, 273, 277). For the augment of the Plup., see 311. For the connecting vowels of the Ind., see 350-1. For the older Attic *η* in the 1, 3 Sing. of the Plup., see 351 a. For *σαν* in the 3 Pl. Plup., see 356 c. For the forms *λέλυκα* and *λέλυκε*, see 361. For the accent of the Inf. and Par., see 367 c, d.

388 D. In Hm., a few stems which end in a mute after *ρ*, suffer transposition as well as variation of vowel in the 2 Aor.: *δέρκ-ομαι* to see, *ἐδράκον*, *πέρδ-ω* to destroy, *ἔπρᾶδον*.

For Ion. *είν* instead of *εῖν* in 2 Aor. Inf., see 352 D.

384 D. In Hm., a considerable number of verbs have reduplicated stems in the 2 Aor.: *ἐπέφραδ-ον* (*φράζω* to declare), *πέπειδ-ον* (*πείθω* to persuade), *τεταράδμην* (*τέρπ-ω* to delight), *πεπείδ-εσθαι* (*φείδομαι* to spare), etc.—*ἤραρ-ον* (st. *αρ*, Pr. *ἀραρίσκω* to fit), *ὄρου-ον* (*δρ-νυμι* to rouse).—Reduplicated and syncopated are *ἐκεκλ-όμεν* (*κέλ-ομαι* to command), *ἐλαλε-ον* (st. *αλεκ*, Pr. *ἀλέξω* to ward off). Not used in the Pres. are *πέφν-ον* (st. *φεν*) killed, *τέτμ-ον* (st. *τεμ*) came up to, *τεταγ-ών* (st. *ταγ*, Lat. *tango*) taking hold of.—Two verbs, *ἐρύκ-ω* to draw, *ἐνέκ-τω* to chide, reduplicate the final consonant of the stem, with *α* as a connective: *ἠρίκ-ακ-ον*, *ἠνέκ-ακ-ον* (also *ἐνέκ-ακ-ον*).

Of syncopated stems, Hm. has also *ἐγγ-όμεν* awoke (found even in Att., from *ἐγγείρω* st. *εγερ*), *ἀγγ-όμενοι* assembled (Inf. *ἀγγέρ-εσθαι* 367 D, Pr. *ἀγγείρω*), *ἐπλ-όμεν* (*πέλ-ομαι* to be).

385 D. For Dor. *ω*, *ει*, *ε*, instead of *α*, *ας*, *ε*, in the Sing. of the Pf. Ind., see 350 D.—For Dor. *ειν* instead of *εναι* in the Pf. Inf., see 359 D.—For Ionic forms of the Plup. in Hm. and Hd., see 351 D.—For Ep. *ωτ* instead of *στ* in the Pf. Par., see 360 D.

For the second perfect system without connecting vowels (*μ-form*) see 399 ff.

The Sub., Opt., and Imv. have the inflection of the Pres. The Imv. is very rarely used, and only in perfects which have a present meaning. In place of it, the Perf. Par. can be used with the Imv. of *εἰμί* to be: thus λελυκώς *ἴσθι, ἴστω*, etc. Even the Sub. and Opt. are quite generally made in this way: thus λελυκώς *ᾶ, λελυκώς εἶην*, instead of λελύκα, λελύκοιμι, which do not very often occur.

386. FIRST PERFECT AND PLUPERFECT. The first perfect and pluperfect add *κ* to the reduplicated stem. (*Paradigm*, 273.)

a. This is the only form for pure verbs (but see 409). It is the prevailing form for liquid verbs, and for mute verbs with lingual stems: the lingual mute is dropped before *κ*: κομίζω (κομιδ) to convey, κεκομίκα.

The pure verb ακούω to hear has the 2 Perf. ἀκήκοα (321), 2 Plup. ἡκηκόειν or ἀκηκόειν (311),—the only instance of the kind in Attic prose.

b. Pure verbs, and verbs of the second class, have the lengthened stem in the 1 Perf.

εἶ-ω	εἶακα	ποιέ-ω	πεποίηκα	πείθω (πίθ)	πέπεικα
τιμά-ω	τετίμηκα	δουλό-ω	δεδούλωκα	πνέω (πνύ)	πέπνευκα

c. Liquid stems of one syllable change *ε* to *α* (334 a): στεῖλλω (στέλ) to send, ἔσταλκα, φθείρω (φθέρ) to destroy, ἔφθαρκα.

ν is rejected in a few verbs: κρίνω (κρίν) to distinguish, κέκρικα, τείνω (τεν) to extend, τέτακα, etc. (433). If not rejected, it must be changed to *γ* nasal: φαίνω (φαν), πέφαγκα.

Several liquid stems suffer transposition (340), and thus become vowel-stems: βάλλω (βαλ) to throw, βέ-βλη-κα, κάμ-νω to be weary, κέ-κμη-κα.

387. SECOND PERFECT AND PLUPERFECT. The tense-stem of the second perfect and pluperfect is the reduplicated verb-stem. (*Paradigm*, 277.)

a. *Vowel-Changes.* *ε* in the stem becomes *ο* in the 2 Perf. (334 a): στρέφω to turn, ἔστροφα, τίκτω (τεκ) to bring forth, τέτοκα.

Verbs of the second class have the lengthened stem, but change *ει* to *αι* (334 b): τήκω (τακ) to melt, τέτηκα, λείπω (λίπ) to leave, λέλοιπα, φεύγω (φύγ) to flee, πέφευγα.

386 D. In Hm., only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: *πρό-ασι* Att. *πρόκασι* (φύ-ω to produce), *κεκμη-ώς* Att. *κεκμηκώς* (κάμ-νω to be weary), *τετιγ-ώς* troubled (defective, used only in this form and in Pf. Mid. *τετίγημαι*, Par. *τετιγημένος* troubled).

387 D. a. In Hm., the Fem. Par. sometimes has *ᾶ* when other forms of the perfect have *η* (388 D).

b. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

In other verbs also, *a* is lengthened (338): κράζω (κραῖν) to cry, κρί-κραγα, ἀγ-νυμι to break, ἔαγα, λαγχάνω (λαχ) to obtain by lot, εἰληχα, φάινω (φάν), πείθηνα.

But the stem-vowel remains short,——1. After the Attic reduplication (321): ἀλείφω (αλιφ) to anoint, ἀλήλιφα.——2. In some instances, before a rough mute: γράφω to write, γέγραφα, τάσσω (ταγ) to arrange, τέταχα.

For ἔρρωγα from ῥίγνυμι (ῥαγ) to break, and εἴωθα am accustomed from εἶ or ηῖ, see 334 d.

b. *Aspiration of Final Mute.* Some verbs aspirate a labial or palatal mute at the end of the stem (341), changing π, β, to φ, and κ, γ, to χ: κλέπτω (κλεπ) to steal, κέκλοφα, ἀλλάσσω (αλλάγ) to exchange, ἤλλαχα.

A few verbs have two forms, aspirate and unaspirate: πράσσω (πράγ) to do, πείραγα intransitive, am doing (succeeding, well or ill), πείραχα transitive, have done; ἀνοίγω to open, ἀνίωγα intrans. am open, ἀνίωχα trans. have opened.

PERFECT MIDDLE SYSTEM, OF

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

388. PERFECT AND PLUPERFECT. The tense-stem of the perfect and pluperfect middle is the reduplicated verb-stem. The endings are applied directly to the stem, without connecting vowels. (*Paradigm*, 274.)

For the accent of the Inf. and Par., see 367 b.

389. *Vowel-Changes.* The vowel-changes which occur in the 1 Perf. Act., are found also in the Perf. Mid.

εἶ-ω	εἶάμαι	δουλό-ω	δεδούλωμαι	στέλλω (στέλ)	ἔσταλμαι
τιμά-ω	τετίμημαι	πείθω (πίθ)	πέπεισμαι	φθείρω (φθερ)	ἔφθαρμαι
ποιέ-ω	πεποίημαι	πλέω (πλύ)	πέπλευσμαι	βάλλω (βάλ)	βέβλημαι

Further, the verbs γρέφω to *nourish*, τρέπω to *turn*, and στρέφω to *turn*, change ε to α: τέτραμμαι (66 c, d), τέτραμμαι, ἔστραμμαι.

390. *Addition of σ.* Many pure verbs add σ before the endings of the perfect middle: τελέω to *complete*, τετέλεσμαι, ἔτετέλεστο. But the added σ falls away before endings that begin with σ (55): τετέλεσαι, ἔτετέλεσθε. (*Paradigm*, 284.)

This σ is almost always added to the Perf. Mid. of pure verbs which retain a short stem-vowel (419) contrary to the rule in 335: ἔσπασμαι (not ε-σπημαι) from σπάω to *draw*. Other pure verbs in which it occurs, are enumerated in 421; some have both forms, with and without σ: κλείω to *close*, κέκλεισμαι and κέκλειμαι.

388 D. For Ionic forms such as μέμνη-αι or μέμνη (Hm.), μέμνε-ο (Hd.), see 368 D.

391. *Liquid Verbs and Mute Verbs.* The concurrence of consonants in the stem and endings gives occasion to a number of euphonic changes. These are shown in the *Paradigms*, 284. They take place according to the rules of euphony in 44-7.

a. Verbs which reject *ν* in the Perf. Act. (386 c), reject it also in the Perf. Mid.: *κέκρμαι, τέταμαι*. If not rejected, it becomes *σ* when the ending begins with *μ* (51): *φαίνω* (φαν), *πέφασμαι*;—but sometimes it becomes *μ*: *ὀξύνω* to sharpen, *ὠξυμαι*. Before other endings, it remains unchanged: *πέφανσαι* (51), *ὠξυνται*.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπω* to send, *πίπεμμαι* (for *πε-πεμμμαι*), *ἐλέγχω* to convict, *ἐλ-ήλεγμαι* (for *ελ-ηλεγγμαι*).

c. *σπένδω* to pour makes *ἔσπεισμαι* (for *εσπενσμαι*, for *εσπενδμαι*).

392. *Third Person Plural of the Indicative.* The endings *νται, ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3 Pl. Ind. is made by using the perfect participle, with the auxiliary verb *εἰσι* they are for the perfect, and *ἦσαν* they were for the pluperfect. See 284.

REM. a. The Ionic endings *ἄται, ἄτο* (before which, *π, β, κ, γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχαται, ἐτετάχατο*, for *τεταγμένοι εἰσί, ἦσαν*, from *τάσσω* (ray) to arrange.

393. *Perfect Subjunctive and Optative.* The perfect subjunctive and optative are made by using the perfect participle with the Sub. and Opt. of *εἰμί* to be. See 274, 284.

REM. a. A few pure verbs form these modes directly from the stem: *κτάομαι* to acquire, Perf. *κέκτημαι* possess, Sub. *κεκῶμαι, κεκῆ, κεκῆται* (contracted from *κεκτη-ωμαι*, etc.), Opt. *κεκῶμην, κεκῶ, κεκῶτο* (from *κεκτη-οιμην*, etc.), or *κεκῆμην, κεκῆ, κεκῆτο* (from *κεκτη-ιμην*, etc., without connecting vowel). So *μυνήσκω* (μνα) to remind, Perf. *μεμνήμαι* remember.

394. *FUTURE PERFECT.* The future perfect adds *σ* to the tense-stem of the perfect middle. It has the inflection of the future middle,

392 D. The use of *ἄται, ἄτο* is much more common in Hm. and Hd., see 355 D e. Hm. has *τετεύχ-αται, ἄτο* (1 S. *τέτυγμαι, τεύχω* to make) with *ευ* for *ῥ*, *ἐρηρῶ-ατο* (1 S. *ἐρηρῆσμαι, ῥεῖδω* to support) with *ε* for *ει*,—the change of quantity in each case being required by the hexameter verse, cf. 28 D. Before these endings, he inserts *δ* in *ἀκ-ηχέ-δ-αται* (Par. *ἀκ-ηχέ-μενος* rained), *ἐλα-ηλά-δ-ατο* (for *ελ-ηλα-δ-ατο*, st. *ελα*, Fr. *ἐλαίνω* to drive). In *ἐρρῶδαται* (*ῥαίνω* to sprinkle), *ῥαδ* appears to be the primitive stem, cf. Aor. *ῥάσσατε*. And *δ* belongs to the stem in Hd. *παρ-εσκενῶδ-αται* (*παρασκευάω* to prepare), and like forms from verbs in *ζω*. In *ἀκ-ικ-αται, ἄτο* (Hd.) = Att. *ἀφργμένοι εἰσί, ἦσαν*, *κ* is not changed to *χ*.

393 D. Hm. has Sub. 1 P. *μεμνῶμεθα* (Hd. *μεμνῶμεθα*), Opt. *μεμνήμην, ἔμ* S. *μεμνήμην* (εφ for *ῥοι, σοι, 26*); also Opt. 3 P. *λελύντο* (for *λελυ-ν-το*, 38).

from which tense it differs in form only by having a reduplication. (*Paradigm*, 274.)

The Fut. Perf. is not used in liquid verbs, nor in verbs beginning with a vowel. Yet we have *βεβλήσονται*, *τετμήσονται*, from *βάλ-ω* to *throw*, *τέμ-ω* to *cut*, with transposition of the liquid (386 c).

REM. a. There are two cases of a Fut. Perf. with *active* endings: in both, the stem is formed by adding *σ* to the stem of the 1 Perf.: *ίστημι* (στα) to *set*, 1 Perf. *ἵστηκα* stand, Fut. Perf. *ἵσθηξ-ω* shall stand; *ζήσκω* (ζάν) to *die*, *τέζηκα* am dead, *τεζήξ-ω* shall be dead.

PASSIVE SYSTEMS, OR

Aorist and Future Passive.

395. FORMATION. The tense-stem of the passive aorist is formed by adding a passive-sign to the verb-stem (343). The first aorist takes *σ*, the second aorist *ε*. These become *θη* and *η* before a single consonant.—The passive future annexes *σ* to the tense-stem of the corresponding aorist (344). Thus the first future adds *θησ*, the second future *ησ*, to the verb-stem.

INFLECTION (*Paradigma*, 275, 278). Both passive systems have the same inflection. The Aor. Pass. takes the endings of the Act. without connecting vowels, and thus resembles the *μ*-forms. For the contraction of *ε* with the mode-signs of the Sub. and Opt., see 343. For *σαν* in the 3 Plur., see 356 c. For the mode-sign of the Opt., see 343. For the ending *τι* instead of *σι* in the 1 Aor. Impv., see 65 b. For the accent of the Inf. and Par., see 367 c, d.

The Fut. Pass. has the inflection of the Fut. Mid.

396. Remarks on the First Passive System.

a. In regard to *vowel-changes*, the 1 Aor. Pass. agrees with the Perf. Mid. (389). So also, in the rejection of *ν* from liquid stems (391 a), and the addition of *σ* to vowel-stems (390).

ἐά-ω	εἰάσθην	πεῖσθω (πίσ)	ἐπείσθην	βάλ-ω	ἐβλήσθην
τιμά-ω	ἐτιμήσθην	πλέω (πλύ)	ἐπλεύσθην	σπά-ω	ἐσπάσθην
ποιέ-ω	ἐποίησθην	τείνω (τεν)	ἐτάσθην	τελέ-ω	ἐτελέσθην
δουλό-ω	ἐδουλώσθην	κρίνω (κρίν)	ἐκρίσθην	ἀκού-ω	ἤκούσθην

395 D. Hm. *ν* for *σαν* in 3 P. Aor. Ind., see 355 D c:—the passive-sign *ε* lengthened to *ει* (or *η*) in the uncontracted 2 Aor. Sub., see 348 D:—the mode-vowels of the Sub. shortened in the Du. and Pl., see 347 D:—*μεναι* for *ναι* in the Aor. Inf., see 359 D.

In the Aor. Sub., Hd. contracts *εη* to *η*, but leaves *εω* uncontracted: *λυδέεω*, *λυθῆς*, *λυθῆ*, etc.

In Hm., the 1 Fut. Pass. is never found; the 2 Fut. only in *θαήσομαι* (2 Aor. Pass. *ἔδην* learned), *μυθήσομαι* (*μύ-νυμι* to *μιζ*).

396 D. Hm. adds *ν* before *σ* to some vowel-stems: *ἰδρύ-ν-σθην* became seated (*ἰδρύ-ω*), *ἀμ-πνύ-ν-σθην* revived (st. *πνυ*, *πνέω* to breathe). In *φάειν-σθην* (*φαινώ* to shine, = *φαίρω*) he changes *φασν* to *φασσ* (cf. 370 D a).

But στρέφω, τρέπω, and τρέφω (389) have *ε* in the 1 Aor. Pass. This, however, is little used, the 2 Aor. Pass. of these verbs being much more common.

b. *Mute Stems.* Before *ς*, a labial or palatal mute (*π, β, κ, γ*) becomes rough (*φ, χ*): a lingual mute (*τ, δ, ζ*) becomes *σ*: see 44-5, and *Paradigms*, 284.

For ἐστρέφην, etc., see 66 d. For ἐτρέψην, ἐτύψην, see 65 c.

397. Remarks on the Second Passive System.

a. The verb-stem is only modified by variation of *ε* to *α* (383):
στέλ-λω to send, ἐστᾶλην.

But πλήσσω (πλάγ) to strike makes ἐπλήγην; yet in composition with *ἐκ* and *κατά*, it takes the form -επλάγην.

b. The second passive system is not formed from verbs which have a 2 Aor. Act. The only exception is τρέπω to turn, ἐτρέπον and ἐτρέπην.

Some verbs have both passive systems in use: βλάπτω (βλαβ) to injure, ἐβλάφην and ἐβλάβην.

Verbal Adjectives.

398. The verbal adjectives are analogous to passive participles. They are formed by annexing *τός* or *τέος* to the verb-stem.

1. λύ-τός, ῆ, ό-ν loosed, looseable (solutus, solubilis).

2. λύ-τέος, ᾶ, ό-ν (requiring) to be loosed (solvendus).

The verb-stem assumes the same form as in the 1 Aor. Pass., except that a mute before *τός* and *τέος* must be smooth (44).

εἰά-ω	εἰατός, τέος	πείζω	πειστός, τέος	βάλλω	βλητός, τέος
τιμά-ω	τιμητός, τέος	πλέω	πλευστός, τέος	πλέκω	πλεκτός, τέος
τελέ-ω	τελεστός, τέος	τείνω	τατός, τέος	τάσσω	τακτός, τέος
ἀκού-ω	ἀκουστός, τέος	κρίνω	κριτός, τέος	τρέφω	τρεπτός, τέος

PRESENT, SECOND AORIST, AND SECOND PERFECT SYSTEMS,

according to the *μ*-form.

399. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μ* (267).

In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μ*-forms, though belonging for the most part to verbs in *ω*. (*Paradigms*, 297—305.)

397 D. Hm. has τρέπ-εόμεν *gaudeamus* (2 Aor. Sub. 1 Plur. for τραπ-όμεν 343 D, from τέρε-ω to delight, 2 Aor. Pass. ἐτάρε-ην) with transposition and variation of vowel as in 383 D.

398 D. Hm. δρᾶ-τός, by transposition, for δαρτός, from δέρ-ω to flay.

400. *Further peculiarities of this formation.*1. In respect to the *endings*,

- a. *μι* and *σι* are retained in the Ind.: *φη-μι*, *φη-σι*.
- b. *σι* is often retained in the Impv.: *φά-σι* say.
- c. *αι* and *σο* usually retain *σ*: *ἴστα-σαι*, *ἐδείκνυ-σο*.
- d. the 3 Pl. of the histor. tenses has *σαν*: *ἔφα-σαν*, *ἔτε-σαν*.
- e. the Inf. Act. has *ναι*: *φά-ναι*, *δοῦ-ναι*.
- f. the Par. Act. retains *ς* in the Nom. Masc.: *διδούς* (not *διδων*).
- g. for the ending *σα* in the 2 Sing., see 356 a.

2. h. A *connecting vowel a* is inserted before (*ν*)*σι* in the Pres. Ind.

3 Pl.: *τιδέ-α-σι* (for *τιτε-α-νσι*), *διδό-α-σι*:—this *a* is contracted with an *a* in the stem: *ἰσῶσι* (for *ἰστα-α-νσι*);—and sometimes with *ε* or *ο* in the stem: *τιθείσι*, *διδούσι*, rare forms for *τιθείασι*, *διδόασι*.—The same insertion appears also in the Perf. Ind.: *δεδι-α-σι* they are afraid, *ἰσῶσι* (for *ἰστα-α-νσι*).

* 3. i. A final *a*, *ε*, *ο* of the stem is *contracted* with the mode-signs of the Sub. and Opt.: *τιδῶμαι* (for *τιτε-ωμαι*), *δοίην* (= *δο-ιη-ν*).

k. Hence these modes have the *accent of contract* forms. Compare the accent of the Sub. and Opt. in contract presents (279–81), and in the passive aorist (275, 278).

4. The *stem-vowel* in *μι*-forms is generally *short*; but

m. the Pres. and Impf. Act. make it long in the Sing. of the Ind.: *φη-μί*, *ἔφη*, but *φα-μέν*, *φαίην*, *φά-ναι*.

n. the 2 Aor. Act. makes it long before a single consonant: *ἔστη-ς*, *ἔστη* (for *εστη-τ*), *στή-θι*, *στή-ναι*; but *σταίην*, *στά-ντων*, *σάν* (Neut. Par. for *στα-ντ*).

For the *accent* of the Inf. and Par. Act., see 367 c, d.

400 D. a. The Dor. has *τι* for *σι*: *φᾶ-τί* for *φη-σί*; and *ντι* for (*ν*)*σι*: *φα-ντι* for *φᾶσι*. See 355 D a.

d. Hm. *ν* for *σαν*, often: *ἔφα-ν* for *ἔφα-σαν*, *τε-ν* for *τε-σαν* (355 D c).

e. Hm. *μεναι* or *μεν* for *ναι*: *δό-μεναι* or *δό-μεν* for *δοῦ-ναι* (359 D).

g. The ending *σα* is more freq. in Hm. than in Att.: *τίθησᾶσα*, *διδούσᾶσα*.

For *αται*, *ατο* used instead of *νται*, *ντο* (Hd.), see 355 D e.

h. Hm. and Hd. always have *τιδείσι*, *διδούσι*, *ῥηγνύσι*, etc.; but two presents insert *a*, *ἔασι* (or *εἰσι*) they are, *ἵασι* they go. The forms *ἰστέ-ασι*, *ἰστέ-ασι* (in Hd.), for *ἰσῶσι*, *ἰσῶσι*, are doubtful.

i. In Hm., the Sub. of the 2 Aor. Act. often remains uncontracted. The stem-vowel is then usually lengthened and the mode-vowel shortened: but in the Sing. and 3 Pl. of the Act., the mode-vowel is always long: *στή-ητος* for (*στα-ητος*) *στήτων*, *δέλ-ης* or *δέ-ης* for (*δε-ης*) *δέης*, *δό-ησι* for (*δο-η*) *δόφ*. Similarly we find *δέλ-ομαι* for (*δε-ωμαι*) *δῶμαι* in the 2 Aor. Mid. *η*, lengthened from *α*, is sometimes changed to *ει*: *στέλ-ομεν* (instead of *στη-ομεν*) for *σῶμεν*.

In Hd., only *ω* and *ew* of the Sub. remain uncontracted: *ω* he changes to *ew*: *στέ-ωμεν* for (*στα-ωμεν*) *σῶμεν*. The same change is also found in Hm.

m, n. In Hm., the stem-vowel is sometimes long in other forms: thus in the Pr. Inf. *τιδῆμεναι*, *διδούναι*, *ἀγναι* to blow, Pr. Ind. Mid. *ἰζήμαι* to seek, Par. Mid. *τιδῆμενος*. For the 2 Aor. Sub., see i above.

401. *Remarks on the above peculiarities.*

b. In the Pres. Impv., *σι* is commonly rejected, and the vowel before it lengthened: *ιστη* (not *ιστᾶ-σι*), *τισει*, *διδου*, *δείκνυ*.—In the 2 Aor. Impv., *σι* after a *short* vowel loses *ι*, and *ς* is then changed to *τ*: *δό-ς* (not *δο-σι*), *έ-ς*. But *σι* remains unchanged after a *long* vowel: *στη-σι*, *βῆ-σι* (in compounds sometimes *σῶα*, *βᾶ*: thus *παράσῶα*, *κατάβᾶ*, poetic).

c. *σαι* and *σο* drop *σ* in the 2 Aor.; also in the Pres. Sub. and Opt.; and occasionally in other forms: *ῥῶου* (not *εῖε-σο*), *ῥῆ* (not *ῥῆ-σαι*), *διδόιο* (not *δίδοι-σο*); *ῖτασο* and *ῖτω*.

h. A connecting vowel is sometimes found in the Sing. of the Impf. Act.: *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* (contracted from *ἐδίδο-ον*, *-ες*, *-ε*) are almost always used for *ἐδίδων*, *ἐδίδως*, *ἐδίδω*. So also *ἐτίθεις*, *ἐτίθει* are more common than *ἐτίθης*, *ἐτίθη*.

The connecting vowel *ο* takes the place of the stem-vowel *ε*, in the Opt. *τιβοίμην* for (*τιβε-ιμην*) *τιβείμην*.

i. In the contraction of the Sub., *αη*, *ση*, *οη* give *η*, *η*, *ω* (not *α*, *α*, *οι*, 32, 34): *ιστήται* (for *ιστα-ηται*), *στής* (for *στα-ης*), *δῶ* (for *δο-η*).

k. The Sub. and Opt. Mid. are sometimes accented without reference to the contraction. This is always the case with the deponents, *δύναμαι* *to be able*, *ἐπιστάμαι* *to understand*, *κρίμαμαι* *to hang*, together with the second aorists *ἐπιδέμην* *bought*, *ὠνήμην* *received profit*: *δύνωμαι*, *ὄναιτο* (not *δυνῶμαι*, *ὄναιτο*). And it is sometimes the case with *ἵημι*, *τίημι*, *δίδωμι*: *τίωμαι*, *διδόιτο*.

l. A close vowel (*ι*, *υ*) at the end of the stem, is not contracted with the mode-sign (33): the Opt. then takes a connecting vowel *ο*: *ῖω*, *δεικνύοιμι*. In such verbs, the Sub. and Opt. are not distinguished from the ordinary formation.

n. The 2 Aor. Act. of *ἵημι*, *τίημι*, *δίδωμι*, lengthens only the Inf.: *εἶ-ναι*, *τεῖ-ναι*, *δοῦ-ναι*; though in *ἵημι*, the 2 Aor. Ind. is long (*εῖ-*) by the augment (312): *εἶσαν*, *εἶμεθα*.

The poetic 2 Aor. Act. *ἔκταν* (*κτᾶ*) is also short. On the other hand, the 2 Aor. Mid. *ὠνήμην* (*ονα*) follows the rule for the Act.

401 D. b. Hm. sometimes retains *σι* in the Pr. Impv.: *δίδωσι* and *δίδου* give, *δμνῶσι* *swear*. He has *καθ-ίστα* for *καθ-ίστη*. Pind. *δίδοι* for *δίδου*.

h. Hm. sometimes has a connecting vowel in the Sing. of the Pr. Act.: *δίδοις* (cf. *δηλοῖς* for *δηλό-εις*) and *διδόισθα* for *δίδως*, *δίδοι* (and *δίδωσι*), *τιδεῖ* (and *τιδήσι*), *ἴεις* (with irreg. accent) for *ἴης*, *ἴει* (and *ἴησι*). In Hd. *ἴει*, *τιδεῖς*, *τιδεῖ*, *δίδοις*, *δίδοι*, *ίστᾶ*, *ιστᾶ*, are perhaps always used in place of the Attic forms. So too, Hd. has Impf. 3 S. *ἴστα* (= *ίστα-ε*) for *ίστη*.

The connecting vowel *ο* takes the place of the stem-vowel *α*, in *μαρνοῖμεθα* (Hm.) Pr. Opt. of *μάρναμαι* *to fight*. Hd. has *δε-οίμην* for (*δε-ιμην*) *δείμην* 2 Aor. Opt. of *τίημι*.

k. So in Hm. and Hd., the Pr. Sub. Act. of *ἵημι*: thus *ἴησι* (Hm.) for *ἴῃ*.

l. Hm. contracts *ι*, *υ* of the stem with the mode-sign of the Opt. in *δύη* (for *δυ-η*) 2 Aor. Opt. of *δύω*, *δαινῶτο* (for *δαινυ-ιτο*) Fr. Opt. of *δαινῶμαι* *to feast*, *φθῖτο* (for *φθι-ιτο*) 2 Aor. Opt. of *φθί-νω* *to perish*.

n. With *ἔκταν* compare Hm. *οὔτ᾿ αὖ* *wounded*; with *ὠνήμην*, Hm. *πλήτο* *approached*.

402. *Peculiar First Aorist in κα*. Three verbs in *μι*, *ἴημι*, *τίθημι*, *δίδωμι*, have with the 2 Aor. a peculiar 1 Aor. in *κα* (tense-sign *κ*). But this is almost confined to the Ind. Act.: *ἦκα*, *ἔθηκα*, *ἔδωκα*. Here it is very common in the Sing., of which number the 2 Aor. is not in use: thus *ἔδωκα*, *ἔδωκας*, *ἔδωκε* (never *ἔδων*, *ἔδως*, *ἔδω*). It occurs also, but less often, in the Plur.: *ἔδώκαμεν*, *ἔδώκατε*, *ἔδωκαν* (usually *ἔδομεν*, *ἔδοτε*, *ἔδοσαν*).

ENUMERATION OF MI-FORMS.

403. Verbs in *μι* belong to the first, fifth, and eighth classes (325, 329, 332). Those of the first and fifth classes have the *μι*-form only in the present and imperfect (for one exception, see 408, 9). We begin, therefore, with

Verbs in μι of the Eighth Class.

1. *ἴημι* (ἐ 332) *to send*, inflected like *τίθημι* (297, 301, and 403, 2).
Act. Pr. Ind. *ἴημι* (3 Pl. always *ἰᾶσι*, 400 h);
Impf. *ἴην*, *ἴης*, *ἴη*, etc. (also [*ἴουν*], *ἴεις*, *ἴει*, 401 h; *ἀφίει* and *ἠφίει* from *ἀφ-ἴημι*, cf. 314);
Sub. *ἴω*, Opt. *ἴειην*, Imv. *ἴει*, Inf. *ἰέναι*, Par. *ἴεις* (*ἰεντ*).
2 Ao. Ind. (*ἦκα*, *ἦκας*, *ἦκε*, 402) *εἶτον*, *εἶτην*, *εἶμεν*, *εἶτε*, *εἶσαν*;
Sub. *ῶ*, Opt. *εἴην*, Imv. *ἔς*, Inf. *εἶναι*, Par. *εἰς* (*έντ*).
Mid. Pr. *ἰέμαι* *to hasten, strive*; Impf. *ἰέμην*;
S. *ἰώμαι*, O. *ἰέμην*, Imv. *ἰέσο* (or *ἰου*), Inf. *ἰέσθαι*, P. *ἰέμενος*.
2 Ao. *εἵμην*, *εἶσο*, *εἶτο*, *εἶσον*, *εἶσθην*, *εἵμεθα*, *εἶσθε*, *εἵντο*;
Sub. *ῶμαι*, Opt. *εἵμην*, Imv. *οὐ*, Inf. *ἔσθαι*, Par. *έμενος*.
Fu. *ἦσω*, 1 Ao. *ἦκα*, Pf. *εἶκα*, Pf. M. *εἶμαι*, Ao. P. *εἶθην*, V. *εἶός*, *εἶέος*.
REM. a. The Pr. Opt. has also *ἴοιμι* (*ἴοις*, *ἴοι*, etc.) for *ἴειην*, *ἰοίμην* for *ἰέμην*; 2 Ao. Opt., *οἶμην* for *εἵμην*: cf. 401 h.
2. *τίθημι* (ζε) *to put*. For *μι*-forms, see Paradigms 297, 301.
Fu. *θήσω*, 1 Ao. *ἔθηκα*, Pf. *τέθεικα*, Pf. M. *τέθειμαι*, Ao. P. *ἐτέθην* (65 c), V. *τέτός*, *τέέος*. Cf. 402.
3. *δίδημι* (δε) *to bind*, rare form for *δέω* (420, 1).
4. *δίδωμι* (δο) *to give*. For *μι*-forms, see Paradigms 298, 302.
Fu. *δώσω*, 1 Ao. *ἔδωκα*, Pf. *δέδωκα*, Pf. M. *δέδομαι*, Ao. P. *ἔδωθην*, V. *δοτός*, *δοέος*. Cf. 402.
5. *ἵστημι* (στα 332) *to set*. For *μι*-forms, see Par. 299, 303, 305.
Fu. *στήσω*, 1 Ao. *ἵστηκα*, Pf. M. *ἵσταμαι*, Ao. P. *ἵστάθην*, Plup. *ἵστήκειν* or *εἰστήκειν*, Fu. Pf. A. *ἵστήξω* (394 a), M. *ἵστήξομαι*, V. *στάτός*, *σταέος*. For irregularity of meaning, see 416, 1.

403 D. 1. Hm. Impf. 1 S. *ἴω*, 1 Ao. *ἦκα* and *ἔθηκα* (312): from *ἀν-ἴημι* he has a Fu. *ἀνέσω*, Ao. *ἄνεσα*.—Hd. Pf. Ind. 3 P. *ἀν-ἔωνται* irreg. for *ἀν-ἔνται*, and Pf. Par. *με-μετ-ι-μένος* very irreg. for *μεθ-ει-μένος*.

2. Hd. Impf. 1 S. *ἐτίθω* with irreg. connecting vowel *α* (406 D a, 384 D).

4. Hm. Fu. *δώσω*, and with redupl. *διδάσω*.

6. *δινίημι* (ονα 332) *to benefit*;

Mid. *δινάμαι to receive benefit*, Impf. *δινάμην*,

2 Aor. *δνήμην, δνησο, δητο*, Opt. *δναιμην* (401 k), Inf. *δνασθαι*.

Fu. *δνήσω, δνήσομαι*, Aor. *δνησα*, Aor. P. *δνήσην*.

7. *πίμπλημι* (πλα) *to fill*, Impf. *ἐπιμπλην*, Inf. *πιμπλάναι*;

Mid. *πιμπλάμαι to fill one's self*, Impf. *ἐπιμπλάμην*, Inf. *πιμπλασθαι*.

Fu. *πλήσω*, Aor. *ἐπλησα*, Pf. *πέπληκα*, Pf. M. *πέπλησμαι*, Aor. P. *ἐπλήσθην*,

V. *πληστέος*. A kindred form is *πλήζω to be full*, Lat. *pleo*.

REM. a. In this verb and the next, the redupl. is strengthened by the nasal *μ*. This, however, falls away in the compounds, if the preposition has *μ*: *ἐμ-πίμπλημι*, but Impf. 3 P. *ἐν-ἐπιμπλασαν*.

8. *πίμπρημι* (πρα) *to burn* transitive, inflected like *πίμπλημι*.

9. *κίχρημι* (χρα) *to leech*, Mid. *κίχράμαι to doctor*;

Fu. *κίχρω*, Aor. *ἐχρησα*, Pf. *κέχρηκα*, Pf. M. *κέχρημαι*: cf. 335 a.

Verbs in *μ* of the First Class.

404. A. Stems in *a*.

1. *ἦμι* (cf. Lat. *h-io*) *to say*, used only in Pr. 1 S. *ἦμι* and Impf. 1, 3 S. *ἦν, ἦ* (*ἦν δ' ἐγὼ said I, ἦ δ' ὅς said he*).

2. *φημί* (φα) *to say*, *φής, φησί, φάτον, φαμέν, φατέ, φάσι*;
Impf. *ἔφην, ἔφης* comm. *ἔφησα, ἔφη, ἔφατον, ἔφάτην, ἔφάμεν, ἔφατε, ἔφασαν*.
Pr. Sub. *φῶ*, Opt. *φαίην*, Imv. *φάσι* or *φάσι*, Inf. *φάναι* (Par. *φάς*).
Fu. *φῆσω*, Aor. *ἔφησα*, V. *φατός, φάτεος*.

REM. a. The forms of the Pr. Ind. are all enclitic except the 2 Sing. (105 c). The Par. *φάς* is never used in Attic prose, which takes *φάσκων* instead: cf. 444, 8.

3. *χρή* (χρα, *χρε*) *it behooves*, Impf. *ἐχρῆν* or *χρῆν*;

Pr. Sub. *χρῆ*, Opt. *χρεῖη*, Inf. *χρῆναι*, P. *χρεών* (only neut., for *χρῶν* 26).

Fu. *χρήσει* (335 a). In composition,

ἀπό-χρη it is enough, 3 P. (contract) *ἀποχρῶσι*, Impf. *ἀπέχρη*;

Pr. Inf. *ἀποχρῆν* (371 c), Par. *ἀποχρών, -ῶσα, -ῶν*, both contract.

Fu. *ἀποχρήσει, ἀποχρήσουσι*, Aor. *ἀπέχρησε*.

5. Hm. 1 Aor. 3 P. *ἔστασαν* as well as *ἔστησαν*.

6. Hm. 2 Aor. Imv. *δνησο*, Par. *δνήμενος*.

7. Hm. Pres. Mid. also *πιμπλάνεται* (829 a); 2 Aor. Mid. 8 S. *πλήτο*, 3 P. *πλήτο*, *became full*, and in comp. *ἐμπλήτο*, *ἐμπλήντο* (in Aristoph. Opt. *ἐμπλήμην*, Imv. *ἐμπλήσο*, Par. *ἐμπλήμενος*). *Πλήδω* is chiefly poetic, 2 Pf. *πέπληδα*.

8. The form *πρήδω* occurs only in *ἐν-ἐπρηδον* II. i, 589.

10. Hm. Pr. Par. *βιβάζ*, from st. *βα*, common Pr. *βαίνω to go* (435, 1).

404 D. 2. Middle forms of *φημί* are rare in Att. (thus in Plato, Pf. Imv. 3 S. *πρόφασθαι*), but common in other dialects; yet the Pr. Ind. Mid. is not used. Hm. has Impf. *ἐφάμην, ἔφατο* or *φάτο*, etc., Imv. *φάο, φάσθω*, etc., Inf. *φάσθαι*, Par. *φάμενος*.

3. Hd. has *χρή, χρῆν, χρῆναι*, but *ἀποχρεῖ* (*καταχρεῖ, κατέχρεῖ*), *ἀποχρῶν*.

To which add the following deponent verbs:

4. ἀγά-μαι *to admire*, Impf. ἡγάμην.
 Fu. ἀγάσομαι, Ao. P. ἡγάσῃην (413, rarely M. ἡγάσάμην), V. ἀγαστός.
 5. δύνα-μαι *to be able*, δύνασαι (poet. δύνη), δύναται, etc.;
 Impf. ἐδυνάμην, ἐδύνω (401 c), ἐδύνато, etc.; Pr. Sub. δύναμαι (401 k),
 Opt. δυνάμην (401 k), Imv. δύνω (401 c), Inf. δύνασθαι, P. δυνάμενος.
 Fu. δυνήσομαι, Pf. δεδύνημαι, Ao. P. ἐδυνήσῃην (413, seldom ἐδυνάσῃην),
 V. δυνατός *able, possible*. Augment often η (308 a); but never ἡδυνασῃην.
 6. ἐπίσθ-μαι *to understand*, ἐπίστασαι, ἐπίσταται, etc.;
 Impf. ἐπιστάμην, ἐπίστω (401 c), ἐπίστατο, etc.; Sub. ἐπίστωμαι (401 k),
 Opt. ἐπιστάμην (401 k), Imv. ἐπίστω, Inf. ἐπίστασθαι, P. ἐπιστάμενος.
 Fu. ἐπιστήσομαι, Ao. P. ἐπιστήσῃην, V. ἐπιστητός.
 7. ἐρά-μαι *to love* (poetic for ἐρά-ω 419, 3). Ao. P. ἡράσῃην (413),
 V. ἐραστός.
 8. κρέμω-μαι *to hang intrans.* (cf. 439, 2), Impf. ἐκρεμάμην;
 Sub. κρέμωμαι (401 k), Opt. κρεμαίμην (401 k). Fu. κρεμήσομαι.

405. B. Stems in ι.

1. εἶμι (ι, Lat. i-re) to go.

Pr. Ind.	εἶμι, εἰ, εἴσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, ἴασι;
Impf.	ἦειν or ἦα, ἦεις " ἦεισθα, ἦει " ἦειν,	ἦειτον or ἦτον, ἦειτην " ἦτην,	ἦειμεν or ἦμεν, ἦειτε " ἦτε ἦεσαν.
Pr. Sub.	ἴω, ἴης, ἴη,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἴοιην, ἴοις, ἴοι,	ἴοιτον, ἴοιτην,	ἴοιμεν, ἴοιτε, ἴοιεν;
Imv.	ἴθι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν or ἴντων;
Inf.	ἴναι;	Par. ἴών, ἴούσα, ἴόν, G. ἴόντος (Lat. euntis);	
Verbals.	ἰτός, ἰτέος (also ἰτητέον <i>one must go</i>).		

5. Hm. and Hd. have in Ao. P. only ἐδυνάσῃην. Hm. has also Ao. M. ἐδυνασάμην.

6. Hd. Pr. Ind. 2 S. ἐξ-ἐπίσταναι for ἐξεπίστασαι.
 9. St. ara, common Pr. ἀράσομαι *to pray*, Hm. Pr. Act. Inf. ἀρήμεναι only Od. χ, 822.

10. St. ἱλα, common Pr. ἱλάσκομαι (444, 5) *to propitiate*, Ep. ἱλάμαι rare; also in Act., Imv. ἱληθῆαι Hm. (ἱλάθαι Theoc.) *be propitiates*.

Hm. has the following μν-verbs of the first class with stems in ε:

- a. ἔμμι (ae) *to blow*, 2 D. ἔητον, Impf. 3 S. ἔη or ἔει, Inf. ἔῃναι or ἔήμεναι, Par. ἔεις; Mid. Impf. 3 S. ἔητο, Par. ἔήμενος.
 b. St. θιε *to make flee* (in Mid., also *to flee*), Impf. 3 P. ἐν-θίεσαν; Mid. Pr. 3 P. θιένται, Sub. θιῶμαι, Opt. 3 S. θιόιτο (401 k), Inf. θιέσθαι. See 409, 5.
 c. θίξ-μαι (διξέ) *to seek*, 2 S. θίξῃαι, Par. θιζήμενος; Fu. θιζήσομαι.
 d. St. κιχε (from κιχ, common Pr. κιχάνω *to come up to*, 438, 7), Impf. 2 S. κίχῃεις, 3 D. κίχῃτην, Sub. κιχέω, Opt. κιχέην, Inf. κιχῆναι or κιχήμεναι, Par. κιχέις, Mid. κιχήμενος (400 D m).

405 D. 1. Hm. Pr. Ind. 2 S. εἰσθα; Impf. ἦια (406 D a, 364 D) or ἦιον (401 b), 3 S. ἦιε or ἦε, 1 P. ἦομεν, 3 P. ἦιον, ἦισαν, or ἦσαν. Hm. has also an Impf. with simple ι: 3 S. ἦε, 3 D. ἦτην, 1 P. ἦμεν, 3 P. ἦσαν.—Hd. has in Impf. 1 S. ἦια, 3 S. ἦιε, 3 P. ἦισαν.

REM. a. The present has a future meaning, especially in the Ind., *εἰμι I am going*, i. e. *about to go*.

b. The Impf. has the inflection of a pluperfect. The initial *η* is formed from the lengthened stem *ει* by applying the augment.

c. The Par. has the accent of the 2 Aor. (367 a).

2. *κείμαι* (*κει*) to lie, to be laid or set.

Pres. Ind.			Impf.		
<i>κείμαι,</i>		<i>κείμεθα,</i>	<i>έκειμην,</i>		<i>έκειμεθα,</i>
<i>κείσαι,</i>	<i>κείσθον,</i>	<i>κείσθε,</i>	<i>έκεισο,</i>	<i>έκεισθον,</i>	<i>έκεισθε,</i>
<i>κείται,</i>	<i>κείσθον,</i>	<i>κείνται;</i>	<i>έκειτο,</i>	<i>έκείσθην,</i>	<i>έκειντο;</i>

Pr. Sub. 3 S. *κείται*, 3 P. *κείνται*; Opt. 3 S. *κείντο*, 3 P. *κείντο* (39 a);
Imv. *κείσο*, *κείσθον*, *κείσθων*, *κείσθε*, *κείσθωσαν* or *κείσθων*;
Inf. *κείσθαι*; Par. *κείμενος*. Fu. *κείσομαι*.

REM. a. The Inf. *κείσθαι* retains its accent in composition: *κατακείσθαι*, contrary to 365.

406. C. Stems in *ς*.

1. *εἰμί* (*ες*, Lat. *es-se*) to be.

Pr. Ind.			Impf.		
<i>εἰμί,</i>	<i>έσμέν,</i>	<i>ἦν</i> or <i>ἦ,</i>		<i>ἦμεν,</i>	
<i>εἶ,</i>	<i>έστόν,</i>	<i>ἦσα,</i>	<i>ἦστον</i> or <i>ἦτον,</i>	<i>ἦτε</i> or <i>ἦστε,</i>	
<i>έστί,</i>	<i>έστόν,</i>	<i>ἦν,</i>	<i>ἦσθην</i> " <i>ἦτην,</i>	<i>ἦσαν;</i>	
Pr. Sub.			Pr. Opt.		
<i>ῶ,</i>	<i>ῶμεν,</i>	<i>εἶην,</i>		<i>εἶμεν</i> or <i>εἶμεν,</i>	
<i>ῆς,</i>	<i>ῆτον,</i>	<i>εἶης,</i>	<i>εἶητον</i> or <i>εἶτον,</i>	<i>εἶητε</i> " <i>εἶτε</i>	
<i>ῆ,</i>	<i>ῆτον,</i>	<i>εἶη,</i>	<i>εἶητην</i> " <i>εἶτην,</i>	<i>εἶησαν</i> " <i>εἶεν;</i>	

Hm. Sub. 2 S. *ἦσθα*, 3 S. *ἦσι*, 1 P. *ἴομεν* (I) or *ἴωμεν* (i), Opt. 3 S. *ἴοι* (once *ἴειν*), Inf. *ἴέναι*, *ἴμεναι* or *ἴμεν*; Fu. *είσομαι*, Ao. *είσδμην*, irreg. *είσδμην*.—*ἴετται* Od. x, 304, sometimes regarded as Pr. Mid. of *εἰμι*, should be written *ἴετται* (403, 1).

2. Hm. Pr. Ind. 3 P. *κείνται*, *κείται* (355 D e), *κείται* (39 a); Impf. 3 P. *έκειτο*, *κείατο*, *κείατο*; Sub. 3 S. *κῆται*; Iterative (410 D) 3 S. *κέσκειτο*; Fu. *κείω* or *κείω* (378 D).—Hd. resolves *ει* into *εε*, but only in cases where *ε* might be used as a connecting vowel: *κέεται*, *έκείτο*, *κείσθω*, *κείσθαι* (not *κείμαι*, *κείμενος*). In the Ind. 3 P. he has *κείαται*, *έκείατο*.

Hm. has two or three *μ*-verbs of the first class with stems in *ο* and *ν*:

a. *ὄνομαι* to find fault with, 2 S. *ὄνοσαι*, Opt. 3 S. *ὄνοιτο* (401 k); Fu. *ὄνόσομαι*, Ao. *ὄνόσδμην* (Hd. *ὄνόσδμην*).—Hm. has also from st. *ον*, Pr. 2 P. *ὀνέσθε* (24 D c) and Ao. *ὀνέμην*.

b. *ἐρύομαι* (*ερῶ*, *ερῶ* 24 D c) to guard, preserve, Ion. and poet. The *μ*-forms are Pr. Ind. 3 P. *ἐρύσθαι*, Impf. 2 S. *ἐρίσο*, 3 S. *ἐρίτο*, *ἐρίντο*, 3 P. *ἐρίντο*, *είρητο*, Inf. *ἐρύσθαι*, *είρησθαι*. Fu. *ἐρύσομαι*, (344 D; *ἐρύεσθαι*, 378 D), *είρησομαι*, Ao. *ἐρυ(σ)δμην*, *είρη(σ)δμην*. Cf. *ἐρύω* to draw (420 D, 12).

From *ρύομαι* (*ρῶ*) = *ἐρύομαι* come *μ*-forms, Impf. 3 P. *ρύατο*, Inf. *ρύσθαι*. Fu. *ρύσομαι* (Hd.), Ao. *ῥῶδμην*.

c. St. *στεν* to stand to, undertake, Pr. Impf. 3 S. *στεύται*, *στεύτο* (Aesch. *στεύεται*).

Pr. Imv. ἴσθι, ἴστω, ἴστον, ἴστων, ἴστε, ἴστωσαν or ἴστων;

Inf. εἶναι; Par. ὦν, οὔσα, ὄν (οντ).

Impf. Mid. ἤμην (rare, and only in 1 Sing.).

Fu. Mid. ἔσομαι (3 S. ἔσται), Ὁ. ἐσοίμην, Ἰ. ἔσεσθαι, P. ἐσόμενος.

REM. a. In the Pr. Ind., 1 S. εἰμί is for εσ-μι, σ being dropped and ε lengthened: 2 S. εἶ is for εσι (properly ἐσ-σί): 3 S. ἐσ-τι retains the orig. ending τι: 3 P. εἰσι has arisen from εσ-ντι. In the Impf., ἦν, ἦσθα, ἦν are for η(σ)-ν, η(σ)-σθα, η(σ)-τ: in ἦσ-α-ν(τ), α is a connecting vowel. The Sub. ὦ is for ἔω (Ion.) from εσ-ω: the Opt. εἴην is for εσ-ιη-ν. The Imv. 3 P. ἴστων is for εσ-ντων (a form ὄντων occurs only in Pl. Leg. 879 b). The Inf. εἶναι is for εσ-ναι: the Par. ὦν is for ἐών (Ion.) from εσ-ων.

REM. b. The forms of the Pr. Ind. are all enclitic, except the 2 S. εἶ. After a paroxytone, they have an accent on the ultima, by 108. But the 3 Sing. takes the regular accent, ἔστι,

1. when it expresses existence or possibility:

2. when it stands at the beginning of a sentence:

3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο δ' ἐστὶ that which exists, ἔστι μοι βουλομένη it is according to my wish, εἰ ἔστιν οὕτως if it is so.

REM. c. The Par. ὦν, οὔσα, etc., retains its accent in composition: παρών, παρούσα; so also the 3 S. Fu. ἔσται for εσεται: παρίσται. The retention of the accent in several other compound forms is not irreg.: παρῆν (368 b), παρῶ, παρείεν (400 k), παρεῖναι (367 c).

406 D. 1. Hm. has many peculiar forms:

Pr. Ind. 2 S. ἔσσι and εἶς, 1 P. εἰμέν, 3 P. (εἰσί, and) ἔασι not enclitic;

Impf. ἦα, ἦα, ἔον, 2 S. (ἦσθα and) ἔησθα, 3 S. (ἦν and) ἦεν, ἔην, ἦην,

3 P. (ἦσαν and) ἔσαν; Iterative (410 D) ἔσκον (for εσ-σκον);

Sub. ἔω, εἴω, 3 S. ἔη, ἔησι, ἦσι, 3 P. ἔωσι (once ὄσι);

Opt. (εἴην etc., also) ἔοις, ἔοι; Imv. 2 S. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν;

Par. ἔόν, ἐούσα, ἐόν (εοντ). Fu. often with σσ: ἔσσομαι;

Fu. 3 S. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσεῖται (as in Dor.).

Hd. Pr. Ind. 2 S. εἶς, 1 P. εἰμέν; Impf. ἦα, 2 S. ἔας, 2 P. ἔατε;

Iterative ἔσκον; Sub. ἔω, ἔωσι; Opt. once ἐν-τοί; Par. ἔάν.

Dor. Pr. Ind. 2 S. ἔσσι, 1 P. εἰμές, 3 P. ἐντί; Impf. 3 S. ἦς, 1 P. ἦμες;

Inf. εἰμεν, ἦμεν; Par. ἐάν. Fu. ἔσσεύμαι, ἦ, εἴται, etc.

REM. a. Some of these forms have a connecting vowel: so ἔασι for ε(σ)-α-νσι, ἦα for η(σ)-α-ν or ησ-αμ Lat. eram, cf. 3 P. ἦσ-α-ν(τ) Lat. erant. In ἦα, ἔσας, the augment is omitted: ἦεν is for η(σ)-ε-ν: ἔην, ἦην come from ἦν by doubling the E-sound: ἔον for ε(σ)-ο-ν omits the augment, and has the usual connecting vowel ο: this appears also in the Opt. ἔοις, ἔοι.—εἴατο Od. v, 106, sometimes regarded as Impf. Mid. of εἰμί, should be written εἴατο (406 D, 2).

2. Hm. has Ind. 3 P. εἴαται, εἴατο (355 D e), with irregular change of η to ε, rarely ἔαται, ἔατο, only once ἦτο. Hd. always ἔαται, ἔατο.

From two other consonant-stems, Hm. has μ- forms, viz.

3. From ἔδ-ω (450, 3) to eat, Pr. Inf. ἔδ-μεναι; cf. Lat. estis for ed-tis, esse for ed-se.

4. From φέρ-ω (450, 6) to bear, Pr. Imv. 2 P. φέρ-τε; cf. Lat. fer-is.

2. ἤμαι (ἦσ) to sit retains σ only before τ.

Pr. Ind.			Impf.		
ἤμαι,		ἤμεθα,	ἤμην,		ἤμεθα,
ἦσαι,	ἦσον,	ἦσε,	ἦσο,	ἦσον,	ἦσε,
ἦσται,	ἦσθον,	ἦνται;	ἦστο,	ἦσθην,	ἦντο;

Pr. Impv. ἦσο, ἦσθω, ἦσον, ἦσθων, ἦσε, ἦσθεσαν or ἦσθων;

Inf. ἦσθαι; Par. ἤμενος.

For ἤμαι, the Attic prose almost always uses the compound κάθημαι to sit down.

Pr. Ind. κάθημαι, κάθησαι, κάθηται, etc.

Impf. ἐκάθημην, ἐκάθησο, ἐκάθητο, etc. (314)

or καθήμην, καθήσο, καθήστο, etc. (368 b)

Pr. Sub. καθῶμαι, καθῆ, καθήται, etc. (400 i)

Opt. καθόμην, καθόιο, καθόιτο, etc. (400 i)

Impv. κάθησο, καθήσθω, etc. Inf. καθήσθαι, Par. καθήμενος.

REM. a. καθήσθαι irregularly keeps the accent of ἦσθαι: cf. κατακείσθαι (405, 2 a).

Verbs in μι of the Fifth Class.

407. In these, the endings of the present and imperfect are applied, not to the verb-stem itself, but to the syllable νν or (after a vowel) ννν, which is added to the stem: δεικ-νν-μι to show, κερά-ννν-μι to mix. The added ν is short, except in the singular of the indicative active, according to the rule in 336 a. *Paradigm*, 300.

REM. a. These verbs often take a connecting vowel, and thus conform to the ordinary inflection: δεικνύω, δεικνύεις, etc.; especially in the 3 P. Pr. Ind. Act.: δεικνύουσι. In the Sub. and Opt., they are never distinguished from verbs in ω (401 i).

The enumeration of these verbs will be found in 439-43, under Special Formation, Fifth Class.

Second Aorists of the μι-form.

408. For the 2 Aor. of Verbs in μι, ἴημι, see 403, 1; τίθημι, 403, 2; δίδωμι, 403, 4; ἵστημι, 403, 5; δνίημι, 403, 6; πιμπλημι, 403, 7.

Stems in α.

1. βαίνω (βα) to go (435, 1).

2 Aor. ἔβην, βῶ, βαίην, βῆς; (401 b), βῆναι, βάς.

408 D. 1. Hm. Ind. 3 D. βήτην and βήτην, 3 P. ἔβησαν, and ἔβαν, βάν (400 D d), once ἔβάσαν, Sub. βέλω (400 D i), 3 S. βήτη, 1 P. βέλομεν (Hd. βέωμεν), Inf. βῆναι and βήμεναι.

2. γηρά-σκω *to grow old* (444, 1). 2 Ao. Inf. γηρᾶναι (poetic).
 3. διδράσκω (*dra*) *to run* (444, 2), used only in compounds.
 2 Ao. ἔδραν, ἔδρας, ἔδρα, etc.; δρώ, δρᾶς, δρᾶ, etc.; δραῖν, δρᾶσι, δρᾶναι, δράς.
 4. κτείνω (κτεν, κτα) *to kill* (433, 4).
 2 Ao. (poetic) ἐκτάν, ἐκτᾶς, ἐκτά; Par. κτάς, M. κτάμενος.
 5. πέτομαι (πετ, also πτα) *to fly* (424, 19).
 2 Ao. Act. (only poetic) ἐπτην, πταῖν, πτήναι, πτάς.
 Mid. (also in prose) ἐπτάμην, πτάσσαι, πτάμενος.
 6. St. τλα *to endure*, rare in Attic prose.
 2 Ao. ἐτλην, τλώ, τλαῖν, τλήσι, τλήναι, τλάς.
 Fu. τλήσομαι, Pf. τέτληκα (409 D, 10), V. τλητός.
 7. φθάνω (φθα) *to anticipate* (435, 3).
 2 Ao. ἐφθην, φθῶ, φθαῖν, φθῆναι, φθᾶς.
 8. St. πριά, used for Aor. of ὠνεόμαι *to buy* (450, 7).
 2 Ao. ἐπριάμην, πρίωμαι, πριαίμην (401 k), πρίω, πρίασσαι, πριάμενος.

Stems in ε.

9. σβέννυμι (σβε) *to put out, extinguish* (440, 3).
 2 Ao. ἔσβην *went out* (41β, 5), Inf. σβῆναι.
 10. σκέλλω (σκελ, σκλη) *to dry trans.* (432, 15).
 2 Ao. ἔσκλην *became dry* (416, 6), Inf. σκληῖναι.
 11. ἔχω (σχε, σχε) *to have, hold* (424, 11).
 2 Ao. Imv. σχές (for σχεσι, 401 b).

Stems in ο.

12. ἀλίσκομαι (ἀλ, ἀλο) *to be taken* (447, 1).
 2 Ao. ἐάλων or ἤλων, ἀλώ, ἀλοίην, ἀλῶναι, ἀλούς (a only in Indic.).
 13. βιώ-ω *to live* (423, 2).
 2 Ao. ἐβίων, βιώ, βιωην, βιώναι, βιούς.
 14. γινώσκω (γνο) *to know* (445, 4).
 2 Ao. ἐγνων, γνώ, γνοίην, γνώσι, γνώναι, γνούς.

Stems in ι and υ.

15. πίνω (πι) *to drink* (435, 4). 2 Ao. Imv. πῖσι (poet. πίε).

2. Hm. Par. γηράς. 3. Hd. ἔδρην, Inf. δρῆναι, but Par. δράς.
 4. Hm. 3 P. ἔκτᾶν, Sub. κτέωμεν (400 D i), Inf. κτάμεναι, κτᾶμεν; Mid. 3 S. ἔκτατο *was killed*, Inf. κτάσθαι.
 5. The 2 Ao. Act. is not found in Hm.; in Att. Trag. (chorus) it appears as Dor. ἐπτᾶν.
 6. Hm. 3 P. ἐτλᾶν. Hm. has also Fu. ταλάσσω, Ao. ἐτάλασσα (st. ταλα).
 7. Hm. 3 P. φθάν, Sub. 3 S. φθᾶν or φθῆσι (once παρ-φθαῖναι), 1 P. φθᾶμεν, 3 P. φθῆωσι.
 12. The form with ε is not found in Hm. and Hd. Hm. has Sub. 3 S. ἀλώρη (400 D i), Opt. 3 S. ἀλοίη and ἀλφή, Inf. ἀλῶναι and ἀλόμεναι.
 14. Hm. Sub. 3 S. γνώη and γνῆ, Inf. γνόμεναι and γνῶναι. Pind. Ind. 3 P. ἔγγων, ἔγγον.

16. δύ-ω to pass under, take on (423, 3).
 2 Ao. ἔδυν (304; 416, 4), δύω, δύσι, δύναι, δύς.
 17. φύ-ω to produce (423, 4).
 2 Ao. ἔφυν (was produced, born, 416, 3), φύω, φύναι, φύς.

408 D. The following second aorists of the μι-form are peculiar to the Epic dialect:

18. ἔ-ω to satiate, Pr. M. 3 S. ἔσται (370 D a), Fu. ἔσω, 1 Ao. ἔσα; 2 Ao. ἔβηται, Sub. 1 P. ἔσμεν (400 D i, wrongly ἔωμεν), Inf. ἔμεναι; V. ἔστος insatiates (for ἔστος).

19. ἀπαυρά-ω to take away, 2 Ao. Par. ἀπούρας (M. ἀπουράμενος Hes.).

20. βάλλω (βαλ, βλα) to throw at (432, 4), 2 Ao. 3 D. ἐμβάληται encountered, Inf. ἐμβάλλεσθαι; Mid. 3 S. ἐβλήτο was hit, wounded, Sub. 3 S. ἐβλήεται (400 D i), Opt. 2 S. βλείω (for βλη-ω), Inf. βλήσθαι, Par. βλήμενος.

21. οὐτά-ω to wound (428 D, 5), 2 Ao. 3 S. οὐτά, Inf. οὐτάμεναι, οὐτάμεν, Mid. Par. οὐτάμενος wounded.

22. πελάζω (πελαδ) to come near (428 D, 21). From cognate stem πλα come 2 Ao. M. 3 S. πλῆτο, ἐπλήτο, 3 P. ἐπλήτο, πλήτο.

23. πτήσσω (πτηκ) to crouch (428, 7). From cognate stem πτα come 2 Ao. 3 Du. καταπτήτην, Pl. Par. πεπτηώς, πεπτηώτος.

24. βιβρώσκω (βρω, βρο) to eat (445, 3), 2 Ao. ἔβρων.

25. πλώ-ω Ion. and poet. for πλέω (πλυ) to sail (426, 3), 2 Ao. (in comp.) ἔπλων, Par. πλώς.

26. κτίζω (κτιδ) to found. From cognate stem κτι comes 2 Ao. M. Par. ἐκτίμενος well-founded.

27. φθί-νω to perish (435, 6), 2 Ao. M. ἐφθίμην, Sub. 3 S. φθίεται, 1 P. φθίμεσθα, Opt. φθίμην (for φθι-μην, 33), 3 S. φθίτο, Inf. φθίσθαι, Par. φθίμενος.

28. St. κλυ (426 D, 8), 2 Ao. ἔκλυον heard, Imv. κλύδι, 2 P. κλύτε, also κέκλυδι, κέκλυτε (384 D).

29. λύ-ω to loose (269), 2 Ao. M. λέμην, 3 S. λύτο and λύτο, 3 P. λύτο.

30. πνέω (πνυ) to breathe (426, 4), 2 Ao. M. 3 S. ἐμπνέτο recovered breath.

31. σέω (συ) to drive (426 D, 9), 2 Ao. M. 3 S. σίτο, Par. σύμενος (Trag.).

32. χέω (χυ) to pour (426, 6), 2 Ao. M. 3 S. χύτο, 3 P. χύντο, Par. χύμενος.

Also the following (all in the middle) from verbs with consonant-stems:

33. ἄλλομαι (ἄλ) to leap (432, 3), 2 Ao. 2, 3 S. ἄλσο, ἄλτο (ἐπ-ἄλτο), Sub.

3 S. ἄλεται, ἄλται, Par. ἐπ-άλμενος (also ἐπι-άλμενος).

34. ἀρράσκω (αρ) to join (447 D, 15), 2 Ao. M. Par. ἄρμενος fitting.

35. St. γεν, only in 2 Ao. 3 S. γέντο he grasped.

36. δέχομαι to receive, 2 Ao. ἔδέμην, 3 S. δέκτο, Imv. δέξο, Inf. δέχθαι, Par. δέγμενος.

37. λέγ-ω to speak, 2 Ao. ἐλέμην counted myself, 3 S. λέκτο counted (for himself).

38. St. ληχ (no Pres.), 2 Ao. 3 S. ἔλεκτο laid himself to rest, Imv. λέξο (as to λέξο, see 349 D), Inf. καταλέχθαι, Par. καταλέγμενος. Fu. λέξομαι, 1 Ao. ἐλέξμην, and Act. ἔλεξα laid to rest.

39. μίγνυμι to mix (442, 7), 2 Ao. 3 S. ἔμικτο, μίκτο.

40. ἔρ-νυμι to rouse (442, 11), 2 Ao. 3 S. ἔρτο, Imv. ἔρσο (as to ἔρσο, see 349 D), Inf. ἐρδαι, Par. ἐρμενος.

16. Hm. 3 P. ἔδυν and ἔδυσαν, Sub. 3 S. δήη, Opt. 3 S. δήη (for δυν-η, 33), 1 P. δῶμεν (for δυν-μεν), Inf. δύνεσθαι and δύναι; Iterative δύσκειν.

17. Hm. 3 P. ἔφυν.

41. *πήγνυμι* to fix (442, 12), 2 Aο. 3 S. *κατ-έπηκτο* stuck.

42. *πάλλω* (παλ) to shake (432 D, 26), 2 Aο. 3 S. *πάλτο* dashed himself.

43. *πέρδω* to destroy, 2 Aο. Inf. *πέρσαι* (for *περδ-σθαι*) to be destroyed.

Here belong also two adjectives, originally participles of the 2 Aο. Mid.:

44. *ἕσμενος* well-pleased, glad (st. ἄδ, Fr. *ἄνδαν* to please, 437, 1).

45. *ἔκμενος* favorable (st. *lk*, Fr. *ἐκάνω* to come, 438 D, 2).

Second Perfects of the μ-form.

409. In the indicative, the μ-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 305.

1. *ἵστημι* (στα) to set, 1 Pf. *ἵστηκα* (for *σε-στηκα*) stand (416, 1), with regular inflection; 2 Pf. Dual *ἕστατον*, etc. *Paradigm*, 305.

2. *βαίνω* (βα) to go (435, 1), 1 Pf. *βέβηκα* have gone, stand fast (416, 2), regular; 2 Pf. 3 P. *βεβᾶσι*, Sub. 3 P. *βεβῶσι*, Inf. *βεβάναι*, Par. *βεβῶς*, *βεβῶσα*, G. *βεβῶτος* (contracted from *βεβαῶς*).

3. *γίγνομαι* (γεν, also γα) to become (449, 1), 2 Pf. *γέγονα* regular; 2 Pf. Par. *γεγῶς*, *γεγῶσα*, G. *γεγῶτος* (contracted from *γεγαῶς*).

4. *ζνῆσκω* (ζαν, ζνα) to die (444, 4), 1 Pf. *τέζνηκα* am dead regular; 2 Pf. Pl. *τέζνημεν*, *τέζνησσι*, 2 Plup. 3 P. *ἐτέζνησαν*, Pf. Opt. *τεζναιην*, Imv. *τέζνησι*, Inf. *τεζνάναι*, Par. *τεζνέως*, *-ῶσα*, *-ός*, G. *-ῶτος* (26).

5. St. *δει* (δει 30, *δοι* 25), 1 Pf. *δέδοικα*, 2 Pf. *δέδια*, fear; 2 Pf. Pl. *δέδιμεν*, *δέδιάσι*, 2 Plup. 3 D. *ἔδεδισαν*, 3 P. *ἔδεδισαν*, Pf. Sub. *δεδία*, Opt. *δεδειην*, Imv. *δέδισι*, Inf. *δεδιέναι*, Par. *δεδιῶς*. Fu. *δείσομαι* (412 a), Aο. *ἔδεισα*.

REM. a. Instead of the μ-forms of this verb, forms with a connecting vowel are sometimes found: *δέδιαμεν*, *ἔδεδισαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

409 D. 1. Hm. Pf. 2 P. *ἔστητε*, Inf. *ἐσθάναι*, *ἐσθάναι*, Par. *ἐσταῶς*, *ἐσταῶτος*.—Hd. Par. *ἐστέως*, *ἐστέῶσα*, etc., Ind. 3 P. *ἐστέασι* (?).

2. Hm. Pf. 3 P. *βεβᾶσι*, Par. *βεβαῶς*, *βεβανία*, G. *βεβαῶτος*.

3. Hm. Pf. 3 P. *γεγάσι*, Plup. 3 D. *γεγάτην*, Inf. *γεγάμεν*, Par. *γεγαῶς*, *γεγανία*, G. *γεγαῶτος*.

4. Hm. Imv. *τέζνασι*, *τεζνάνω*, Inf. *τεζνάναι*, *τεζνάναι*, Par. G. *τεζνηῶτος*, also *τεζνηῶτος* (some write *τεζνηῶτος*, *τεζνηῶτος*), Fem. *τεζνηῆς*; only once *τεζνέωσι*, as in Att.

5. Hm. has *δει* for the redupl., *δέδια*, *δέδοικα* (once *δέδιάσι*), and doubles δ after the augment, *ἔδεδια*, as well as after a short vowel in comp., *περιδέδισας* (once *προδέδισατε*). Probably the original stem was *δνι*: hence Pf. *δέδναι*, Aο. *ἔδναι*, which, after *ν* was lost, were changed to *δέδια*, *ἔδεδια*, to preserve the long quantity of the first syllable. For *δέδια*, Hm. has also *δέδω* with present form, but only in the first person sing. He has also an Impf. *διδε*, *διδον*, *feared*, *fled*, always with *περ*, though separated from it by tmesis (477) cf. 404 D b.

6. St. *ιδ* (*ειδ* 30, *οιδ* 25), 2 Ao. *ειδον* saw, 2 Pf. *οίδα* know.—The second perfect system of this verb presents several forms of the stem. The original *ιδ* (i. e. *vid*, Lat. *vid-eo*) appears in the Pf. Ind. Du. and Pl. and in the Imv.; the lengthened *ειδ*, in the Pf. Par., and in the Plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* by variation of vowel in the Sing. of the Pf. Ind.: in the Sub., Opt., and Inf., it assumes *ε* (331), giving *ειδε*. The 3 P. Pf. Ind. *ισάσι* is wholly irregular.

Pf. Ind. *οιδ-α*, *οι-σα*, *οιδ-ε*, *ισ-τον*, *ισ-τον*, *ισ-μεν*, *ισ-τε*, *ισ-ασι*;

Plup. *ἤδειν* or *ἤδη*, *ἤδεισαν* “ *ἤδησαν*, *ἤδειον* or *ἤστον*, *ἤδειμεν* or *ἤσαμεν*,
ἤδει(ν) “ *ἤδη*, *ἤδειτην* “ *ἤστην*, *ἤδεσαν* “ *ἤστε*,
ἤδεισαν “ *ἤσαν*;

Pf. Sub. *ειδῶ*, *ειδῆς*, *ειδῆ*, *ειδῆτον*, *ειδῆτον*, *ειδῶμεν*, *ειδῆτε*, *ειδῶσι*;

Opt. *ειδείην*, *ειδείης*, *ειδείη*, etc.;

Imv. *ισ-α*, *ισ-τω*, *ισ-τον*, *ισ-των*, *ισ-τε*, *ισ-τωσαν*;

Inf. *ειδέ-ναι*; Par. *ειδώς*, *ειδύα*, *ειδύς*, G. *ειδύτος*.

Fu. *είσομαι* (412 a) *shall know*, V. *ιστέον*.

REM. a. The forms *ἤδεις* and *ἤδης* are also used for *ἤδεισαν* and *ἤδησαν*: *οίδας* for *οίσα* is rare; still rarer, *οίδαμεν*, *οίδατε*, *οίδασι*, for *ισμεν*, etc.; rare and poetic; *ἤδεμεν*, *ἤδετε*, for *ἤδειμεν*, *ἤδειτε*.

7. St. *ικ* (*εικ*, *οικ*), only in 2 Pf. *ἔοικα* am like, appear, 2 Plup. *ἐόικειν*; 2 Pf. 1 P. *εἰόκαμεν*, poetic *εἰογμεν*, 3 P. *εἰόκασι*, irreg. *εἰξάσι* (cf. *ισάσι*), Inf. *εἰοκέναι* and *εἰκέναι*, Par. *εἰοκώς* and *εἰκώς*, *νία*, *όε*. Fu. *εἰξω* rare.

8. *κράζω* (*κραγ*) to cry (428, 13), 2 Pf. *κέκραγα* as present; 2 Pf. Imv. *κέκραχθι*.

409 D. Add further for Homer,

9. *μαλομαι* (*μα*, *μεν*, cf. *γα*, *γεν* in 3 above) to reach after, seek for, 2 Pf. to press on, desire eagerly; 2 Pf. S. *μέμονα*, as, *ε*, D. *μέματον*, P. *μέμαμέν*, *μέματε*, *μεμαῶσι*, Plup. 3 P. *μέμασαν*, Pf. Imv. 3 S. *μεμάτω*, Par. *μεμαώς*, *νία*, G. *μεμαῶτος* or *μεμαῶτος*.

10. Pf. *τέτληκα* (*τλα*) am patient (408, 6); 2 Pf. 1 P. *τέτλᾰμεν*, Opt. *τετλᾰην*, Imv. *τέτλᾰθι*, Inf. *τετλᾰμεν(αι)*, Par. *τετληώς*, *νία*, G. *ότος*.

11. 2 Pf. *ἔνωγα*, as, *ε* (*ανωγ*) command, 1 P. *ἔνωγμεν*, Imv. *ἔνωχθι*, 3 S. *ἄνώχθω* (with middle ending; so) 2 P. *ἄνωχθε*: Sub. *ἄνώγω*, Opt. *ἄνώγοιμι*, rare Imv. *ἄνωγε*, Inf. *ἄνωγεμεν*. Plup. *ἠνώγεα*, 3 S. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. Plup. *ἠνωγον* (or *ἄνωγον*), 3 S. *ἠνώγε*, 3 P. *ἠνώγειν*, see 361 D. For Pf. 3 S. *ἄνωγε* he commands, *ἄνώγει* is sometimes used: 2 D. *ἄνώγετον* for *ἄνωγατον*. Fu. *ἄνώξω*, Ao. *ἠνώξα*.

12. *ἐγείρω* (*εγερ*) to wake (432, 5), 2 Pf. *ἐγρήγορα* am awake, 3 P. *ἐγρηγόρῃσι* wholly irreg., Imv. 2 P. *ἐγρηγόρθε* (middle ending), Inf. *ἐγρηγόρδαι* (middle ending, but accent irreg.). Hence Pr. Par. *ἐγρηγορόων*.

6. Hm. has Pf. 1 P. *ἔδμεν* (46 D), Plup. 2, 3 S. *ἔδησαν*, *ἔδη* or *ἔδεε*, also very irreg. *ἔειδης*, *ἔειδη* (perhaps for *επειδης*, *επειδη*); Plup. 3 P. *ἔσαν* (for *ιδ-σαν*); Pf. Sub. *ειδῶ* (*ιδέω* ?), P. *ειδομεν*, *ειδετε*, *ειδῶσι*; Inf. *ειδμεναι*, *ιδμεν*, Par. Fem. *ειδνία* and *ιδνία* (cf. 338 D); Fu. *είσομαι* and *ειδήσω*.

Hd. has Pf. 1 P. *ἔδμεν*, Plup. 1, 3 S. *ἔδεα*, *ἔδεε*, 2 P. *ἔδέατε*; Fu. *ειδήσω*.

The Dor., with *οίδα*, has a peculiar Pres. *ισάμι*, *ισης*, *ισάτι*, P. *ισαμεν*, *ισαντι*.

7. Hm. Impf. 3 S. *εἰκε*, 2 Pf. 3 D. *εἰκτον*, 2 Plup. 3 D. *εἰκτην*, 3 P. *εἰκεσαν*, Plup. Mid. 3 S. *ἔικτο* or *εἰκτο*.—Hd. has Pf. *οἰκα*, Par. *οἰκώς*.

13. ἔρχομαι *to come* (450, 2), 2 Pf. ἐλήλυθα, etc.; also ἐλήλουθα, 1 P. ἐλήλουθην (25 D).

14. πάσχω (παθ, περθ) *to suffer* (447, 13), 2 Pf. πέπονθα, 2 P. πέποσθε (better πέπασθε, for πεπαθ-τε), Par. Fem. πεπαθῶν.

15. πείθω (πιθ) *to persuade* (295), 2 Pf. πέποιθα *trust*, 2 Plup. 1 P. ἐπέπειθ-μεν (Imv. πέπεισθι Aesch.).

16. βιβρώσκω (βρω) *to eat* (445, 3), Pf. βέβρωκα (Par. N. P. βεβρώτες Soph.).

17. πίπτω (πετ, πτε, πτο) *to fall* (449, 4), Pf. πέπτωκα, Par. A. P. πεπτε-ώτας (πεπτῆς, πεπτῶτος, Soph.), cf. 408 D, 23.

DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

410 D. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: πέμπεσκε *he was sending (repeatedly), used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: ἐλάσασκε *he drove (repeatedly), used to drive*.—Both are confined to the Indic., Act. and Mid.; and are generally found without the augment (in Hd. always so).

They are formed from the tense-stem of the Impf. or Aor., by adding the *iterative-sign* σκ, which takes the connecting vowels and endings of the Impf.: thus Act. -σκ-ο-ν, -σκ-ε-ς, -σκ-ε, etc., Mid. -σκ-ο-μην, -σκ-ε-ο, -σκ-ε-το, etc.

These terminations are united with the tense-stem by a *connecting vowel*, viz. ε for the Impf. and 2 Aor., α for the 1 Aor.: μέν-ε-σκον (μένω *to remain*), φύγ-ε-σκε (φύγω *to flee*), ἐρηγῶ-α-σκε (ἐρηγῶ *to restrain*).—A very few iterative imperfects have α: κρύπτ-α-σκον (κρύπτω *to hide*), βιάτ-α-σκον (βιάω *to throw*).—In *contract* verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω *to call*); or is dropped: ὤθε-σκον (ὤθεω *to push*). Verbs in αω sometimes change αε to αα: ναυετᾶσσκον (ναυετᾶς *to inhabit*), cf. ναυετᾶς.—The connecting vowel is omitted, when the ordinary Impf. or 2 Aor. has the *μi-form*: ἔφα-σκον (ἔφην *said*), στά-σκον (ἔστην *stood*), ἔ-σκον (ἦν *was*), πέ-σκετο (for κει-σκετο, ἐκειμην *lay*), ῥήγνυ-σκον (ῥήγγυν *was breaking*).

The iterative aorist is found only in poetry.

411 D. FORMATION IN Σ.

Several verbs annex Σ to the tense-stem of the Impf. or 2 Aor.: Σ is usually connected with the stem by the vowels α or ε. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in Attic prose. It is found chiefly in the Impf. or Aor. Ind. The following are the most important of these forms:

διώκω *to pursue*
 εἰκω *to yield*
 ἀμύνω *to ward off*
 εἴργω *to shut out*
 αἶρω *to lift up*
 ἀγείρω *to assemble*
 φλέγω *to burn*
 φθίρω *to perish*
 ἔχω *to hold*
 ἔκιοι *went*, Aor.

διωκάδω
 εἰκάδω
 ἀμυνάδω
 ἐργάζον or ἐέργαδον
 ἡερέδονται, οντο, float(ed) in air
 ἡγερέδονται, οντο
 φλογέδω
 φθινύδω
 ἔσχεδον, Inf. σχεδέειν
 ἐκιάδων

IRREGULARITIES OF MEANING.

The most important irregularities of meaning are caused by using one voice in the sense of another, or by mixing transitive and intransitive senses in the same voice.

A. Forms of one voice in the sense of another:

412. a. In many verbs which have an active voice, the future middle takes the place of a future active (379): *μαθήσω* to learn, *μαθήσομαι* (not *μαθήσω*) shall learn. This is the case with a large proportion of the verbs which compose the fifth and sixth classes.

b. In many verbs the future middle has the meaning of a future passive (379): *λείπω* to leave, *λείβομαι* (= *λείψήσομαι*) shall be left.

413. c. The *deponent* verbs are to be regarded as forms of the *middle* voice. Yet in the *aoist*, not a few take the *passive* form instead of the middle: *βούλομαι* to wish, Fu. *βουλήσομαι*, but Ao. *ἐβουλῆσθην* (not *ἐβουλήσαμην*) wished. These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with an *: thus **διαλέγομαι* to converse, Ao. *διελέχθην* conversed, Fu. *διαλέξομαι* and *διαλέξήσομαι* shall converse.

ἄγαμαι to admire (419, 1)
**αἰδέομαι* to feel shame (448, 1)

ἀλάομαι to wander

ἀμυλλάομαι to contend

ἀρνέομαι to deny

**ἄχθομαι* to be grieved (422, 1)

βούλομαι to wish (422, 3)

δέομαι to want (422, 4)

δέρκομαι to see (424 D, 31)

δύναμαι to be able (404, 5)

ἐναντιόομαι to oppose

ἐπίσταμαι to understand (404, 6)

εὐλαβέομαι to be cautious

**ἡδομαι* to be pleased

**ἐνθυμέομαι* to consider

προζυμέομαι to be forward

**διαλέγομαι* to converse (424, 15)

ἐπιμέλομαι to care for (422, 11)

μεταμέλομαι to regret

**ἀπονοίομαι* to despair

**διανοίομαι* to meditate

ἐννοίομαι to think on

προνοίομαι to foresee, provide

**οίομαι* to think (422, 15)

σέβομαι to revere

φιλοτιμέομαι to be ambitious

REM. (a). Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus *ἄγαμαι*, Ao. usually *ἡγάσθην*, but also *ἡγάσάμην*.

414. d. Several verbs have an aorist passive with middle meaning: *εὐφραίνω* to make glad, *εὐφράνθην* made myself glad, rejoiced; *στρέφω* to turn, *ἐστράφην* turned (myself); *φαίνω* to show, *ἐφάνθην* showed myself, appeared, but *ἐφάνθην* was shown.

415. e. Several deponent verbs have a passive aorist and future with passive meaning: *ιάομαι* to heal, *ιασάμην* healed, *ιάσθην* was healed; *δέχομαι* to receive, *ἐδέξαμην* received, *ἐδέχθην* was received.—In some, the

middle forms of the present or perfect systems may have both an active and a passive meaning: *μιμέομαι* to imitate, *μιμήμηναι* have imitated or have been imitated.

B. Mixture of transitive and intransitive senses.

416. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα) to set, place, M. ἵσταμαι to set one's self;

Trans., Fu. στήσω shall set, 1 Aor. ἵστησα set;

Intrans., 2 Aor. ἵστην (set myself) stood, Pf. ἵστηκα (have set myself) am standing, ἵστηκεν was standing, Fu. Pf. ἵστήξω shall stand.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι to set off, cause to revolt, ἀπέστην stood off, revolted, ἀφίστηκα am distant, am in revolt,—ἐφίστημι to set over, ἐπέστην set myself over, ἐφίστηκα am set over,—καθίστημι to set down, establish, κατέστην established myself, became established, καθίστηκα am established. The Aor. Mid. has a different meaning: κατεστήσατο established for himself.

2. βαίω (βα) to go (in poetry also cause to go);

(Trans., Fu. βήσω shall cause to go, 1 Aor. ἔβησα; Ion. and poet.)

Intrans., 2 Aor. ἔβην went, Pf. βέβηκα have gone, stand fast.

3. φέω to bring forth, produce; so φύω, ἔφυσα; intrans., ἔφυν was produced, came into being, πέφυκα am by nature.

4. δύω to pass under, take on; καταδύω to submerge trans.; so δύω, ἔδυσα, but ἔδυν dived, set, ἐνέδυν put on, ἐξέδυν put off.

5. σβέννυμι to put out, extinguish; 2 Aor. ἔσβην went out, Pf. ἔσβηκα am extinguished.

6. σκέλλω (σκελ) to dry trans.; intrans., 2 Aor. ἔσκλην became dry, Fu. σκλήσομαι, Pf. ἔσκληκα.

7. πίνω (πι) to drink, 2 Aor. ἔπιον drank; 1 Aor. ἔπισα (Pr. πιπίσκω) caused to drink.

8. γείνομαι (γεν, cf. 449, 1) to be born, poetic; 1 Aor. ἐγενάμην begot, brought forth.

417. In several verbs, the *second perfect* is the *only* active form which has an intransitive sense.

ἀγνυμι to break

2 Pf. ἔαγα am broken

ἐγείρω to wake trans.

ἐγρήγορα am awake

ὀλλυμι to destroy

ὀλωλα am ruined (ὀλώλεκα have ruined)

πείθω to persuade

πέποιθα trust (πείθομαι comply)

πήννυμι to fix

πέπηγα am fixed

ρήγνυμι to break

ἔρρωγα am broken

σῆπω to rot trans.

σίσσηπα am rotten

τήκω to melt trans.

τέτηκα am melted

φαίνω to show

πέφηνα have shown myself, appeared

(φαίνομαι to appear)

For the difference between

ἀνέφυγα and ἀνέφχα, πέπρωγα and πέπρωχα, see 387 b.

SPECIAL FORMATION.

418. NOTE. The following lists exhibit the Attic inflection (tense-systems) of the verbs included in them. But other forms are introduced to some extent. Those marked *late* (l.), or enclosed in [], belong to the period of the Common dialect (3 e); for the most part, they are not met with before the conquest of Greece by the Romans (146 B. C.). Other abbreviations used to show the character of the forms are *fr.* (frequent), *r.* (rare), *r. A.* (rare in Attic), *n. A.* (not found in Attic), *n. A. pr.* (not in Attic prose).

Verbal Adjectives in *τός, τέος*. These are seldom noticed in the following lists, when the verb has a first passive system, as they are easily inferred from that.

FIRST CLASS (*Stem-Class*, 325).

419. The stem appears without change in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Verbs in μι of the first class*, see 404-6.

II. *Vowel-stems in which the final vowel remains short* (contrary to 335).

a. The following retain the short vowel in *all* the forms:

1. *ἀγαμαι* (404, 4) *to admire*,—Ao. P. ἡγάσῃην (Ao. M. ἡγασάμην *r. A. pr.*), V. ἀγαστός. Pind. ἀγάζομαι.
2. *γελῶ* *to laugh*,—Fu. γελάσομαι, Ao. ἐγέλασα, Ao. P. ἐγελάσῃην. (Hm. also γελοιάω.)
3. *ἐράω* *to love*,—Ao. P. ἡράσῃην as act. (Ao. M. ἡρασάμην Hm.): also Pr. ἔραμαι (404, 7) poetic.
4. *θάλάω* *to crush*,—Fu. θάλασω, Ao. ἐθάλασα (Pf. M. τέθαλασαι, Ao. P. ἐθάλασῃην, *n. A.*): also φλάω with same meaning and inflection.
5. *κλάω* *to break*,—Fu. κλάσω, Ao. ἐκλασα, Pf. M. κέκλασαι, Ao. P. ἐκλάσῃην.
6. *σπάω* *to draw*,—Fu. σπάσω, Ao. ἔσπασα, Pf. ἔσπακα, Pf. M. ἔσπασμαι, Ao. P. ἐσπάσῃην.
7. *χαλάω* *to loosen*,—Fu. χαλάσω, Ao. ἐχάλασα (Pf. M. κεχάλασαι, *n. A.*), Ao. P. ἐχαλάσῃην.
8. *ἀκίεμαι* *to heal*,—Fu. ἀκίεσμαι, Ao. ἡκεσάμην [Ao. P. ἡκέσῃην].
9. *ἀλέω* *to grind*,—Fu. ἀλέσω (ἀλῶ, 374), Ao. ἤλεσα, Pf. ἀλήλεκα, Pf. M. ἀλήλεσμαι.

419 D. a. For tense-sign *σ* doubled in Hm. after the short vowel (ἐγέλασσα, ἀνέσσω), see 344 D.

1. Beside *ἀγαμαι* *to admire*, Hm. has *ἀγδομαι* and *ἀγαλομαι* *to envy*, Fu. *ἀγδομαι*, Ao. ἡγασάμην, V. ἀγητός.

10. ἀρκίω *to suffice*,—Fu. ἀρκίσω, Ao. ἤρκεσα [Ao. P. ἠρκέσθην].
11. ἐμίω *to omit*,—Fu. ἐμίσω (ἐμῶ, ἐμούμαι, 374), Ao. ἤμεσα.
12. ζέω *to boil*,—Fu. ζίσω, Ao. ἔξεσα, V. ζεστός.
13. ξίω *to scrape*,—Fu. ξίσω, Ao. ἔξεσα, V. ξεστός.
14. τελίω *to complete*,—see Paradigm 288.
15. τρέω *to tremble*,—Fu. τρίσω, Ao. ἔτρεσα, V. ἄτρεστος; r. A. pr.
16. ἀρώ *to plough*,—Fu. ἀρόσω, Ao. ἤρσα, (Perf. M. ἀρήρομαι Hm.,) Ao. P. ἠρόσθην.
17. ἀνύω *to achieve*,—Fu. ἀνύσω, Ao. ἤνυσα, Pf. ἤνυκα, Pf. M. ἤνυσμαι, Ao. P. ἠνύσθην, V. ἀνυστός, but ἀν-ήνυτος. Att. Pres. also ἀνέτω or ἀνύτω (327).
18. ἀρύω *to draw water*,—Fu. ἀρύσω, Ao. ἤρυσσα, V. ἀρυστός. Att. Pres. ἀρύτω (327).
19. ἔλκω *to draw*, Fu. ἔλξω. Other tenses from στῆ ἔλκυ, Ao. εἰλκυσα, Pf. εἰλκυκα, Pf. M. εἰλκυσμαι, Ao. P. εἰλκύσθην, V. ἔλκετός and ἐλκυστός. The forms ἔλκύνω, ἐλκύσω, εἰλξα, εἰλχθην are late.
20. πτώ *to spit*,—Fu. πτύσω, Ao. ἔπτυσσα, V. πτυστός.

420. b. The following retain the short vowel in a *part* of the forms. The first three make it long before σ.

1. δέω *to bind*,—Fu. δήσω, Ao. ἔδησα, Pf. δέδεκα, Pf. M. δέδεμαι, Ao. P. ἐδέσθην, Fu. Pf. δεδήσομαι.
2. ζύω *to offer*,—Fu. ζύσω, Ao. ἔζυσα, Pf. τέζυκα, Pf. M. τίζυμαι, Ao. P. ἐτύσθην (65 c), V. ζυτός.
3. λύω *to loose*,—see Paradigm 270-5, and compare 268 b.
4. αἰνέω *to praise*,—Fu. αἰνέσω, Ao. ἤνεσα, Pf. ἤνεκα, Ao. P. ἠνέσθην; η only in Pf. M. ἤνημαι: in Att. prose used mostly in comp.
5. καλέω *to call*,—Fu. καλίσω (καλῶ, 374), Ao. ἐκάλεσα; but η in Pf. ἐκλήκα, Pf. M. ἐκλήμαι, Fu. Pf. κεκλήσομαι, Ao. P. ἐκλήσθην, all from syncopated stem κλε.
6. μύω *to shut the mouth or eyes*,—Fu. μύσω, Ao. ἔμυσα, but Pf. μέμυκα 'am shut.

17. Hm. Impf. 3 S. ἤνυτο, as if from Pr. ἄνυμι (Theoc.). Also poetic ἄνω, only Pr. Impf.

19. Hm. also ἐλέω (381), Fu. ἐλέσσω, Ao. ἤλεκα, Ao. P. ἤλεσθην.

21. Ion. and poet. νεκίω *to quarrel*, upbraided, Fu. νεκίσω, Ao. ἐνέκεσα.

420 D. 3. Hm. 2 Ao. M. λήμην, etc. (408 D, 29).

4. Hm. Fu. αἰνήσω, Ao. ἤνησα; Pr. also αἰνίσμαι (in Hes. αἰνημι).

5. Hm. also προ-καλίζομαι, poet. κυκλήσκω cl. 6.

10. Hm. ἄδω (ᾄ) *to harm, mislead*, Pr. M. 3 S. ἄδται, Ao. ἄδσα, ἄδσάμην, contracted ἄδα, ἄδμην, Ao. P. ἄδσθην. The first ᾄ may become ᾗ by augment. V. ἄ-ἄδτος.

11. Hm. κοτέω (also κοτέομαι) *to be angry*, Ao. ἐκότεσα, Pf. Par. κεκοτηάς (386 D) angry.

12. Ion. and poet. ἐρύω (ῥ) *to draw*, Fu. ἐρύσω (Hm. also ἐρύω, 378 D), Ao. ἐρύσα, Pf. ἐρύμαι (κατερύσμαι). Hes. Pr. Inf. (μ-form) ἐρύμεναι (28 D). Hm. has εἰρω only as result of augm. or redupl. (312 D). Different are ἐρύομαι, ῥύομαι, *to preserve* (405 D b).

7. *δύω to pass under, put on*,—Ao. P. ἔδωξην, V. δέτος, τέος; elsewhere *o*, see 423, 3.
 8, 9. *ποτέω to miss*, and *πονέω to toil, suffer*, are inflected regularly with *η*, but have *ε* occasionally in the future and first aorist systems.

III. Vowel-stems with added *σ*.

421. The forms in which *σ* is added to the stem (342) are the perfect middle and first passive systems, with the verbals. Here belong the stems under 419, so far as they are used in these forms (only *ἀρόω to plough* has Ao. P. ἠρόδην). Further, the following in which the stem-vowel is either long, or, if short, is lengthened according to the rule in 335:

1. *δράω to do*,—Fu. δράσω, Ao. ἔδρασα, Pf. δέδρακα, Pf. M. δέδραμαι (r. δίδρασμαι), Ao. P. ἔδρασθην.
2. *κνάω to scratch* (371 c),—Fu. κνήσω, Ao. ἔκνησα, Pf. M. κέκνησμαι, Ao. P. ἐκνήσθην.
3. *χράω to give oracles*,—Fu. χρήσω, Ao. ἔχρησα, Pf. κέχρηκα, Pf. M. κέχρησμαι, Ao. P. ἐχρήσθην.
4. *ψάω to rub* (371 c),—Fu. ψήσω, Ao. ἔψησα (Pf. M. ἔψησμαι or ἔψημαι, both late, Att. ἔψηγμαι from Pr. ψήχω, Fu. ψήξω): chiefly used in composition.
5. *νέω to heap up*,—Fu. νήσω, Ao. ἔνησα, Pf. M. νένησμαι and νένημαι [Ao. P. ἐνήσθην and ἐνήσθην], V. νητός.
6. *κυλίω to roll*,—Fu. κυλίσω, Ao. ἐκύλισα, Pf. M. κεκύλισμαι, Ao. P. ἐκυλίσθην. Pr. also κυλίνδω and κυλινδέω.
7. *πρίω to saw*,—F. πρίσω, A. ἐπρίσα, Pf. M. πέπρισμαι, A. P. ἐπρίσθην.
8. *χρίω to anoint*,—Fu. χρίσω, Ao. ἔχρισα, Pf. M. κέχρισμαι (and κεχρίμαι), Ao. P. ἐχρίσθην.
9. *χόω to heap up*,—Fu. χώσω, Ao. ἔχωσα, Pf. κέχωκα, Pf. M. κέχωσμαι, Ao. P. ἐχώσθην. Late Pr. χώννυμι or χωννύω cl. 5.
10. *ξύω to polish*,—F. ξύσω, A. ἔξυσα, Pf. M. ἔξυσμαι, A. P. ἐξύσθην.
11. *ὑέ (υ) to rain*,—Fu. ὕσω, Ao. ὕσα, Pf. M. ὕσμαι, Ao. P. ὕσθην.
12. *κναίω to scratch*,—Fu. κναίσω, Ao. ἔκναισα, Pf. M. κέκναισμαι, Ao. P. ἐκναίσθην.
13. *παίω to strike*,—Fu. παίσω (and παίησω, 331), Ao. ἔπαισα, Pf. πέπαικα (Pf. M. πέπαισμαι late, Ao. P. ἐπαίσθην poet.—usu. πέπληγμαι, ἐπλήγην, from πλήσσω 428, 5).
14. *παλαίω to wrestle*,—Fu. παλαίσω, Ao. ἐπάλαισα, Ao. P. ἐπαλαίσθην poetic.
15. *κλείω to shut*,—Fu. κλείσω, Ao. ἔκλεισα, Pf. κέκλεικα, Pf. M. κέκλεισμι and κέκλειμαι, Ao. P. ἐκλείσθην.
16. *κλήω* Att. for *κλείω*, inflected in the same way, but in Perf. Mid. only κέκλημαι.

421 D. 15. Ion. κλήω, Ao. ἐκλήισα, Pf. M. κεκλήϊ(σ)μαι, Ao. P. ἐκλήϊ(σ)θην, V. κλήϊστός. Dor. also Fu. κλαζέω, Ao. ἐκλαξα.

24. Poet. *βαίω to shatter*, Fu. βαίσω, Ao. P. ἐββαίσθην.

17. *σείω to shake*,—Fu. σείσω, Ao. ἔσεισα, Pf. σέσεικα, Pf. M. σέσεισμαι, Ao. P. ἐσείσῃην.
 18. *θραύω to break*,—Fu. θραύσω, Ao. ἔθραυσα, Pf. M. τέθραυμαι and τέθραυσμαι, Ao. P. ἐθραύσῃην.
 19. *παύω to make cease, Mid. to cease*,—Fu. παύσω, Ao. ἔπαυσα, Pf. πέπαυκα, Pf. M. πέπαυμαι, Ao. P. ἐπαύσῃην (Ion. and old Att. ἐπαύῃην), V. παυστός.
 20. *κελεύω to order*,—Fu. κελεύσω, Ao. ἐκέλευσα, Pf. κεκέλευκα, Pf. M. κεκέλευσμαι, Ao. P. ἐκελεύσῃην.
 21. *λεύω to stone*,—Fu. λεύσω, Ao. ἔλευσα, Ao. P. ἐλεύσῃην.
 22. *ἀκούω to hear*, see 423, 1,—[Pf. M. ἤκουσμαι], Ao. P. ἠκούσῃην.
 23. *κρούω to beat*,—Fu. κρούσω, Ao. ἔκρουσα, Pf. κέκρουκα, Pf. M. κέκρουμαι (but κέκρουσται), Ao. P. ἐκρούσῃην.

IV. Stems which assume *ε* in some of the forms (331).

Future.	Aorist.	Perfect.	Passive.
422. 1. <i>ἄχθομαι to be displeased</i> .			
ἀχθέσομαι (413)			ἤχθέσῃην (413)
2. <i>βόσκω to feed trans., Mid. intrans.</i>			
βοσκήσω	[ἐβόσκησα]		[ἐβοσκήσῃην]
a. The primitive stem <i>βο</i> appears in V. βοτός (also βοσκητός).			
3. <i>βούλομαι to wish. Augment, see 308 a.</i>			
βουλήσομαι		βεβούλημαι	ἐβουλήσῃην (413)
4. <i>δέω to need, Mid. to want, entreat.</i>			
δεήσω	ἐδέησα	δεδέηκα, δεδέημαι	ἐδεήσῃην (413)
a. Impersonal δεῖ it is necessary (only once in Hm.), Impf. εἶδε, Fu. δεήσει, Ao. ἐδέησε.			
5. <i>ἔρωμαι to ask</i> , see 424, 9; Fu. ἐρήσομαι.			
6. <i>ἔρρω to go (to harm).</i>			
ἐρρήσω	ἤρρησα	ἤρρηκα	
7. <i>εὔδω to sleep</i> , usually in comp. καθεύδω. Augment, 814.			
καθευδήσω			v. καθευδητέον
8. <i>ἔψω to boil</i> : also ἐψέω cl. 7, rare.			
ἐψήσω	ἤψησα	ἤψημαι	ἠψήσῃην
V. ἐφθός (for ἐψ-τος) and ἐψητέος.			
9. <i>ἔειλω to wish</i> : Impf. ἤειλον (never εἰελον).			
(ἐ)εελήσω	ἠεἰλησα	ἠεἰληκα [τεεἰληκα]	
a. The Attic poets in the iambic trimeter have εἰλω (not ἐεἰλω); but ἐεἰλω is the usual form in Attic prose, and the only one in Hm. and			

422 D. 8. Hm. Pr. Inf. βόλεσθαι, 2 Pf. προ-βέβουλα.

4. Hm. has in Aot. δῆσε and ἐδεύησε, each once; in Mid. always δεύομαι. Cf. 39.

Pind. The augmented forms in Att. always have η: thus Ao. ἡδέλησα, but Sub. ἐδέλησω or δέλησω, etc.

10. μάχομαι to fight.

μαχούμαι (374) ἐμαχεσάμην μεμάχημαι V. μαχετέος, ητέος

11. μέλω to care for.

μελήσω ἐμέλησα μεμέληκα, ημαι ἐμελήσῃην

a. The Att. prose has the Act. only as an impersonal verb, μέλει it concerns, Fu. μελήσει, etc.; and in the Mid. uses the comp. ἐπιμέλωμαι (also ἐπιμελέομαι cl. 7) passive deponent (413).

12. μέλλω to be about. Augment 808 a.

μελλήσω ἐμέλλησα V. μελλητέος

13. μένω to remain: also μίμνω cl. 8, poetic.

μενῶ ἔμεινα μεμένηκα V. μενετέος, τέος

14. νέμω to distribute.

νεμῶ ἔνειμα νενέμηκα, ημαι ἐνεμήσῃην

a. νεμήσω late; ἐνεμέδῃην rare and doubtful.

15. οἶσμαι (οἶμαι) to think; Impf. ᾔδομην (ᾔμην).

οἴσσομαι [ᾔσάμην] ᾔδῃσιν (413)

16. οἶχομαι to be gone; Impf. ᾔχόμην was gone or went.

οἰχίσσομαι (ᾔχημαι n. A., used only in comp.)

17. πέρδω, see 424, 18; Fu. παρδήσομαι.

18. πέτομαι to fly, see 424, 19; Fu. π(ε)τήσομαι.

V. Stems which form second tenses.

423. a. Stems ending in a vowel.

1. ἀκούω to hear. (Hm. also ἀκουάζομαι.)

ἀκούσομαι ἤκουσα ἀκήκοα (39, 321) ἠκούσῃην (342)

a. 2 Plur. ἠκηκόειν, less freq. ἀκηκόειν. Pf. M. ἤκουσμαι late.

10. Hm. μάχομαι, also μαχέομαι, Par. μαχεύμενος or μαχεούμενος (28 D), Fu. μαχέομαι usu. μαχήσομαι, Ao. ἐμαχεσάμην or ἐμαχησάμην, V. μαχητέος. Hd. Pr. Par. μαχεύμενος, Fu. μαχέσομαι.

11. Hm. 2 Pf. μέμηλα, Pf. M. 3 S. μέμβλεται (for με-μελε-ται, 339, 53 D), Plur. μέμβλετο.

15. Hm. Act. οἶω or δῖω, Mid. almost always with diaeresis οἶομαι, Ao. οἶσάμην, Ao. P. οἶσθην. The : with diaeresis is long.

16. Hm. also Pr. οἰχνέω cl. 5, Pf. παρ-ᾔχηκα. Hd. οἰχῶκα (for οἰχ-ψχ-α, 65).

19. Hm. ἐλδομαι to be healed, Fu. ἐλδήσομαι.

20. Hm. κήδω to trouble, Fu. κηθήσω, Ao. ἐκήδησα, (2 Pf. κέκηδα, not in Hm., intrans. =) Mid. κήδομαι am troubled, irreg. Fu. Pf. κεκαθήσομαι, different from Fu. Pf. of χάζω (428 D, 18).

21. Hm. μέδομαι to attend to, Fu. μεθήσομαι. Cf. Hm. μέδων (ντ), μεδέων (ντ) guardian. Cf. also μήδομαι to intend, contrive, Fu. μήσομαι, Ao. ἐμησάμην.

2. βιώω *to live*. Cf. ἀνα-βιώσκομαι cl. 6 (445, 1).

βιώσομαι	ιβίων (408, 13)	βεβιώκα	
βιώσω 1.	ιβίωσα rarer	βεβιώμαι	v. βιωτός, τέος

3. δύω *to pass under, take on* (416, 4): also δύνω cl. 5.

δύσω	ἔδυσσα	δέδυκα	ἔδδυσην (420, 7)
	ἔδυν (408, 16)	δέδυμαι	v. δυτός, τέος

4. φύω *to produce* (416, 3).

φύσω	ἔφυσσα	πέφυκα	ἔφύην
	ἔφυν (408, 17)		v. φυτός

424. b. Stems ending in a consonant.

1. ἄγω *to lead*.

ἄξω	ἡγαγον (384)	ἡχα (later	ἡχισην
ἄξομαι as pass.	ἡξα rare	ἀγήοχα), ἡγμαί	ἀχισήσομαι

2. ἀρχω *to rule, begin*, Mid. *to begin*.

ἄρξω	ἡρξα	ἡρχα r., ἡργμαί	ἡρχισην
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3. βλέπω *to look, see*.

βλέψω	ἔβλεψα	βέβλεφα	ἐβλέφισην
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4. βρέχω *to wet*.

βρέξω	ἔβρεξα	βέβρεγμαί	ἐβρέχισην, ἐβράχην 1.
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5. βρίζω *to be hoarse*, rare in prose.

βρίσω	ἔβρισα	βέβρισα	
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6. γράφω *to write*.

γράψω	ἔγραψα	γέγραφα, γέγραμμαί	ἐγράφησιν
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a. 1 Pf. γεγράφηκα and 1 Ao. P. ἐγράψδην are late.

7. δέρω *to flay*: Attic also δαίρω cl. 4 (Hd. δείρω).

δερῶ	ἔδειρα	δέδαρμαι (334 a)	ἐδάρην, v. δαρτός
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8. ἔπομαι *to follow*; Impf. εἰπόμην (312).

ἔψομαι	ἐσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσσαι, σπόμενος)
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423 D. 2. Hm. Fu. βείομαι or βέομαι (378 D).

3. Hm. has Pr. Impf. Act. only δύνω (yet δψέ δύνω *late setting*), Mid. only δύομαι, both with same meaning. For ἐδύσσο, δύσσο, δυσόμενος, see 349 D.

4. Hm. 2 Pf. 3 P. πεφύασι, Par. πεφυάς, -ῶτος (386 D, 360 D); Plup. 3 P. ἐπέφυκον Hes. (351 D).

5. Hm. οὐτάω *to wound*, Ao. 3 S. οὐτησε, comm. 2 Ao. οὐτᾶ (408 D, 21), 2 Ao. M. Par. οὐτάμενος *wounded*, Ao. P. Par. οὐτηδεῖς. Also Pr. οὐτάζω, Ao. οὐτάω freq., Pf. M. 3 S. οὐτασται, Par. οὐτασμένους.

424 D. 1. Hm. also ἀγνέω or ἀγίνω (329); Ao. Imv. ἄξετε (349 D).

4. Hm. also st. βρεχ *to rattle*, only in 2 Ao. 3 S. ἔβραχε:—also st. βροχ *to swallow*, only in 1 Ao. Opt. 3 S. ἀνα-(κατα-)βρόξειε and 2 Ao. P. Par. ἀναβροχέις.

8. Ion. and poet. Act. (only once as simple) ἔπω *to be busy*, Fu. ἔψω, 2 Ao. ἔσπων (ἐπ-έσπων), Par. σπάν; 2 Ao. M. as in Att. The forms ἔστωμαι, ἐστοίμην,

- a. The orig. stem was *σεν*. 2 Aor. *ἐσπόμην* is for *ε-σ(ε)π-ομην* (339) with irreg. breathing brought in from the Pr. *ἔπομαι* (63).
9. *ἔρομαι* to ask. Pr. Impf. not used in Att., supplied from *ἐρωτάω*. *ἐρήσομαι* (422, 5) *ἠρόμην*
10. *ἐρύκω* to hold back; chiefly poetic.
- ἐρύξω* *ἠρύξα* (Hm. also *ἠρύκακον*, 384 D)
11. *ἔχω* to have, hold; Impf. *εἶχον* (312): also *ἴσχω* cl. 8.
- ἔξω*, *σχίσω* *ἔσχον* *ἔσχηκα*, *ἔσχημαι* *ἐσχέσην* n. A.
- a. V. *ἔκτός*, *τέος*, and *σχετός*, *τέος*. The modes of the 2 Aor. are *ἔσχον*, *σχῶ* (= *σχε-ω*, yet in comp. *παράσχω*, etc.), *σχοίην* (in comp. *παράσχοιμι*, etc.), *σχές* (408, 11), *σχεῖν*, *σχόν*. In the Pr., *ἔχω* is for *έχω* (65 c), and that for *σεχ-ω* (63). The stem *σεχ* is syncope in *ἔσχον* (339), beside which it assumes *ε* in *σχίσω*, etc. (331).
12. *ζέρομαι* to become warm; in prose only Pr. Impf.
13. *ἐλίσσω* to press.
- ἐλίσσω* *ἐλίσφα* [τέλσιφα, -μμαι] *ἐελίψην* [ἐελίβην]
14. *λάμπω* to shine, Mid. *λάμπομαι* id.
- λάμψω* *ἐλαμψα* *λέλαμπα*
15. *λέγω* to gather.
- λέξω* *ἐλεξα* *ἐίλοχα* (319 e, 334 a) *ἐλέγην*
ἐίλεγμαι *ἐλέχθην* r. A.
- a. The Attic writers use this verb only in comp., and sometimes have Pf. M. *λέλεγμαι*. On the other hand, *λέγω* to speak has no Pf. Act. (for the late *λέλεχα*, earlier writers use *είρηκα*, 450, 8); its Pf. M. is *λέλεγμαι*, Aor. P. *ἐλέχθην*; yet *δια-λέγομαι* (413) makes *δι-είλεγμαι* (319 e).
16. *ἀν-οίγω* to open; Impf. *ἀνέωγον* (312): also *ἀν-οίγνυμι* cl. 5.
- ανοίξω* *ἀνέφξα* *ἀνέωχα*, *ἀνέωγα* *ἀνέωχθην*
ἀνέφγμαι γ. *ἀνοικτέος*
- a. For *ἀνέωχα* and *ἀνέωγα*, see 387 b. The latter was avoided by Attic writers, and *ἀνέφγμαι* used instead. Rare forms are *ἠνοίγον*, *ἠνοίξα*. A comp. *δι-οίγω* is also used, and in poetry the simple verb is found, but without the syllabic augment.

etc., in Hm. should prob. be changed to *σπῶμαι*, *σπώμην*, etc., the preceding word being read without elision: *ἔμα σπέσδω*, not *ἐμ' ἐσπέσδω*. Hm. Inv. *σπεῖω* for *σπέω*. Hd. Aor. P. *περι-έφδην*.

9. Ion. Pr. *ἔρομαι* (24 D c), Fu. *ἐρήσομαι*. Hm. also Pr. *ἐρέτοιμαι* cl. 7 (less freq. Act. *ἐρέω*) and *ἐρεῖνω*. He has irreg. accent in Pr. Inv. *ἔρειω* (for *ἐρεῖω*, from *ερεω*, 870 D b) and 2 Aor. Inf. *ἔρεσθαι* (367 D a).

10. Hm. has also *ἐρυκάνω* (329 b), *ἐρυκανάω* (331).

11. Hm. 2 Pf. *ἔχωκα* (for *οκωχα*), Plup. M. 3 P. *ἐπ-όχατο* irreg. Hd. 2 Aor. M. 3 S. *ἠτέσχετο* (314) for *ἀνέσχετο*. For poet. *ἔσχεδον*, see 411.

12. Hm. Fu. *ἔσρσομαι* (345 D), 2 Aor. P. Sub. *σπεῖω* (343 D).

15. Hm. and Hd. have no Pf. Act., in Pf. Mid. only *λέλεγμαι*, in Aor. P. *ἐλέχθην* (Hd. also *ἐλέγην*). For Aor. M. *ἐλάγηην*, *ἔλεκτο*, see 408 D, 37.

16. Hd. 1 Aor. *ῶξα*. Hm. Impf. M. 3 P. *ἔγγνυτο*.

28. τῶφω *to raise smoke* (66 c).

τέϋμμαι

ἐτῶφην

29. ψύχω *to cool*.

ψύξω

ἔψυξα

ἔψυγμαι

ἐψύχσην, also
ἐψύχην, ἐψύχην

SECOND CLASS (*Protracted Class*, 326).

425. A short α, ι, υ of the stem is lengthened in the present to η, ε, ου respectively. The following verbs belong to this class.

a. Mute Stems.

1. λήσω (λαῖ) rare in prose, = λανθάνω cl. 5, *to lie hid*.

2. σήπω (σάπ) *to rot*, trans.

σήψω

ἔσηψα

σέσηπα (417)

ἔσαπην

3. τήκω (τάκ) *to melt*, trans.

τήξω

ἔτηξα

τέτηκα (417)
[τέτηκται]

ἔτακην
ἐτήχσην rare

4. τρώγω (for τρηγω, st. τράγ) *to gnaw*.

τρώξομαι

ἔτρωγον

τέτρωγαί

ν. τρωκτός

a. The 1 Aο. ἔτρωξα is also found in comp. : κατέτρωξα.

5. ἀλείφω (αλίφ) *to anoint*.

ἀλείψω

ἤλειψα

ἀλήλιφα (321)
ἀλήλιμμαι [ἤλειμμαι]

ἠλείφσην
ἠλίφην rare

6. ἐρείπω (ερίπ) *to overtilt*; chiefly Ion. and poet.

ἐρείψω

ἤρειψα

ἐρήριπα *am fallen*
ἤρηριμμαι

ἤρείφσην
ἤρίπην

7. λείπω (λίπ) *to leave*, see Paradigm 292 : also λιμπάνω cl. 5, rare.

31. Poet. δέρομαι *to see*, 2 Aο. ἐδράκον (383 D), 2 Pl. δέδορκα *see*, Aο. P. ἐδέρχσθην *saw* (2 Aο. ἐδράκην Pind.).

32. Hm. ἔλπω *to cause to hope*, ἔλπομαι or ἐέλπομαι (23 D a) *to hope* (= Att. ἐλπίζω cl. 4), 2 Pl. ἔελπα *hope*, Plur. ἐώλπειν (322 D), V. ἔ-ελπτος.

33. Poet. λάχω and λαχέω cl. 7, *to wound*; Hm. 2 Pf. Par. Fem. ἀμφ-ιαχυνία.

34. Poet. κέλομαι *to command*, Fu. κελήσομαι (381), Aο. ἐκελεσάμην rare, usu. 2 Aο. ἐκεκλόμην (384 D).

35. Poet. πέλομαι (to move) *to be*, 2 Aο. ἐπλόμην (384 D) often used as pres. Less freq. Act. πέλω, 2 Aο. 3 S. ἔπλε.

36. Poet. πέρδω *to destroy* (in prose πορδέω), Fu. πέρσω, Aο. ἔπερσα. Hm. 2 Aο. ἔπρᾶδον (383 D), 2 Aο. M. Inf. πέρδει (408 D, 43).

37. Poet. st. πορ, 2 Aο. ἔπορον *imparted*, Pf. M. 3 S. πέπρωται (340) *it is allotted, destined*, Par. πεπρωμένος.

38. Ion. and poet. τέρσωται *to become dry*, 2 Aο. P. ἐτέρσην. Hence Act. τερσαίνω, Aο. ἐτέρσηται (late ἔτερσα) *made dry*.

425 D. 6. Hm. Plur. M. 3 S. ἐρέριπτο for ἐρήριπτο.

8. πείθω (πίθ) *to persuade*, see Paradigm 295.
 9. στείβω (στειβ) *to tread*, chiefly used in Pr. Impf.; rare in prose.
 στείψω ἔστειψα ἐστειβῆμαι (381) v. στειπτός
 10. στείχω (στιχ) *to march, go*, chiefly in Pr. Impf.; Ion. and poet.
 στείξω ἔστειξα and ἔστιχον
 11. φείδομαι (φιδ) *to spare*.
 φείσομαι ἐφεισάμην
 12. ἐρεύγομαι (ερύγ) *to errow*, chiefly Ion. and poet. Pres. also ἐρυγ-
 γάνω cl. 5.
 ἐρεύξομαι ἤρυγον (in Hm. *roared*)
 13. κεύθω (κυθ) *to hide*, poetic.
 κεύσω ἔκευσα κέκευθα as pres.
 14. πύζομαι (πυζ) poetic for πυνθάνομαι cl. 5, *to inquire, learn*.
 15. τεύχω (τύχ, τυκ) *to make ready, make*, poetic.
 τεύξω ἔτευξα τέτυγμαι ἐτύχθην
 16. φεύγω (φύγ) *to flee*; also φυγγάνω cl. 5.
 φεύξομαι or ἔφτυγον πέφευγα v. φευκτός, τέος
 φευξοῦμαι (377)

426. b. Stems in v.

1. δάω (δυ) *to run*. Fu. δούσομαι.
 2. νέω (νυ) *to swim*.
 νευσοῦμαι (377) ἔνευσα νένευκα v. νευστός

8. Hm. 2 Ao. πέπειδον (384 D) *persuaded*, whence Fu. πεπειθήσω *shall persuade*; but πειθήσω (381) *shall obey*, Aor. Par. πειθήσας *trusting*, 2 Plup. 1 P. ἐπέπειδμεν *trusted* (409 D, 15). Aesch. 2 Pf. Imv. πέπεισθι.

11. Hm. 2 Ao. πεφιδόμην (384 D), Fu. πεφιδήσομαι.

13. Hm. also κευθάνω cl. 5; 2 Ao. 3 S. κίδε, Sub. 3 P. κεκύδωσι (384 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

15. Hm. 2 Pf. Par. τετευχός, Fu. Pf. τετετέχσομαι, 2 Ao. τέτυκον, τετυκόμην (384 D) *prepared*. Also pr. τιτύσκω cl. 6 (for τι-τυκ-σκω) *to prepare, aim*. For τετευχάται, -ατο, see 392 D. The forms τέτευγμα, ἐτεύχθην are late.

16. Hm. 2 Pf. Par. πεφυγότες (cf. Hm. φύξα = φυγή *flight*), Pf. M. Par. πεφυγμένος, V. φυκτός.

17. Ion. and poet. st. ταφ or θαν (cf. 66), 2 Pf. τέθηπα *wonder*, 2 Ao. Par. ταφών.

18. Hm. τμήγω (τμάγ) *to cut* = τέμνω cl. 5 (435, 9), Ao. ἔτμηξα, 2 Ao. ἔτμῳγον, 2 Ao. P. ἐτμάγην.

19. Ion. and poet. ἐρείκω (ερίκ) *to rend*, Ao. ἤρειξα, 2 Ao. ἤρικον intrans. *shivered*, Pf. M. ἐρήργημαι.

20. Hm. ἐρεδών (ερεδ) *to make red*, Ao. Inf. ἐρεῦσαι. Also pr. ἐρυθθαίνομαι cl. 5, *to grow red*.

426 D. 2. Hm. has also ρήχω, ρήχομαι, Fu. ρήξομαι, (freq. in late prose.) Dor. ράχω, ράχομαι. Hm. ἔρρεον (308 D).

3. πλέω (πλυ) *to sail*.
 πλεύσομαι or ἐπλευσα πέπλευκα [ἐπλεύσῃν]
 πλευσούμαι [πλεύσω] · πῑπλευσαι (342) v. πλευστέος
4. πνέω (πνυ) *to breathe, blow*.
 πνέσομαι or ἐπνευσα πῑπνευκα [ἐπνεύσῃν]
 πνευσούμαι [ἐπνευσμαι] v. πνευστός
5. ῥέω (ῥυ) *to flow*.
 ῥεύσομαι ῥῑρέυσα ῥῑρύηκα (331) ῥῑρύην, v. ῥυτός
- a. Instead of ῥῑρέυσα and ῥεύσομαι, the Attic writers generally use the Aο. and Fu. Pass. ῥῑρύην, ῥυήσομαι.
6. χέω (χυ) *to pour*.
 χέω (378) ῥχεα (381) κέχυκα, κέχυμαι ἐχύσῃν

THIRD CLASS (*Tau-Class*, 327).

427. The stem assumes τ in the present. Verbs of this class have stems ending in a labial mute.

1. ἄπτω (ἀφ) *to fasten, kindle, Mid. to touch*.
 ἀψω ῥψα ῥμαι ῥφῃν
2. βάπτω (βαφ) *to dip, dye*.
 βάψω ῥβαψα βίβαμμαι ῥβάφην, v. βαπτός
3. βλάπτω (βλαβ) *to hurt*.
 βλάψω ῥβλαψα βίβλαφα ῥβλάφῃν and
 βίβλαμμαι ῥβλάβην

3. Ion. and poet. πλώω, Fu. πλώσομαι, Aο. ῥπλωσα, also 2 Aο. ῥπλων (408 D, 25), Pf. ῥέπλωκα, V. πλωτός.

4. Hm. 2 Aο. Ἰμν. ἔμ-πνευ, 2 Aο. M. 3 S. ἔμ-πνῦτο (408 D, 80), Aο. P. ἔμ-πνύσῃν (396 D), Pf. M. πῑπνύμαι *am animated, intelligent*: connected with this is Pr. πνύσσω (πινυ) Aesch. *to make wise*, Hm. Aο. ῥπνύσα. For intensive ποιπνύω *to puff with exertion*, see 472 k.

6. Hm. also χέω (370 D b), Aο. usu. ῥχεα (381 D), 2 Aο. M. 3 S. χέτο (408 D, 32).

7. Hm. ἀλέομαι and ἀλεύομαι (αλυ) *to avoid* (Act. ἀλευω *to avert*, Aesch.), Aο. ῥλεάμην and ῥλευάμην. Pr. also ἀλεείνω.

8. Poet. κλέω (κλυ) *to celebrate* (i. e. *make men hear of*), Hm. κλείω, but in Mid. κλέομαι. 2 Aο. ῥκλυον *heard*, Ἰμν. κλύδι or ἐκλύδι, κλύτε or ἐκλύτε (408 D, 28), also κλέε, κλέετε, Par. M. κλύμενος = V. κλυτός *heard of*, κλειστός *celebrated*.

9. Poet. σείω (συ) *to drive* (also in late prose), Aο. ῥσσευα (308 D), Pf. M. ῥσσύμαι *has ten* (319 D, 367 D), Aο. P. ῥ(σ)σῑῃν, 2 Aο. M. 3 S. σῑτο (408 D, 31). The Att. drama has irreg. forms of a Pr. Mid., 3 S. σῑται or σούται, 3 P. σῑνται, Ἰμν. σῑ, σούσῑω, σῑσῑδε. From st. συ comes also σείω *to shake* (= σενι-ω, 328 e. 39) inflected as a verb of cl. 1 (421, 17).

427 D. 1. Hm. Aο. P. 3 S. ῥάφῃν (?).

3. Hm. Pr. M. 3 S. βλάβεσθαι.

19. τύπτω (τύπ, also τυπτε, 381) *to strike*.

τυπτήσω (έτυψα, έτυπον τέτυμμαι έτύπην)

- a. *έτύπησα* is found in Aristotle; *τετύπηκα, τετύπημαι, έτυπηθήην* are late. The aorist, perfect, and passive systems are unknown to Attic prose, the aorist system being supplied from *πατάσσω* (*παταγ*), the perfect and passive systems from *πλήσσω* (428, 5).

FOURTH CLASS (*Iota-Class*, 328).

The stem assumes *ι* in the present, always with euphonic changes. The verbs of this class are very numerous. We notice only those which have peculiarities of formation, especially all those which form second tenses.

I. Verbs in σσω and ζω which form second tenses.

428. 1. ἀλλάσσω (αλλαγ) *to exchange*, see Paradigm 294.

2. κηρύσσω (κηρυκ) *to proclaim*.

κηρύξω κήρυξα κекήρυχα, -γμαι κηρύχην

3. μάζσω (μαγ) *to knead*.

μάξω έμαξα μέμαχα, μέμαγμαι έμάχην, έμάχην

4. όρύσσω (орυχ) *to dig*.

όρύξω όρυξα όρώρυχα, -γμαι όρύχην

a. Pf. M. *όρυγμαι* (for *όρύρυγμαι*) late, 2 Aο. P. *όρύχην* doubtful.

5. πλήσσω (πληγ) *to strike*. (*εκπλήγνυσθαι* cl. 5, Thuc.)

πλήξω έπληξα πέπληγα έπλήγην
πέπληγμαι έπλήχην less freq.

a. *εκπλήσσω, καταπλήσσω* make *-επλήγην* (397). Attic writers use the simple verb only in the perfect and passive systems, the other active tenses being supplied from *πατάσσω* (*παταγ*), which in Att. is confined to the active.

6. πράσσω (πραγ) *to do*.

πράξω έπραξα πέπραχα, πέπραγα (387 b)
πέπραγμαι έπραχην

7. πτήσσω (πηκ) *to coarset*: also πτώσσω Ion. and poet.

πτήξω έπητηξα έπητηχα

8. τάρασσω (τάραχ) *to disturb*: also θράσσω (τραχ) mostly poet.

ταράξω έτάραξα τετάραγμαι έταράχην
έθραξα (66 c) τέτρηχα am troubled (έθράχην r.)

9. τάσσω (τάγ) *to arrange*.

τάξω έταξα τέταχα, τέταγμαι έτάχην (r. έτάγην)

428 D. 5. Hm. 2 Aο. (*έπέπληγον* (384 D), 2 Aο. P. *εκ-πλήγην, κατ-επλήγην*.

7. Hm. has from kindred st. *πτα*, 2 Aο. 3 D. *κατα-πτήτην* (408 D, 23) and Pf. Par. *πεπητής, -ώτος* (386 D, 360 D).

10. φρίσσω (φρικ) *to be rough*.
 φρίζω ἔφριξα πύφρικα *am rough*
11. φυλάσσω (φύλακ) *to guard*, Mid. *to guard (one's self) against*.
 φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχην
12. κλάζω (κλαγγ, 328 b) *to make a loud noise*.
 κλάγξω ἔκλαγξα κέκλαγγα *as pres.*, Fu. Pf. κεκλάγξομαι
13. κράζω (κραγ) *to cry*; Pr. Impf. rare.
 ἔκραγον κέκραγα *as pres.*, Fu. Pf. κεκράζομαι
- a. κρέζω, ἔκραξα, late. Pf. Imv. κέκραχθι, see 409, 8.
14. ῥίζω (ῥεγ) *to do*, Ion. and poet.: also ἔρδω (for ἐρίζω, st. ἐργ).
 ῥίζω ἔρεξα, ἔρρεξα ἐρέχην
 ἔρξω ἔρξα ῥοργα, ἐώργειν (322 D)
- a. Hd. has a Pr. Impf. ἔρδω instead of ἔρδω.
15. σφάζω (σφάγ) *to slay*, in Attic prose usu. σφάττω.
 σφάζω ἔσφαξα ἔσφαγμαι ἐσφάγην, γ. ἐσφάχην
16. τρίζω (τριγ) *to squeak*, Ion. and poet. 2 Pf. τέτριγα *as pres.*
17. φράζω (φραδ) *to declare*.
 φράσω ἔφρασα πέφρακα, πέφρασμαι ἐφράσην
18. χάζω (χαδ) *to make retire*, Mid. *to retire*; chiefly poetic.
 χάσομαι ἔχασάμην
19. χίζω (χεδ) *alvum exonero*.
 χεσοῦμαι (377) ἔχεσα (ἔχesson) κέχοδα (*pass.* κεχίσσαι, κεχесμένος)

II. Verbs in σσω and ζω with other peculiarities.

429. a. Labial stems (328 a, b).

1. πίσσω (πειπ) *to cook*: also πείπω later.
 πίψω ἔπεψα πέπεμμαι ἐπίψην
2. νίζω (νιβ) *to wash hands or feet*: also νίπτω not Att.
 νίψω ἔνιψα νένιμμαι ἐνίψην
-
10. Pind. Pf. Par. πεφρίκοντας, see 360 D.
12. Poet. 2 Ao. ἐκλάγον. Hm. 2 Pf. Par. κεκληγώς, G. -οντος (360 D).
17. Hm. 2 Ao. ἐπέφραδον (384 D). Hes. Pf. M. Par. πεφραδμένους.
18. Hm. 2 Ao. M. irreg. κεκαδόμεν (384 D) *retired*, but Act. κέκαδον *deprived*, Fu. κεκαδήσω *shall deprive*. Cf. 422 D, 20.
20. Poet. κρίζω *to creak*; 2 Ao. 3 S. κρίκε (or κρίγε) Hm., 2 Pf. κέκριγα Aristoph.
21. Poet. πελάζω (πελαδ, πελα, πλα) *to bring near*, Mid. *to come near*, Fu. πελάσω, πελῶ (375), Ao. ἐπέλασσ, Pf. M. πέπλημαι, Ao. P. ἐπελάσθην and Trag. ἐπλάσθην, 2 Ao. M. 3 S. πλῆτο, 3 P. ἐπληγτο (408 D, 22). Pr. also πελάω, Ep. πιλνημι or πιλνώω cl. 5 (443 D, 6), Trag. πελάδω, πλάδω (411).

429 D. 3. Hm. ἐνίσσω (ενιπ) = ἐνίπτω cl. 3, *to chide* (427 D, 20).

4. Hm. δσσομαι (σσ) *to foresee*, only Pr. Impf.: cf. 450, 4.

430. b. Lingual stems which make σσω (ττω), 328 a.

1. ἀρμόττω *to fit together*: also ἀρμόζω not Att.

ἀρμόσω ἤρμοσα ἤρμοσμαι ἤρμόσῃην

2. βλίττω *to take the honey* (μελι, μέλιτ-ος, 53 D). Aο. ἔβλισσα.3. βράσσω *to boil* [Aο. ἔβρασα, Pf. M. βέβρασαι].4. ἐρίσσω *to rival*. Aο. ἤρεσα.5. πάσσω *to sprinkle*.

πάσω ἔπάσα [πέπασμαι] ἐπάσῃην

6. πλάσσω *to form*.

πλάσω ἔπλάσα πέπλασμαι ἐπλάσῃην

7. πτίσσω *to round*.

πτίσω ἔπτισα ἔπτισμαι ἐπτίσῃην

431. c. Stems of variable form.

1. ἀρπάζω (ἀρπαδ, also ἀρπαγ not Att.) *to seize*.ἀρπάσω (-ομαι) ἤρπασα ἤρπακα, ἤρπασμαι ἤρπάσῃην
(ἀρπάξω) ἤρπαξα ἤρπαγμαi ἤρπάχῃην

a. 2 Aο. P. ἤρπαγῃην late. Verbal ἤρπαστός (ἀρπακτός n. A.).

2. βαστάζω (βασταδ, late βασταγ) *to carry*, poet. (late in prose).

βαστάσω ἐβάστασα [-ζα] [βεβάσταγμαi] [ἐβαστάχῃην]

3. νάσσω (ναγ and ναδ) *to press close*.

νάξω ἔναξα νένασμαι

4. παίζω (παιδ and παιγ) *to sport*.

παιξοῦμαι (377) ἔπαισα πέπαισμαι V. παιστός

a. ἔπαιξα, πέπαιξα, πέπαιγμαi, ἐπαίχῃην are late: so also Fu. παίξομαι and παίξω.

5. σώζω (σω, σωδ) *to save*.σώσω ἔσωσα σέσωκα, σέσωσμαι ἐσώσῃην
σέσωμαι V. σωστός5. Hm. λαδῶμαι (λαβ) = λαμβάνω cl. 5, *to take* (437, 4). Attic poets have λαδῶμαι.430 D. 8. Hd. ἀφάσσω = ἀφάω *to feel*, Aο. ἤφασα.9. Hm. ἱμάσσω *to lash*, Fu. ἱμάσω, Aο. ἱμάσα; cf. ἱμάς *lash*, G. ἱμάτ-ος.10. Poet. κορύσσω (κορυδ) *to equip*, Aο. M. κορυσσάμενος, Pf. M. κεκορυσμένος (46 D).11. Poet. (rare in prose) λίσσομαι (λιτ) *to pray*, also λίστομαι cl. 1. Hm. Aο. ἐλλισάμην (308 D), 2 Aο. Inf. λιστέσθαι.12. Poet. νίσσομαι *to go*, Fu. νίσσομαι. Also Pr. νίσομαι, usu. with future meaning. The orig. stem was perhaps νι, whence νει (326) or νιτ (327); νίσομαι for νειομαι (39 a).431 D. 5. Hm. Pr. σώζω and σώω (shortened in Sub. σός, σή, σώσι), Fu. σαάσω, Aο. ἐσαάσα, Aο. P. ἐσαάσῃην. The orig. stem was σαο (cf. 210), from which comes also a 2 Aο. (μ-form) σώω *he saved and save thou*.

6. ἴζω (*id*, *ίζε*, 381) *to sit, seat*, Mid. ἴζομαι, also ἴζομαι (*id*), *to sit*; found chiefly in comp. with *κατά*. Hence

κασιζέω, Impf. ἐκασίζον (314): also ἰζάνω, κασιζάνω, cl. 5.

κσιζέω (376) ἐκάσισα and κασιζα

κασιζήσομαι ἐκασισάμην

κασιζέομαι, Impf. ἐκασιζόμεν and κασιζόμεν.

κασιζοῦμαι (for κασιδεσσομαι, 331, 374)

[ἐκασιζέσθην]

- a. Pr. Ind. ἴζομαι, κασιζέομαι, is rare in classic Greek. The Pr. Inf. and Par. and the Impf. have usually an aorist meaning, and seem to have been originally aorists from the stem *σεδ* (Lat. *sed-eo*) with Epic reduplication (384 D): ἰζόμεν for ἰσδομην (56) for *σε-σ(ε)δ-ομην* (63, 38), cf. *κεκλόμεν* (424 D, 34) from *κέλ-ομαι*. From the same stem was formed ἴζω = *ισθω* = *σι-σ(ε)δ-ω* (332, 339), cf. *πίπτω* (449, 4) = *πι-π(ε)τ-ω*.

7. μύζω (*myz*, *μυζε*) *to suck*: later μυζέω, μυζάω.

μυζήσω ἐμύζησα

8. ὀζω (*od*, *οζε*) *to smell*.

ὀζήσω ὠζησα (ὀδωδα as pres., Hm.)

III. Liquid stems which form second tenses.

432. 1. ἀγείρω (*ager*) *to gather*.

ἀγερῶ ἡγείρα ἀγήγερκα, -μαι ἡγέρῃην

2. αἶρω (*ar*) *to take up, bear away*; contracted from ἀείρω (*aer*).

ἀρῶ (A) ἦρα (382 a) ἦρκα, ἦρμαι ἦρῃην

3. ἄλλομαι (*al*) *to leap*.

ἀλοῦμαι ἡλάμην (382 a. 2 Ao. ἡλόμην doubtful in Att., cf. 408 D, 33)

4. βάλλω (*bal*, *βλα*, 340) *to throw*.

βαλῶ βέβαλον βέβληκα, βέβλημαι ἐβλήθην

6. Hm. Ao. εἶσα (= *ε-σεδ-σα*, *ε-δ-σα*) *seated*, Inv. εἶσαν (better ἔσσον), Inf. ἔσσα, Par. ἔσας (*ἀνέσας*), Hd. εἶσας; Mid. trans. 3 S. ἔεσσαντο (*εἶσαντο* Eur., ἔσαντο Pind.), Par. ἔσσαντες, Hd. εἰσάμενος; Fu. ἔσσονται (= *σεδ-σομαι*). In comp. Ao. κασιζέσα and κασιζα. ἴζομαι as Pr. is unknown to Hm.: for ἴζσαι Od. κ, 378, read ἴζεο 2 Ao.

9. Hm. ἀφύσσω (*afuz*, *αφνδ*) *to draw out*, Fu. ἀφύξω, Ao. ἡφύσα. Also once Pr. ἀφύω.

432 D. 1. Hm. Pr. Impf. 3 P. ἡγερέδονται, -οντο (411), 2 Ao. 3 P. ἀγέροντο, Inf. ἀγέρεσθαι (367 D), Par. ἀγρόμενος (384 D).

2. Hm. has only Ao. M. ἡρόμην, 2 Ao. ἀρόμην (ᾶ), ἀροίμην, ἀρέσθαι, Ao. P. Par. ἀρθεῖς. He comm. uses Ion. and poet. αἶρω (*aer*), Ao. ἡείρα, Ao. P. ἡέρῃην, Plup. 3 S. ἄωρτο (for *πορτο*): Pr. Impf. 3 P. ἡερέδονται, -οντο (411).—The stem *aer* has the sense of *er* (*ter*, Pr. εἶρω *to join*, 312 D) in Ao. *συν-ἡείρει* Il. κ, 499, Ao. M. Sub. *συναίρεται* Il. ε, 680.

4. Hm. Pf. 2 S. βέβληαι (368 D), 3 P. βεβλήσθαι, -ατο (355 D e), also βεβόλησθαι, Par. βεβόλημένος; 2 Ao. M. 3 S. ἔβλητο, etc. (408 D, 20); Fu. once *συν-βλήσομαι*.

5. ἐγείρω (εγερ) *to rouse, wake* trans., Mid. *to wake* intrans.
 ἐγερῶ ἡγείρω ἐγρήγορα (321, 417) ἡγέρῃην
 ἡγρόμην (389) ἐγῆγερμαι
- a. The Inf. 2 Aor. M. has the accent of a present: ἡγρεσθαι. A poetic Pr. ἡγρω, ἡγρομαι is also found.
6. θάλλω (θαλ) *to flourish*. 2 Pf. τέθηλα.
7. καίνω (καν) *to kill*. 2 Aor. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.
8. κείρω (κερ) *to shear*.
 κερῶ κείρω [κέκαρκα] κέκαρμαι ἐκάρην, v. καρτός
9. κλίνω (κλιν) *to make incline*, see 433, 1.
10. κτείνω (κτεν) *to kill*, see 433, 4.
11. μαίνομαι (μάν) *to be mad*: poet. μαίνω *to madden*, Aor. ἔμηνα.
 μανούμαι μέμνηται ἐμάνην
12. ὀφείλω *to be obliged*. 2 Aor. ὠφελον. From ὀφείλε (331) come
 ὀφειλήσω ὠφείλησα ὠφείληκα ὠφειλήσῃην
13. πείρω (περ) *to pierce*.
 περῶ πείρω πέπαρμαι (334 a) ἐπάρην
14. σαίρω (σαρ) *to sweep*.
 σαρῶ σάω σάω σάω σάω σάω
15. σκέλλω (σκελ, σκλη, 340) *to dry* (416, 6).
 σκληρόμαι ἔσκλην (408, 10) ἔσκληκα
16. σπείρω (σπερ) *to sow*. v. σπαρτός
 σπερῶ σπείρω σπαρμαι (334 a) ἐσπάρην
17. στέλλω (στελ) *to send*, see Paradigm 290.
18. σφάλλω (σφαλ) *to make fall*.
 σφαλῶ ἔσφηλα [ἔσφαλκα] ἔσφαλμαι ἐσφάλην
19. φαίνω (φάν) *to show*, see Paradigm 291.
20. φθείρω (φθερ) *to corrupt, destroy*.
 φθερῶ φθείρω φθάρμαι ἐφθάρην
 (ἐφθόρα poet.) v. φθαρτός

6. Hm. Pf. Par. Fem. τεθάλναι (338 D), 2 Aor. 3 S. θάλε. Hm. Pr. θηλέω, Fu. θηλήσω, Pr. Par. θαλέω (411), τηλεθάν.

8. Hm. Aor. ἔκερσα (345 D).

11. Hm. Aor. ἐμνήμην, Theoc. Pf. M. μεμνήμην (331).

12. Hm. in Pr. Impf. almost always ὀφέλλω (different from ὀφέλλω *to increase*, Aor. Opt. ὀφέλλει, 345 D).

15. Hm. 1 Aor. irreg. ἔσκληκα *made dry*.

19. Hm. 2 Aor. Act. iter. φάνεσκε *appeared*. From older st. φα he has Impf. φάε (morn) *appeared*, Fu. Pf. πεφήσεται *will appear*. For φαίνω, Aor. P. φαίνω, see 396 D. For intensive παμφαίνων, παμφανών, see 472 k.

20. Hm. Fu. διαφθέρω (345 D), 2 Pf. δι-έφθορα *am ruined* (in Att. poets trans. and intr.). Hd. Fu. M. διαφθάρω intr.

21. χαίρω (χαρ, also χαρε, χαρε, 381) *to rejoice*.
 χαρήσω [ἐχαίρησα] κεχάρηκα, Μ. κεχάρημαι or κέχαρμαι V. χαρτός
 [χαρησόμεαι]

IV. Liquid stems which reject ν.

433. A few liquid verbs reject their final ν in the perfect and passive systems. They are

1. κλίνω (κλιν) *to make incline*.
 κλινῶ ἐκλίνα [ἐκκλίκα] ἐκλίστην and
 κέκλιμαι κατ-εκκλίην
2. κρίνω (κρίν) *to judge*.
 κρίνῶ ἐκρίνα κέκρικα, κέκριμαι ἐκρίστην
3. πλύνω (πλυν) *to wash clothes*.
 πλυνῶ ἐπλυνα πέπλῃμαι (ἐπλύστην n. A.)
4. κτείνω (κτεν) *to kill*: also ἀπο-κτείνωμι, -ύω, cl. 5.
 κτενῶ ἔκτεινα ἀπ-έκτονα (later ἐκτάσθη Hm.)
 ἔκτανον poet. ἔκταγκα, ἔκτακα
- a. For 2 Aο. poet. ἔκταν, see 408, 4. ἀπ-εκτάνωμι and ἀπο-κτανθῆναι Inf. Pf. and 1 Aο. Pass. are late. For these tenses the Attic uses τέθνηκα and ἔθανον from θνήσκω (444, 4).
5. τείνω (τεν) *to extend*.
 τενῶ ἔτεινα τέτακα, τέταμαι ἐτάσθην

NOTE. The stems of these verbs ended originally with a vowel, to which ν was afterwards added: κρί, κρίν; πλῦ, πλυν; κτά, κτάν, κτεν (334 a);

21. Hm. Aο. Μ. ἐχηράμην, 2 Aο. κεχαρόμην (384 D), Fu. κεχαρήσω, -ομαι, Pf. Par. κεχαρήως (386 D).

22. Hm. εἴλω (ελ, τελ) *to press*, Aο. (ἐ)εἴλω, Pf. Μ. ἐέλωμαι, 2 Aο. P. ἐέλην, Inf. ἐέληναι. Pind. has 2 Plup. 3 S. ἐέλει. In Pr. Impf. Act., Hm. has only εἴλω (381). Even Attic writers have Pr. Impf. εἴλω or εἴλει, also εἴλλω: ἄλλω is old and poetic.

23. Poet. ἐπαίρω (εῦρω) *to slay*, 2 Aο. ἦπαρον, Aο. Μ. 3 S. ἐθήρατο.

24. Poet. δεινῶ (δεν) *to smite*, Fu. δενῶ, Aο. ἔδεινα, 2 Aο. (Ind. not used) δένω, δένε, δενεῖν, δενών.

25. Hm. μείρομαι (μερ) *to receive as one's part*, 2 Pf. 3 S. ἔμμορε (319 D); Pf. Μ. 3 S. εἰμαρται (319 e) it is fated used even in Att. prose, Par. εἰμαρμένος. In later poets, μεμόρηκε, μεμόρηται, μεμορημένος.

26. Poet. πάλω (πάλ) *to shake*, Aο. ἔπηλα; Hm. 2 Aο. Par. ἀμ-πεπαλό (384 D), 2 Aο. Μ. 3 S. πάλω (408 D, 42).

433 D. 1. Hm. Aο. P. ἐκλίνω (396 D) and ἐκλίστην, Pf. Μ. 3 P. κεκλίσται (392 D).

2. Hm. Aο. P. ἐκρίνω (so Hd.) and ἐκρίσθη.

4. Hm. Fu. κτενέω and κτανέω.

5. From st. τα, Hm. makes also Pr. τανῶ (once with μι-form, Pr. Μ. 3 S. τάνῃται), Fu. τανύσω, Aο. ἐτάνυσα, Pf. Μ. τετάνυσμαι, Aο. P. ἐτανύσθη. Also Pr. τιταίνω, Aο. ἐτίτηνα. The form τῇ in Hm. is perhaps an Imv. of st. τα (τῇ = τα-ε), *reach, take thou*.

τᾶ, τᾶν, τεν. They might therefore be referred to the fifth class. But as the added ν has extended beyond the present to the future and aorist systems, they are here included in the fourth class.

In imitation of these verbs, the ν of other liquid stems is sometimes dropped by late writers before κ of the 1 Pf.: τεζέρμακα for τεζέρμαγκα from ζερμαίνω *to warm*. But one verb belongs more properly to this series, viz.:

6. κερδαίνω (κερδᾶν, κερδα) *to gain*.
κερδᾶνῶ -ἐκέρδᾶνα (382) κεκέρδηκα

V. Vowel-stems of the fourth class.

434. 1. καίω (καυ) *to burn*; Att. κᾶω uncontracted.

καύσω	ἔκαυσα	κέκαυκα	ἐκαύσῃν
ν. καυστός, καυτός		κέκαυμαι	(ἐκάην Hm.)

2. κλαίω (κλαν) *to weep*; Att. κλάω uncontracted.

κλαύσομαι	ἔκλανσα	κέκλανμαι	ν. κλαντός and
κλανσοῦμαι (377), also κλαίῃσω, κλαῖῃσω (331)			κλανστός

a. κέκλανσμαι, ἐκλαύσθην (342) are late.

FIFTH CLASS (*Nasal Class*, 329).

The stem assumes ν in the present, or a syllable containing ν.

I. Stems which assume ν.

435. 1. βairw (βα) *to go*. (for βαν-ι-ω, cf. 328 d.)

βήσομαι	ἔβην (408, 1)	βέβηκα (409, 2)	ἔβᾶσῃν in comp.
βήσω (416, 2)	ἔβησα	βέβαμαι in comp.	ν. βατός, τέος

6. Hd. Fu. κερδήσομαι, Ao. ἐκέρδησα.

7. Hm. st. φεν, orig. φα, 2 Ao. ἔπεφρον, πέφρον (384 D) *killed*, Pf. M. πέφαμαι, Fu. Pf. πεφήσομαι.

434 D. 1. Hm. Ao. ἔκη (also ἔκεια probably incorrect), cf. 39. Attic poets have Par. κίας (shortened from κῆας).

3. Poet. δαίω (δα) *to burn* trans., Mid. intr., 2 Pf. δέδῃα intr., 2 Ao. M. Sub. 3 S. δάηται.

4. Poet. δαίομαι (δα) *to divide*, Fu. δάσομαι, Ao. ἔδᾶσῃν (used even in Att. prose), Pf. 3 S. δέδασται, 3 P. (irreg.) δεδάσται. Also Pr. δατέομαι (Hes. Ao. Inf. irreg. δατέασθαι, 381 D).

5. Poet. μαίομαι (μα, μεν) *to reach after, seek for*, Fu. μάσομαι, Ao. ἐμᾶσῃν, 2 Pf. μέμονα *press on, desire eagerly*, P. μέμαμεν etc. (409 D, 9), V. μαστός. In the sense of the Pf., Hm. has intensive μαιμῶς (472 k), Ao. μαίμῃσε. In Att. Trag. we find Pr. Par. μώμενος (= μα-ομενος).

6. Poet. ναίω (να) *to inhabit*, Ao. ἔνασσα *caused to inhabit*, M. ἐνασῃν *became settled in*, = Ao. P. ἐνᾶσθην. Pf. M. νένασμαι late. Hm. has also Pr. ναιεῖν, Par. Fem. ναιεῖσθαι (370 D a).

7. Hm. ὄνυω (ονυ) *to take to wife*, Fu. ὄνῳω Aristoph.

435 D. 1. Hm. Ao. M. 3 S. ἐβᾶσσο (349 D). Pr. also βᾶσσω cl. 6 (444 D, 11). Pr. Par. βιβᾶς (408 D, 10), also βιβῶν (as if from βιβᾶω).

2. *ελαύνω* (ελα) *to drive*: also *ελάω* poetic.
ελω (ελάσω, 375) *ηλασα* *ελήλακα, ελήλαμαι* *ηλάσῃν*
 a. *ελαύνω* is prob. for *ελα-νυ-ω*, cf. 329 d. *ελέλασμαι, ηλάσθην* are late.
3. *φθάνω* (φθα) *to anticipate*. (Hm. *φθάνω*)
φθήσομαι *ἔφθην* (408, 7) *ἔφθακα* [*ἐφθάσθην*]
φθάσω *ἔφθασα*
4. *πίνω* (πι, also πο) *to drink*.
πίομαι (378) *ἔπιον* (408, 15) *πέπωκα, πέπομαι* *ἐπόθῃν*
 a. Fu. also *πιούμαι*, perhaps not Attic. The Attic makes *ι* usually long in the Fu., short in the Ao.
5. *τίνω* (τι) *to pay back*, Mid. *to obtain payment*: also *τίνυμι* poet.
τίσω *ἔτισα* *τένικα, τέτισμαι* *ἐτίσθην* (342)
6. *φθίνω* (φθι) *to perish*, chiefly Ion. and poet.
φθίσω trans. *ἔφθισα* trans. *ἔφθιμαι* *ἐφθίσῃν*
 a. Late *ἐφθίνωσα, ἐφθίνωκα* (331).
7. *δάκνω* (δακ) *to bite*.
δήξομαι (412) *ἔδακον* *δέδηγμαι* *ἐδήχθην*
8. *κάμνω* (καμ, κμα, 340) *to be weary, sick*.
καμούμαι *ἔκαμον* *κέκμηκα* v. *ἀπο-κμητέον*
9. *τέμνω* (τεμ, τμε, 340) *to cut*.
τεμῶ *ἔτεμον* (ἔταμον) *τέτμηκα, τέτμημαι* *ἐτέμήθην*

II. Stems which assume *av*.

436. 1. *αἰσθάνομαι* (αισθ) *to perceive*: also *αἰσσομαι* rare.
αἰσθήσομαι *ἤσθόμην* *ἤσθημαι* v. *αἰσθητός*
2. *ἀμαρτάνω* (ἀμαρτ) *to err*.
ἀμαρτήσομαι *ἤμαρτον* *ἡμάρτηκα, -ημαι* *ἡμαρτήθην*
3. *αὐξάνω* (αυξ) *to increase*: also *αὐξω* (Hm. *αἰέξω*).
αὐξήσω (331) *ἠύξησα* *ἠύξηκα, ἠύξημαι* *ἠύξήθην*
-
2. Hm. Fu. *ἐλω, ἐλάω*, etc. (375 D); Plup. M. 3 S. *ἐλήλατο*, once *ἡλήλατο*, 3 P. *ἐληλέδατο* (392 D).
5. Hm. *τίνω*. Hm. and Hd. have also Pr. *τίνυμι, τίνυμαι*. Different from *τίνω* is Poet. *τίω* cl. 1, *to honor*, Fu. *τίσω*, Ao. *ἔτισα*, Pf. M. Par. *τετιμένος*, V. *ἔ-τιτος*.
6. Hm. *φθίνω*, 2 Ao. *ἔφθιον*, M. *ἐφθίμην* etc. (408 D, 27). Pr. also *φθινύδω* (411).
8. Hm. Pf. Par. *κεκμηώς, -ῶτος* (386 D. 360 D).
9. Ion. *τάμνω*, 2 Ao. *ἔταμον*. Hm. has Pr. *τέμνω* once, *τέμω* once; also *τεμήγω* (τεμάγ) cl. 2 (425 D, 18).
10. Hm. *δύνω* (Hes. *δυνέω*) = *δύω* *to rush*.

436 D. 2. Hm. 2 Ao. *ἡμβροτον* (for *ἡμῶτον, ἡμροτον*, 383 D. 25. 53 D).

4. βλαστάνω (βλαστ) *to sprout*: also βλαστίω cl. 7, rare.
 βλαστήσω ἔβλαστον (β)ἐβλάστηκα (319 c)
- a. Later 1 Aο. ἐβλάστησα.
5. δαρδάνω (δαρδ) *to sleep*.
 ἔδαρδον δεδάρδηκα (331) [ἐδάρδην]
- a. The simple verb is used only in the 2 Aο.; elsewhere καταδαρδάνω.
6. ἀπεχζάνομαι (εχζ) *to be hated*.
 ἀπεχζήσομαι ἀπηχζόμεν ἀπήχζημαι
- a. The forms *εχζω to hate, εχζομαι, ἀπέχζομαι*, are poetic or late.
7. κichάνω (κicη) *to come up to*, Ion. and poet.
 κicηήσομαι ἔκicηον v. ἀ-κicητος
8. οιδάνω (οιδ) and οιδίω cl. 7, *to swell*. (οιδάω, οιδάινω, late.)
 οιδήσω ᾠδήσα ᾠδήκα
9. ὀλισζάνω (ολισζ) *to slip*. (ὀλισζαίνω late.)
 ὀλισζήσω ὠλισζον (ὠλίσζηκα and ὠλίσζησα n. A.)
10. ὀσφραίνομαι (οσφρ) *to smell*. (for οσφραν-ι-ομαι, cf. 328 d.)
 ὀσφρήσομαι ὠσφρόμεν ὠσφράνζην
- a. ὀσφράομαι cl. 7, ὀσφράω are late; so also 1 Aο. ὠσφρησάμεν.
11. ὀφλιस्कάνω (οφλ, οφλiscκ, 330) *to incur judgment*.
 ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι
- a. 1 Aο. ὠφλησα rare. 2 Aο. Inf. and Par. are sometimes accented as present: ὠφλειν, ὠφλων. This verb is connected with ὀφείλω (οφελ), 432, 12.

437. The following have an inserted nasal.

1. ἀνδάνω (ἀδ) *to please*, Ion. and poet.
 ἀδήσω Hd. ἔαδον Hd. ἔαδα
2. ἑγγάνω (εγγ) *to touch*.
 ἑίξομαι ἑίξιγον v. ᾗ-ἑικτος

5. Hm. 2 Aο. ἔδρᾶδον (383 D).
 7. Hm. κicχάνω, Aο. once κicχήσατο. For μι-forms from st. κicχε (331), see 404 D d.
 10. Hm. Aο. 3 P. ὀσφραντο.
 12. Hm. ἀλδάνω (αλδ) *to make large* (Aesch. ἀλδαίνω); also ἀλδήσκω (αλδε, 331) cl. 8, *to grow large*.
 13. Hes. ἀλιταίνω (ᾠλιτ) *to offend*. Hm. 2 Aο. ἡλίτον, M. ἡλιτόμεν, Pf. Par. irreg. ἀλιτήμενος (331, 367 D b).
 14. Eur. ἀλφάνω (αλφ) *to procure*. Hm. 2 Aο. ἡλφον.
 15. Hm. ἐριδαίνω (εριδ) *to contend* (= ἐρίζω cl. 4), Aο. M. Inf. ἐριδήσασθαι (331). Pr. also ἐριδμαίνω *to provoke*.

437 D. 1. Hm. Impf. ἤνδανον, ἐήνδανον (Hd. ἐάνδανον?), see 312 D; 2 Aο. ἔδον or εἶδαον (=ενταδον, cf. 308 D), 2 Pf. ἔαδα. For ἥσμενος, see 408 D, 44.

3. λαγχάνω (λαχ) *to obtain by lot.*

λήξομαι (326) ἔλαχον εἴληχα, εἴληγμαι εἴληχθην

a. 2 Pf. λέλογχα is chiefly Ion. and poet.

4. λαμβάνω (λαβ) *to take.*

λήβομαι ἔλαβον εἴληφα, εἴλημμαι εἴληφθην

a. For εἴλημμαι there is a rare form λέλημμαι.

5. λανθάνω (λαθ) *to lie hid, Mid. to forget*: also λήσω cl. 2 (425, 1).

λήσω ἔλαθον λέληθα, λέλησμαι

a. The simple Mid. is rare in prose, ἐπιλανθάνομαι (more rarely ἐκ-λανθάνομαι) being used instead.

6. μαθάνω (μαθ) *to learn.*

μαθήσομαι ἔμαθον μεμάθηκα V. μαθητός, τέος

7. πυνθύνομαι (πυθ) *to inquire, learn*: also πύθομαι cl. 2, poet.

πύσομαι ἐπύθόμην πέπυσμαι V. πυστός

8. τυγχάνω (τυχ) *to hit, happen.*

τεύχομαι ἔτυχον τετύχηκα (381)

a. 2 Pf. τέτευχα occurs first in Demosth.: τέτευγμα, ἐτεύχθην, late.

NOTE on 435-7. Mute stems, which assume *ν* or *αν* in the present, have their proper form only in the 2 Ao.; elsewhere they either lengthen the short vowel (like verbs of the second class, 326), or assume *ε* (331).

III. Stems which assume *νε*.

438. 1. βυνίω (βυ) *to stop up.*

βύσω ἔβυσσα βέβυσμαι (342) ἔβύσθην]

2. ικνέομαι (ικ) *to come.*

ἴξομαι ἰκόμην ἴγμαι

a. The simple verb is rare in prose: ἀφ-ικνέομαι is commonly used instead. The *ι* of the 2 Ao. is short, but made long in the Ind. by the augment.

3. Hd. Fu. λάξομαι (24 D a). Hm. 2 Ao. ἐλαχον obtained by lot, but λάλαχον (384 D) made partaker.

4. Hd. Fu. λαμβομαι, Pf. λελάβηκα, Pf. M. λέλαμμαι (391 b), Ao. P. ἐλάβηθην, V. λαμπτός, -τέος. Hm. 2 Ao. M. Inf. λελαβέσθαι (384 D).

5. Hm. 2 Ao. ἐλαθον lay hid, but λέλαθον (384 D) caused to forget, M. λελαθίσθαι to forget, Pf. M. λέλασμαι have forgotten. The meaning *cause to forget* is found also in rare Pr. ληθάνω, Ao. ἔληθα, and sometimes in Pr. Act. λήδω. Dor. Ao. P. ἐλάσθην. Late Ao. M. ἐλησάμην.

7. Hm. 2 Ao. M. Opt. πεπύδοιτο. (384 D).

8. Hm. has also 1 Ao. ἐτύχησα, and often uses τετύχημαι, ἐτύχθην (from τετύχω cl. 2, 425, 15) in the sense of τετύχηκα, ἔτυχον. Hd. has 2 Pf. τέτευχα.

9. Hm. χανθάνω (χαθ, χανθ, χενθ) *to contain*, Fu. χείσομαι (= χενθ-σομαι), 2 Ao. ἐχάθον, 2 Pf. κέχανθα.

438 D. 2. Hm. has Pr. Impf. ικνέομαι only twice, often ικάνω (also ικάνομαι) and ἴκω (ι), 1 Ao. ἴξω, ἴξον (349 D). For 2 Ao. Par. ἴκμενος, see 408 D, 45. Hd. Pf. M. 3 P. ἀπικάται, ἀπικάτο (392 D).

3. *κυνέω* (κυ) *to kiss*. Aο. *ἔκυσα*.
 a. The simple verb is rare in prose; but *προσκυνέω to do homage* is frequent; it makes *προσκυνήσω, προσεκύνησα* (προσέκυσσα poet.).
 4. *πιπνέω* (πετ, 334 c) *to fall*, poet. 2 Aο. *ἔπιπνον*. Cf. *πίπτω*, 449, 4.
 a. Many grammarians recognize a Pr. *πίπνω*, and regard *ἔπιπνον* as Impf.
 5. *ἀμπισχνέομαι* (αμπ-εχ) = *ἀμπέχομαι, to have on*: active *ἀμπέχω, ἀμπίσχω, to put on*.
ἀμφέξω *ἡμπισχον*, Inf. *ἀμπισχεῖν*
ἀμφέξομαι *ἡμπισχόμεν*
 a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-ve-ομαι*. For change of φ to π, cf. 65 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated stem of *ἔχω* (*σεχ*) *to have* (332, 424, 11). The 2 Aο. must be divided *ἡμπι-σχον*; *ι* here belongs to the preposition.
 6. *ὑπισχνέομαι* (ὑπ-εχ) *to promise*. See 5 a above and 424, 11.
ὑποσχέομαι *ὑποσχόμεν* *ὑπέσχημαι*

IV. Stems which assume *vu* (after a vowel *vu*). See 407.

439. Stems in *a*.

1. *κεράννυμι* (κερα, κρα, 339) *to mix*.
κεράσω *ἐκέρασα* *ἐκέραμαι* *ἐκράδην* or
 γ. *κρατέος* [*κεκέρασμαι*] *ἐκεράσδην*
 2. *κρεμάννυμι* (κρεμα) *to hang trans.*: (also *κρεμάω* late.)
κρεμῶ (-άσω 375) *ἐκρέμασα* [*κεκρέμασμαι*] *ἐκρεμάσδην* (342)
 a. For Mid. *κρέμαμαι* *to hang intrans.*, Fu. *κρεμήσομαι*, see 404, 8.
 3. *πετάννυμι* (πετα) *to expand*: (also *πετάω* late.)
πετῶ (-άσω 375) *ἐπέτασα* *πέπταμαι* (339) *ἐπετάσδην* (342)
 a. *πεπέτακα* late, *πεπέτασμαι* not Att.
 4. *σκεδάννυμι* (σκεδα) *to scatter*: also *σκίδνυμι* rare in prose.
σκεδῶ (-άσω 375) *ἐσκίδασα* *ἐσκίδασμαι* (342) *ἐσκεδάσδην*

440. Stems in *e*.

1. *ἐννυμι* (ἐ, orig. *ves*, Lat. *ves-tio*) *to clothe*: simple verb poetic.
ἀμφιῶ (-έσω 374) *ἡμφίεσα* (314) *ἡμφίεσμαι*
ἀμφιέσομαι (*ἐπίεσασθαι* Inf.)

439 D. 1. Hm. also Pr. *κεράω, κεράω*, Aο. Inf. *ἐπι-κρήσαι*: Pr. Sub. 2 P. *κέρωνται* is accented like the *μι*-forms in 401 k. For *κίρνημι*, see 443 D, 2.

4. Hm. Aο. also without σ, *ἐκίδασα, ἐκεδάσδην*; cf. *κίδνημι* 443 D, 8.

5. Hm. *γάννυμαι* (γα) *to be glad*, Fu. *γανύσσομαι*, late Pf. *γεγάσμαι*. Cf. *γαίω* cl. 4, only in Pr. Par. *γαίω*.

440 D. 1. Hm. Impf. *κατα-είνυον* (= *ves-νυον*), cf. Hd. *ἐπ-είνυσθαι*, Fu. *ἔσω*, Aο. *ἔσω*, Aο. M. 3 S. *ἔ(σ)ωτο* or *ἔσσωτο*, Pf. M. *ἔμαι* (= *ves-μαι*), *ἔσσαι, ἔσται* (*ἔθραι*?), Plup. 2, 3 S. *ἔσσω, ἔστο* or *ἔεστο*, 3 D. *ἔσδην*, 3 P. *ἔτατο* (= *ves-ατο*), Par. *εἰμένος*.

2. κορέννυμι (κορε) *to satiate*.

κορέσω ἐκόρεσα κεκόρεσμαι (342) ἐκορίσθην

3. σβέννυμι (σβε) *to extinguish* (416, 5).σβέσω ἔσβεσα ἔσβηκα
σβήσομαι ἔσβην (408, 9) ἔσβεσμαι (342) ἐσβέσθην4. στορέννυμι (στορε) *to spread out*: also στρώννυμι (στόρνυμι).

στορώ (-έσω 374) ἐστόρεσα [ἐστόρεσμαι] [ἐστορίσθην]

441. Stems in ω.

1. ζώννυμι (ζω) *to gird*.

ζώσω ἔζωσα [ἔζωκα] ἔζωσμαι [ἐζώσθην]

2. ῥώννυμι (ῥω) *to strengthen*.ῥώσω ἔρρῳσα ἔρρῳμαι *am strong* ἐρρώσθην (342)3. στρώννυμι (στρω) *to spread out* = στορέννυμι (and στόρνυμι).

στρώσω ἔστρωσα ἔστρωμαι ἐστρώσθην

4. χρώννυμι (χρω) *to color* = χρώζω cl. 4.

χρώσω ἔχρωσα κέχρωσμαι ἐχρώσθην

442. Stems ending in a consonant.

1. ἀγνυμι (αγ, orig. γαγ) *to break*.

ᾄξω ἄαξα (312) ἄαγα (417) [ἄαγμα] ἔαγην (ᾄ)

2. ἄρνυμαι (αρ) *to win*, chiefly poet.; only Pr. Impf. For 2 Aο. ἡρόμην, see αἶρω (432, 2).3. δεικνυμι (δεικ) *to show*.

δείξω ἔδειξα δέδειχα, δέδειγμαι ἐδείχθην

4. εἴργνυμι (ειργ) *to shut in*: (also εἴργω late.)

εἴρξω εἴρξα, P. ἔρξας εἴργμαι εἴρχθην

2. Hm. Fu. κορέω (374), Pf. Par. κεκορήως (386 D), Pf. M. κεκόρημαι (also Hd.), V. ἀ-κόρητος.

Add the following with stems in ι:

5. Poet. κινῖναι (κι) *to move* intrans., 2 Aο. κέκλον *went*, Par. κίων (Trag. κίεIs rare). For ἐκίαδον, see 411. From κι is derived also κινέω *to move* trans., inflected regularly.6. Hm. αἰνῖναι (αι) *to take away*, in comp. ἀποαἰνῖναι and ἀπαἰνῖναι.7. Ion. and poet. δαῖννυμι (δαι) *to feast* trans., Mid. intr., Opt. 3 S. δαινῖτο (401 D I), 3 P. δαινῖατο: Fu. δαῖσω, Aο. ἔδαισα.

442 D. 1. Hm. Aο. ἔαξα, rare ἦξα (Hcs. Opt. 2 S. κανῆαIs, = κατταῆαIs = κατα-ναῆαIs, 73 D). Hd. Pf. ἔηγα.

3. Hd. has st. δεκ in δέξω, ἔδεξα, δέδειγμαι, ἐδέχθην. Hm. Pf. M. δειδεγμαι *greet* (for δεδειγμαι), 3 P. δειδέχεται, -ατο (392 D). In the same sense of *greeting*, he has Pr. Par. δεικνόμενος, as also Pr. δεικνόμεναι and δειδίσκομαι (= δε-δεκ-σκομαι, cf. 447, 9).4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As stem, he has *epy* or *eepy* instead of *eiwy*. For ἐρχαται, (ἐ)έρχατο, see 318 D. For poet. εἴργαδον, Hm. (ἐ)έργαδον, see 411.

15. φράγγυμι (φραγ) rare form of φράσσω cl. 4, *to enclose*.
 φράξω ἐφραξα πέφραγμα ἐφράχτην [ἐφράγγην]

SIXTH CLASS (*Inceptive Class*, 330).

444. The stem assumes σκ in the present, sometimes with a connecting ι. Several verbs which belong here, prefix a reduplication. Only a few show an inceptive meaning.

Stems in α and ε.

1. γηράσκω = γηρά-ω *to grow old*. 2 Ao. Inf. γηράναι (408, 2).
 γηράσω, -ομαι ἐγήρασα γεγήρακα
2. διδράσκω (δρα) *to run*, used only in composition.
 δράσομαι ἔδραν (408, 3) δέδρακα
3. ἡβήσκω (ἡβα) *to come to puberty*: ἡβίω *to be at puberty*.
 ἡβήσω ἡβησα ἡβηκα
4. θνήσκω (θάν, θνα, 340) *to die*; used also as pass. of κτείνω *to kill*.
 θανοῦμαι θῆντον τέθνηκα *am dead* (409, 4)
- a. Fu. Pf. τεθνήξω (τεθνήξομαι late), see 394 a. For Fu. θανοῦμαι, 2 Ao. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the Pf. τέθνηκα, not ἀπο-τέθνηκα.

18. Hm. δρέγγυμι (ορεγ), = δρέγω cl. 1, *to reach*, Pf. M. 3 P. δρωρέχεται (321 D, 392 D).

443 D. In the Epic language, several stems, which for the most part show a final α in other forms, assume να instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαμ, δαμα, 331) *to overcome*, Fu. δαμνάω (cf. 375), Ao. ἐδάμνασα, Pf. δέδμηκα (340), Pf. M. δέδμημαι, Fu. Pf. δεδμήσομαι, Ao. P. ἐδαμώσθην (342) or ἐδμήσθην, more freq. 2 Ao. ἐδάμην. Pr. also δαμῆζω. The forms ἐδαμώσθην and ἐδαμώσθην are even found in Att. prose.—The same Perf. Mid. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *to build*, Ao. ἔδειμα.
2. κίρνημι or κιννάω (κερα), = κεράννυμι *to mix* (439, 1).
3. κρήμνᾱμαι (κρεμα), = κρέμᾱμαι *to hang* (404, 8; cf. 439, 2). Active κρήμνημι very rare.
4. μάρνᾱμαι (μαρα) *to fight*, Opt. 1 P. μαρνούμεθα (401 D b).
5. πείρνημι (περα), = πιπράσκω *to sell* (444, 7), Fu. περώω (cf. 375), Ao. ἐπέρᾱσα, Pf. M. Par. πεπερημένος.
6. πέλνημι or πιλνάω (πελα), = πελάζω *to bring near*, Mid. *to come near* (428 D, 21).
7. πίτνημι or πιτνάω (πετα), = πετάννυμι *to expand* (439, 3).
8. σκίδνημι (σκεδα), = σκεδάννυμι *to scatter* (439, 4): also without σ, κίδνημι (κεδα).

444 D. 2. Hd. διδρήσκω, δρήσομαι, ἔδρην (24 D a).

446. Stems in *ι* and *υ*.

1. *πιπίσκω* (πι) *to give to drink*, Ion. and poet. Cf. *πίνω* (435, 4).
πίσω *ῑπίσα*
2. *κνίσκω* (κυ) *to impregnate*, Ao. *ῑκῡσα*.
 a. Mid. *κνίσκομαι* *to become pregnant*; but *κύνω*, *κνέω* cl. 7, *to be pregnant*.
3. *μεθύσκω* (μεθυ) *to intoxicate*.
μεθύσω *ἐμέθυσα* [*μεμέυσομαι*] *ἐμεθύσῃην*
 a. Mid. *μεθύσκομαι* *to become intoxicated*; but *μεθύω* (only Pr. Impf.) *to be intoxicated*.

447. Stems ending in a consonant.

1. *ἀλίσκομαι* (ἀλ, ἀλο, 331) *to be taken*, used as pass. *to airéō* cl. 9.
ἀλώσομαι *ἐάλων* or *ἐάλωκα* or v. *ἀλωτός*
 ῆλων (408, 12) *ῆλωκα*
2. *ἀν-ἀλίσκω* (αν-αλ, αν-αλο) *to expend*: also *ἀναλώω*.
ἀναλώσω *ἀνέλωσα* *ἀνάλωκα*, *ἀνάλωμαι* *ἀναλώσῃην*
 ἀνήλωσα *ἀνήλωκα*, *ἀνήλωμαι* *ἀνηλώσῃην*
- a. Rare forms, *ῆνάλωσα*, *ῆνάλωμαι* (314).
3. *ἀμβλίσκω* (αμβλ, αμβλο, 331) *to miscarry*: also *ἐξ-αμβλύνω*.
ἀμβλώσω *ῆμβλωσα* *ῆμβλωκα*, *ῆμβλωμαι*
4. *ἀμπλακίσκω* (αμπλακ) *to miss*, err, poetic.
ἀμπλακήσω *ῆμπλακον* *ῆμπλάκηται*
5. *ἐπ-αυρίσκομαι* (επ-αυρ) *to enjoy*: also *ἐπαυρίσκω*, *ἐπαυρέω* cl. 7.
ἐπαυρήσομαι *ἐπηῦρον*, *ἐπηυρόμην*
 a. The word is Ion. and poetic; in Att. prose, only 2 Ao. Inf. *ἐπαυρέσθαι*.
6. *εὐρίσκω* (εὐρ) *to find*.
εὐρήσω (331) *εὔρον* *εὔρηκα*, *εὔρημαι* *εὐρέσῃην*
 a. For 2 Ao. Impv. *εὐρέ*, see 366. 1 Ao. M. *εὐράμην* late.
7. *στερίσκω* (στερ) = *στερέω* cl. 7, *to deprive*.
στερήσω *ἐστέρησα* *ἐστέρηκα*, *ῆμαι* *ἐστερήσῃην*
 a. Pass. *στερίσκομαι* and *στερούμαι* *to be deprived*; but *στέρομαι* cl. 1, *to be in a state of privation*.
8. *ἀλέξω* (for *αλεκ-σκω*, st. *αλεκ*) *to ward off*; Act. rare in prose.
ἀλεξήσομαι *ῆλεξάμην*
 a. A Fu. *ἀλέξμαι* is also found.
9. *ἀλύσκω* (for *αλυκ-σκω*, st. *αλυκ*) *to avoid*, poet.; Pr. Impf. rare.
ἀλύξω *ῆλυξα* (connected with *ἀλόμαι*, st. *αλυ*, 426 D, 7)

446 D. 4. Hm. *πιφάσκω* (φαν) *to show, declare*. Akin to this is Hd. *διαφάσκω* or *-φάσκω* *to shine, dawn*.

447 D. 7. Hm. Ao. Inf. *στερέσαι*. Eur. 2 Ao. P. Par. *στερεῖς*.

8. Hm. Fu. *ἀλεξήσω*, Ao. *ῆλεξῃσα*, 2 Ao. *ἔλαλκον* (384 D, 389).

9. Hm. has also *ἀλυσκάω* cl. 4 and *ἀλυσκάνω* cl. 5.

10. διδάσκω (for διδαχ-σκω, st. διδαχ) *to teach*.
 διδάξω ἐδίδαξα δεδίδαχα, -γμα ἐδιδάχθην
11. λάσκω (for λακ-σκω, st. λακ) *to speak*, poetic.
 λακήσομαι ἐλάκησα (331) λέλκηκα or
 ἔλακον λέλακα (338)
12. μίσγω (for μυγ-σκω, st. μυγ) *to mix*, = μίγνυμι cl. 5 (442, 7).
13. πάσχω (for παθ-σκω, st. παθ, πενθ, 329, 331 a) *to suffer*.
 πείσομαι (49) ἔπαθον πέπονθα v. παθητός
- a. For the two forms of the stem, compare τὸ πάθος and πένθος *suffering*.

SEVENTH CLASS (*Epsilon-Class*, 331).

448. The stem assumes ε in the present. Here belong

1. αἰδέομαι (αἰδ) *to feel shame*: also αἰδομαι poetic.
 αἰδέσομαι ἤδεσάμην ἤδεσμαι (342) ἠδέσθην (413)
 a. ἤδεσάμην, in Att. prose, *pardoned*; in poetry, *felt shame*, = ἠδέσθην.
2. γαμέω (γαμ) *to marry* (Act. uxorem duco, Mid. nubo).
 γαμῶ ἔγημα γεγάμηκα, -ημαι v. γαμετή
 a. Late forms γαμήσω, ἐγάμησα, ἐγαμέσθην Theoc.
3. γηζέω (γηθ) *to rejoice*, poetic; in prose only 2 Pf.
 γηθῆσω ἐγήθησα γέγηθα *am glad*
4. δοκίω (δοκ) *to seem, think*.
 δόξω ἔδοξα δέδογμαi (ἐδόχθην r. A.)
 a. δοκήσω, ἔδοκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην are poetic or late.
5. κυρέω (κυρ) *to hit upon, happen*, Ion. and poet.: also κύρω rare.
 κυρήσω, κύρσω ἔκρυσσα, ἐκύρησα

10. Ep. Ao. ἐδιδάσκησα (331, not in Hm.). The orig. stem was θα, Hm. Fu. θῆω *shall find* (378 D), 2 Ao. θέδασον (384 D, also θέασον) *taught*, 2 Ao. M. Inf. θεδάσθαι (for δεδάσθαι), Pf. θεδάκηκα (331) *have learned*, 2 Pf. Par. δεδαώς, Pf. M. Par. δεδαήμενος, 2 Ao. P. ἔδαν *learned*, Fu. P. θαήσομαι (395 D).
11. Hm. ληκέω, 2 Pf. Par. Fem. λελᾶκνῦα (338 D).
13. Hm. 2 Pf. 2 P. πέποσθε (409 D, 14), Par. Fem. πεπαῖσθῃα (cf. 338 D).
14. Hm. ἀπαφίσκω (αφ) *to deceive*, 2 Ao. ἤπαφον (384 D), rare 1 Ao. ἠπάφθησα (331).
15. Poet. ἀραρίσκω (αρ) *to join, fit*, trans., 1 Ao. ἤραα (345 D), usu. 2 Ao. ἤραρον (384 D) twice intrans., 2 Pf. ἤραα *am joined, fitted* (found even in Xen.), Ion. ἔρηρα, Hm. Par. Fem. ἀράρῃα (338 D), Ao. P. 3 P. ἔρθεν (395 D), 2 Ao. M. Par. ἄρμενος (408 D, 34).
16. Hm. ἴσκω (= γικ-σκω) and ἔισκω (23 Da) *to make like, consider like*, cf. 2 Pf. εἰοικα (409, 7).
17. Hm. τιτόσκομαι (= τι-τυκ-σκομαι) *to prepare* (cf. τεύχω cl. 2, 425, 15), *to aim* (cf. τυγχάνω cl. 5, 437, 8).

448 D. 2. Hm. Fu. Mid. 3 Sing. γαμέσsetai *will cause* (a woman) *to marry*, doubtful.

6. { μαρτυρίω (μαρτυρ) to bear witness, inflected reg., but
μαρτύρομαι cl. 4, to call witnesses, Ao. ἐμαρτύραμαι.
7. { ξυρίω (ξυρ) to shave, Ao. ἐξύρησα, Mid. ξυρίομαι, but also
ξύρομαι cl. 4, Ao. ἐξύραμαι, Pf. ἐξύρημαι.
8. πατέομαι (πατ, orig. πα) to eat, Ion. and poet.
- πάσομαι ἐπάσάμην πέπασμαι V. ᾄ-παστος
9. πεκτέω (πεκ, πεκτ, 327) to comb, shear. (Hm. πείκω for πέκω.)
(πέξω n. A. ἐπεξα n. A.) ἐπέχθη
10. ῥιπτέω (ῥιφ, ῥιπτ) to throw, = ῥίπτω (427, 14), only Pr. Impf.
11. ὠσέω (ωσ) to push; Impf. ἐώσουν (312).
- ὠσω, ὠσέσω ἔωσα [ἔωκα] ἔωσμαι ἐώσῃην
- a. ὠδήσω is not found in Att. prose. The syllabic augment is rarely omitted in Attic.

EIGHTH CLASS (*Reduplicating Class*, 332).

449. The stem assumes a reduplication in the present. For *μi*-verbs of this class, see 403. There remain

12. Poet. δουτέω to sound heavily, Ao. ἐδούτησα (even in Xen.), ἐγδούτησα (cf. ἐρίγδουκος loud-thundering), 2 Pf. δέδουκα.
13. Poet. κελαδέω to roar, Fu. κελαδήσω, Hm. Pr. Par. κελάδων.
14. Ion. and poet. κεντέω to prick, Fu. κεντήσω, etc., reg.; but Hm. Ao. Inf. κένσαι (= κεντ-σαι), V. κεντός (= κεντ-τος).
15. Poet. κτυπέω to crash, clatter, rare in prose, 2 Ao. ἐκτύπον, also in Trag. 1 Ao. ἐκτύπησα.
16. Poet. ριγέω to shudder, Fu. ριγήσω, Ao. ἐρρίγηθα, 2 Pf. ἐρρίγα used as a present. Different is ριγέω to be cold (371 d).
17. Ion. and poet. στυγέω to dread, hate, Fu. στυγήσομαι, Ao. ἐστύγησα, etc., reg. Hm. has 1 Ao. ἐστύξα made dreadful, 2 Ao. ἐστύγον dreaded.
18. Pr. φιλέω to love, inflected reg. as a verb of cl. 1, see Paradigm 287; but Hm. Ao. M. ἐφιλάμην (st. φιλ).
19. Hm. (χραισμέω to help, ward off, Pr. Impf. not used) Fu. χραισμήσω, Ao. ἐχραισμησα, 2 Ao. ἐχραισμον.

Add the following, which annex a in the present (331):

20. Pr. βρυχάομαι to roar, Ao. ἐβρυχάσθην. In Hm., only 2 Pf. βέβρυχα used as a present.
21. Poet. γόω to bewail, Fu. γοήσομαι, Hm. 2 Ao. ἔγοον.
22. Hm. θηρίομαι to quarrel (Fu. θηρίσομαι Theoc.), Ao. ἐθηρίσθην, Ao. P. ἐθρίνθην (396 D). Pind. θηρίομαι, θηρίω.
23. Poet. λιχμέω, -ομαι, to lick, Fu. λιχμήσομαι, 2 Perf. Par. irregular λελειχμέτες Hes.
24. Hm. μηκόμαι (μᾶκ, μηκ, 326) to bleat, 2 Ao. Par. μᾶκόν, 2 Pf. Par. μεμηκώς, Fem. μεμᾶκνῃα (338 D), Plup. ἐμέμηκον (351 D).
25. Hm. μητίω, -ομαι, to plan, Fu. μητίσομαι, Ao. ἐμητίσθην. Pind. μητίομαι.
26. Pr. μυκόμαι (μυκ) to low (used in Att. prose). Poet. Ao. ἐμυκασθην. Hm. 2 Ao. ἐμύκον, 2 Pf. μέμυκα used as a present.

1. γίγνομαι (γεν) to become: also γίνομαι less freq. in Att.

γενήσομαι ἐγενόμην γέγονα (409, 8) have become, have been
γεγέννημαι (ἐγενήσην l.)

2. ἴσχω (σεχ) to hold, another form of ἔχω (424, 11).

3. μένω (μεν) to remain, poetic form of μένω (422, 13).

4. πίπτω (πετ, πτο, 339, 381) to fall: cf. πιπνίω cl. 5 (438, 4) poet.
πεσοῦμαι (377) ἔπεσον πίπτωκα

a. ἔπεσον is for orig. and Dor. ἔπετον (62 a).

5. τίκτω (for τιττω, st. τεκ) to bring forth, beget.

τίξομαι ἔτεκον τέτοκα (334 a)
τέξω less fr. ἐτέξα rare (τέτεγμαι n. A.) (ἐτέχσην n. A.)

a. Mid. τίκτομαι rare and poetic.

6. τιτράω (τρα) to bore: also τετραίνω (329 a, 328 d).

τρήσω (335 a) ἔτρησα τέτρημαι v. τρητός
τετρανῶ ἐτέτρηνα (later -ανᾶ) [ἐτετράνσην]

For reduplicating verbs of the sixth (inceptive) class, see 444-6.

NINTH CLASS (*Mixed Class*, 333).

450. Different parts of the verb may be derived from stems essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω to take, Mid. to choose; st. αἶρε, ἐλ (312).

αἰρήσω εἶλον (εἶλω etc.) ἤρηκα, ἤρημαι ἤρέσην

a. Fu. ἐλῶ n. A. Ao. εἰλάμην late.

2. ἔρχομαι to go, come; st. ερχ, ἐλῦθ.

ἐλεύσομαι ἤλθον (339) ἐλήλυθα (321)

a. For 2 Ao. Imv. ἐλθέ, see 366. For ἐλεύσομαι (326), the Attic prose generally has εἶμι (405, 1 a).

3. ἐσθίω to eat; st. ἐσθι, ἐδ, φάγ.

ἔδομαι (378) ἔφαγον ἐδήδοκα (331) (ἠδέσθην n. A.)
ἐδηδεσμαι (331, 342) v. ἰδεστός, τίος

a. ἐσθίω comes from ἐσθω (328), and that from ἔδω (411 D): all these forms of the Pr. are found in Hm.

449 D. 1. 2 Ao. 3 Sing. ἔγεντο Dor. (and Hes.), different from γέντο seized (408 D, 36). From st. γεν comes also poet. γείνομαι cl. 4, to be born, Ao. ἐγενόμην trans. begot, bore (οἱ γενόμενοι the parents, also in prose).

2. Poet. also ἰσχνάω (329 b), ἰσχνάω (331).

4. Hm. 2 Pf. Par. πεπτεῶτας, Soph. πεπτός, -ῶτος (409 D, 17).

7. Hm. λαύω (αυ, αυε 331, αε 39) to sleep, Ao. ἔεσα (ᾱ, but by augm. ᾱ), once contr. ἔσαμεν.

450 D. 1. Hd. Pf. ἀραίρηκα (321 D).

2. Poet. 2 Ao. ἤλυθον with υ (but only in Ind., 1, 2, 3 S. and 3 P.), Dor. (not Pind.) ἤρδον, ἤλσον. Hm. 2 Pf. ἐλήλουθα, 1 P. ἐλήλουθμαι (409 D, 13).

3. Hm. Pr. Inf. ἔμμεναι (406 D, 8), 2 Pf. Par. ἐδηδός, Pf. M. ἐδήδομαι.

4. *ὄράω to see*, Impf. *ἴωρων* (312); st. *ὄρα, ἰδ, σπ.*
ὄψομαι *εἶδον* (ἴδω etc. *ἴωρακα, ἴωράμαι* *ὠψήην, γ. ὀρατός,*
Imv. ἰδέ 366) *ὄπωπα* (321), *ὠμμαι* *ὀπτός, τίος*
- a. The Comic poets have Pf. *ἴωρακα*: *ὄπωπα* is chiefly Ion. and poet.: *ἴωραδην* is late. Ao. M. *ὠψάμην* is rare; *εἰδόμην* (for *εἶδον*) is generally poetic (in Att. prose only in comp.), Imv. *ἰδοῦ*, but as exclamation *ἰδοῦ το!* Poetic is also Pr. Mid. *εἶδομαι to appear, appear like*, Ao. *εἰσάμην*.
5. *τρέχω to run*; st. *τρέχ, δρεμ* (334 a).
δραμοῦμαι *τῶδραμον* *δεδράμηκα* (331) *γ. δρεκτέον* (66 c)
- a. *δρέζομαι, ἔδρεξα* (66 c), and *δῆδρομα* are found in poetry; *δεδράμηναι* occurs in composition.
6. *φέρω to bear*; st. *φερ, αι, ενεκ.*
οἶσω { *ἤνεγκον* (384) *ἐνήνοχα* (321, 334 a) *ἤνέχην*
οἶσσομαι (as { *ἤνεγκα* (381) *ἐνήνεγμαι* *ἐνεχθήσομαι*
 mid. and pass.) *ἤνεγκάμην* *γ. οἰστός, τίος* *οἰσθήσομαι*
7. *ὠνίσσομαι to buy*, Impf. *ῶνούσμεν*; st. *ωνε, πρια.*
ὠνήσομαι *ἐπριάμην* (408, 8) *ῶνημαι* *ῶνήσην*
- a. *ὠνησάμην* is late. The syllabic augment is rarely omitted in Att. *ῶνημαι* may have, *ῶνήσην* always has, a passive meaning (415).
8. *εἶπον I said*; st. *ειπ, ερ, ῥε* (340).
εἶρῶ { *εἶπον* *εἶρηκα* (319 c) *ἐῤῥήσην, γ. ῥήτός*
 { *εἶπα* *εἶρημαι* *(ἐῤῥήσην n. A.)*
(Imv. εἰπέ 366) *εἰρήσομαι* *ρηθήσομαι*
- a. The Pr. Impf. are supplied by *λέγω, φημί*, and (especially in comp.) by *ἀγορεύω to discourse*, as *ἀπαγορεύω to forbid*, Ao. *ἀπείπον*. The form *εἶπον* comes from *ε-επ-ον*, orig. *γε-γεν-ον*, a reduplicated 2 Ao. like *πέπειδον* (384 D): cf. *ἔπος*, orig. *γενος*, word. The stem of *εἶρῶ* was orig. *γεν* (cf. Lat. verbum); hence *εἶρηκα* for *γε-γεν-κα*, *ἐῤῥήσην* for *εγρησθην*, *ρήτός* for *γεντός*.
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4. Hm. Fu. *ἐπιόψομαι shall choose*, but *ἐπόψομαι shall look on*. Aeol. Pr. *δρημι* Theoc. For *δοσσομαι* (σπ), see 429 D, 4. 5. Dor. *τράχω*.
6. Hm. Pr. Imv. *φέρε* (406 D, 4), Ao. *ἤνεικα* (rarely *ἤνεικον*), M. *ἤνεικάμην*; Ao. Imv. *οἶσε* (349 D), Inf. *οἰσέμεν(αι)*, V. *φερτός*. Hd. has Ao. *ἤνεικα*, Pf. M. *ἐνήνεγμαι*, Ao. P. *ἤνειχθην*.
8. Hm. Pr. *εἶρῶ* rare, Fu. *εἶρώ*, Ao. *εἶπον* and in Ind. (with augm.) *ἔειπον* (= *ε-γενεπον*). From st. *σπ, επ* (63), comes *ἐν-έπω* or *ἐννέπω*, 2 Ao. *ἐνι-σπον* (339), Imv. *ἐνι-σπε* or *ἐνισπες* (2 P. *ἔσπετε* for *ἐν-σπετε*), Fu. *ἐνίψω* (= *ἐνι-σπ-σω*) or *ἐνι-σπήσω* (331). Hd. makes Ao. usu. *εἶπα*, Ao. P. *εἰρέσθην* and *εἰρήσθην* as well as *ἐῤῥήσθην*.

ALPHABETICAL LIST

of Verbs described in the foregoing Sections.

451. In the following alphabetical list, the verbs before described are not only referred to by the present; but one or more forms are generally added, to exhibit the stem and its changes, or to show the most important peculiarities of formation.

In using this index, as well as in looking out verbs in the lexicon, the student should bear in mind especially the following points:

I. At the *beginning* of verb-forms,

a. *ε* before a consonant (sometimes even before vowels) may be the augment or reduplication (308, 312, 319, 322).

b. *ει* may arise by augment or reduplication from *ε* (312, 322).

c. *η* may arise by augment or reduplication from *α* or *ε* (309).

d. *ω* may arise by augment or reduplication from *ο* (309).

e. *ει* in a few words takes the place of *λε, με, ρε*, as redupl. (319 e).

f. A consonant with *ε* may be the reduplication, when followed by the same consonant, or when a smooth mute with *ε* is followed by the cognate rough mute (319).

g. A vowel and consonant may be the Attic reduplication, if the same vowel and consonant follow; but the initial stem-vowel is usually lengthened after it (321).

h. When prepositions are prefixed, there is danger of mistaking an initial stem-vowel for the final vowel of the prep. Thus *κατανύω* = *κατ-ανύω* not *κατα-νύω*, *ἀπολέσας* = *ἀπ-ολέσας* not *απο-λέσας*, *ἐπιδοῦσα* may be either *ἐπ-ιδούσα* (Pr. *ἐφ-οράω*) or *ἐπι-δοῦσα* (Pr. *ἐπι-δίδωμι*).

II. In the *middle* of verb-forms,

i. *α* or *ο* may arise from *ε* in the stem and present (334). So *αι* may arise from *ει*, and *ω* rarely from *η*.

j. *η* may arise from a final *α* or *ε* of the stem, and *ω* from a final *ο* (335). In the first aorist system of liquid verbs, *η* may arise from *α* and *ει* from *ε* (337). In the second perfect system, *η* may arise from *α* (338).

k. The relations of the *consonants* are shown in the following table, where any termination of the other tenses may correspond to any form of the present given on the same line:

Fut.	1 Aor.	2 Pf.	Perfect Middle.		1 Aor. P.	Present.
-ψω	-ψα	-φα	-μμαι, -ψαι, -πται, -φθον	-φθην	-φω, -βω, -φω, -πτω	
-ξω	-ξα	-χα	-γμαι, -ξαι, -κται, -χθον	-χθην	-κω, -γω, -χω, -σσω, -ζω	
-σω	-σα		-σμαι, -σαι, -σται, -σθον	-σθην	<div> { <div>-τω, -δω, -θω, -σσω, -ζω</div> <div>-δω, -έω, -ίω, -όω, -ύω</div> </div>	

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 τμήγω (ἔτμηγον) 425 D, 18.
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 τραπ-έομαι (τέρπω) 424 D, 24.
 τραχ (δράσσω, τέτρηχα) 428, 8.
 τρέπ-ω (ἑτραπον, τέτροφα) 424, 25 ;
 τράπω, τραπέω, τροπέω, D.
 τρέφ-ω (ἑδρεψα, ἐτράφην, τέδραμμαι, τέτροφα) 424, 26 ; τράφω D.
 τρέχ-ω (ἑδρεξα—ἐδραμειν, δεδράμηκα) 450, 5 ; τράχω D.
 τρέω (ἑτρεσα, ἑτρεστος) 419, 15.
 τριβ-ω (ἐτριβην, τέτριφα) 424, 27.
 τρίζω (τέτριγα) 428, 16.
 τρυφ (δρέπτω) 427, 6.
 τρώγω (ἑτραγον) 425, 4.
 τρώω, = τιτρώσκω, 445 D, 6.
 τυ for δυ (θύω, ἐτύδην) 420, 2.
 τυγχάνω (ἑτυχον, τεύχομαι, τετύχηκα) 437, 8 ; τέτευχα D.
 τυκ (τεύχω, τέτυκον, τιτύσκω) 425 D, 15.
 τύπ-τω (τυπτήσω, ἐτύψα, ἑτυπον) 427, 19.
 τύφ-ω (ἐτύφην, τέτυγμα) 424, 28.
 ὕπισχνέομαι (ὑπεσχόμεν, -ημαι) 438, 6.
 ὕ-ω (ὑσμαι) 421, 11.
 φα, φαίνω, 432 D, 19 ; φημί, 404, 2 ;
 πέφαμαι 433 D, 7.
 φαγ (ἑσθίω, ἑφαγον) 450, 3.
 φαίνω (ἐφάνην, πέφηναι) 291 ; φάε, πε-
 φήσεται, φαείνω, φαάνδην, 432 D, 19
 φά-σκω, = φημί, 444, 8.
 δια-φάσκω, -φώσκω, 446 D, 4.
 φείδομαι 425, 11 ; πεφιδόμην, -ήσομαι, D.
 φεν, φα (ἑφεφον, πέφαμαι) 433 D, 7.
 φέρ-ω (οἶσω ; ἡνεγον, ἡνεγκα, ἐνήνεγα, ἐνήνεγαί) 450, 6 ; ἡνεκα D.
 φεύγω (ἑφυγον) 425, 16 ; φυγγάνω id.
 πεφυγότες D.
 φημί (φα) 404, 2.
 φδά-νω (ἑφδάσα, ἑφδην) 435, 3.
 φδείρω (φδερώ, ἑφδάρην) 432, 20 ;
 δι-έφδορα D.
 φδί-νω (ἑφδισα) 435, 6 ;
 ἐφδιμην, φδινύδω, D.
 φιλ-έω (ἐφιλάμην) 448 D, 18.
 φιλοτιμέ-ομαι (ἐφιλοτιμήδην) 418.
 φλά-ω, = βλά-ω, 419, 4.
 φλέγ-ω (ἐφλέγην late), φλεγέδω, 411 D.
 φν for φεν (πέφον) 433 D, 7.
 φράγ-νυμι, φράσσω, 442, 15.

φράζω (φραδ) 428, 17; ἐπέφραδον D.
φρίσσω (πέφρικα) 428, 10.
φυλάσσω (φυλακ, πεφύλαχα) 428, 11.
φύρ-ω (φύρσω, πέφυρμαι) 345 D.
φύ-ω (ἔφυν, ἔφυσα) 423, 4.

Χάζω (χαδ) 428, 18; κέκαδ-ον, -ήσω, D.
χαίρω (ἐχάρην, χαίρῃω) 432, 21;
κεχαρόμην, κεχαρώς, D.
χαλά-ω (ἐχάλασα, ἐχαλάσθην) 419, 7.
χαυδάνω (ἐχاذον, χείσομαι) 437 D, 9.
χά-σκω (ἐχανον, κέχνηα) 444, 9.
χέω (χεσσομαι, κέχοδα) 428, 19.
χέω (ἐχεα, κέχυνκα) 426, 6;
χέω, ἔχενα, D.

χλαδ (κεχλαδ-ός, -οντος) 360 D.
χό-ω (κέχωμαι) 421, 9; χώννυμι ib.
χρα (κίχρημι) 403, 9.
ἐ-χραισ-μ-ον, ἐχραισμησα, 448 D, 19.
χρά-ομαι (κέχρημαι) 345 a. 371 c.
χρά-ω (κέχρησμαι) 421, 3.
χρή (χρα, χρε, ἐχρην) 404, 3.
χρί-ω (κίχρι[σ]μαι) 421, 8.
χρά-ννυμι (κέχρωσμαι), χρώζω, 441, 4.
Ψά-ω (ψη, ἔψη[σ]μαι), ψήχ-ω, 421, 4.
ψύχ-ω (ἐψύχην, ἐψύχην) 424, 29.
Ψάδ-έω (ἔωσα, ἔωσμαι) 448, 11.
ὠνέ-ομαι (ὠνούμην, ἐπιρίμην) 450, 7.

PART THIRD.

FORMATION OF WORDS.

452. SIMPLE AND COMPOUND WORDS. A word is either *simple*, i. e. formed from a single stem: λόγ-ος *speech* (st. λεγ), γράφ-ω *to write* (st. γραφ);—or *compound*, i. e. formed from two or more stems: λογο-γράφ-ος *writer of speeches*.

A. FORMATION OF SIMPLE WORDS.

453. VERBALS AND DENOMINATIVES. Words formed immediately from a verb-stem are called *verbals*: ἀρχ-ή *beginning*, from the stem of ἀρχ-ω *to begin*.—Those formed immediately from a noun-stem are called *denominatives*: ἀρχα-ί-ος *of the beginning, original*, from the stem of ἀρχή (αρχα) *beginning*.

454. SUFFIXES. Nouns (substantive or adjective), whether derived from a verb-stem or a noun-stem, are formed by means of added endings: these are called *formative-endings*, or *suffixes*. Thus λόγ-ος is formed from the verb-stem λεγ by means of the suffix ο; ἀρχα-ί-ος, from the noun-stem αρχα by means of the suffix ιο.

REM. a. The suffixes limit the general idea of the stem, by assigning particular relations, under which it exists or manifests itself. Thus the verb-stem ποιε (ποιέ-ω) has the general sense of *making* or *composing*: from this are formed by various suffixes, ποιη-τής *person composing*, ποιη-σι-ς *act or art of composing poetry*, ποιη-μα (ποιη-ματ) *thing composed, poem*. From the

verb-stem γραφ (γράφω to write) come γραφ-εύ-s writer, γραφ-τ-s (γραφ-ιδ) writing-instrument, γράμ-μα (for γραφ-ματ) written letter or document, γραμ-μή written stroke or line. Similarly, noun-stem δικα, Nom. δικη right, δικα-ιω-s righteous, just, δικαιο-σύνη justice; noun-stem βασιλευ, Nom. βασιλεύ-s king, βασιλε-ιά queen, βασιλε-ιά kingdom, βασιλ-ικ-ς kingly.

REM. b. A few verbal nouns are formed without any suffix: φυλάσσω (φυλακ) to watch, φύλαξ (φυλακ) watchman. Such words change ε of the verb-stem to ο (cf. 25): φλέγω to burn, φλόξ (φλογ) flame.

455. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes:

a. Vowels, when they come together, are often contracted: ἀρχαῖος for αρχα-ῖος, βασιλεῖα for βασιλε(υ)-ῖα, ἀληθεια truth for ἀληθε(σ)-ῖα (64) from ἀληθής (αληθες) true, αἰδοῖος venerable for αἰδο(σ)-ῖος from αἰδώς shame, reverence.

b. But a final vowel is often elided before a vowel in the suffix: οὐραν-ῖος heavenly from οὐρανός heaven, ἑσπέρ-ῖος belonging to evening from ἑσπέρα evening. Even a diphthong may be elided: βασιλ-ικ-ς from βασιλεύ-s.

c. Again, vowels are interchanged, ε with ο, ει with οι: cf. 25. This occurs chiefly in verbals formed by the suffixes ο and α (457): τρέπ-ο-s turning, manner, from τρέπ-ω to turn, λοιπ-ός remaining from λείπ-ω to leave, πομπ-ή sending, escort, from πέμπ-ω to send, ἀλοιφ-ή ointment from ἀλείφ-ω to anoint. Also ἑργ-ός helpful from ἐργ-ω to help.

d. Further, vowels are sometimes lengthened: λήθ-η forgetfulness from λανθάνω (λᾶδ) mid. to forget. — Especially, vowel-stems lengthen their final vowel before a consonant: ποίη-μα, ποίη-σι-s, ποιη-τή-s, from ποιέ-ω; — or annex σ before μ or τ: κέλευσ-μα command, κελυσ-τή-s commander, from κελεύ-ω to command. In these changes they follow the formation of the Perf. Mid.: cf. πε-ποίη-μαι, -σαι, -ται, κε-κέλευσ-μαι, -ται; and, on the other hand, δέ-μα gift, δέ-σι-s giving, δο-τήρ giver, from δίδωμι to give, Perf. Mid. δέ-δο-μαι, -σαι, -ται.

e. Lastly, consonants, when they come together, are subject to euphonic changes: γράμ-μα for γραφ-μα(τ), λέξις speaking for λεγ-σι-s, δικασ-τή-s judge for δικαδ-τή-s from δικάζω to judge, etc.

456. ACCENT. As a general rule, neuter substantives take the accent as far as possible from the end (recessive accent): λύτρον ransom, πλῆκτρον instrument for striking the lyre, ἄροτρον plough, παιδάριον little boy or girl, γράμμα writing, πνεῦμα breath, ποίημα poem. This is true without exception in words of the 3d decl.: for exceptions in the 2d decl., see 463 b, 465 a.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

I. FORMATION OF SUBSTANTIVES. PRINCIPAL SUFFIXES.

457. A. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes,

ο, Nom. ο-s, masculine: λόγ-ο-s speech from λέγω to speak.

α, Nom. α or η, feminine: μάχ-η fight from μάχ-ομαι to fight.

For change of vowel, see 455 c.

a. These words are properly abstracts, expressing the action of the verb; but actually they have a wide range of meaning: στέλ-λω to equip, send, στόλ-ο-s a sending, expedition; hence that which is sent, an army or navy,

σπαλ-ή *that with which one is equipped, clothing, dress*; — φυλάσσω (φυλακ) *to guard*, φυλακ-ή *act of guarding*; but also *place of guarding, watch-station*; *time of guarding, watch of the night*; *party guarding, garrison*.

b. Adjectives also are formed by the same suffixes: λοιπ-ός, -ή, -όν *remaining*, from λείπω *to leave*.

c. *Accent.* Adjectives in *ος* thus formed are oxytone: λοιπ-ός. So too substantives in *ος*, when they denote an *agent*: ἀγ-ός *leader*. So also most in *α* or *η*; especially those which have the change of vowel (455 c): πομπ-ή; or come from stems of more than one syllable: φυλακ-ή.

458. B. The *AGENT* is expressed by the following suffixes: in *verbals*, they denote the person who performs some action; in *denominatives*, the person who has to do with some object.

1. *ευ*, Nom. *εύς*, masculine; always oxytone.

Examples of verbals in *εύς*.

γραφ-εύς *writer*
γον-εύς *parent*
κουρ-εύς *barber*

from γραφ-ω *to write*
γίγνομαι (γεν) *to be born*
κείρω (κερ) *to shave*

Denominatives in *εύς*.

ἵππ-εύς *horseman, rider*
πορθμ-εύς *ferryman*

from ἵππο-ς *horse*
πορθμ-ός *ferry*

a. Several masculines in *εύς* have corresponding feminines in *ειά* (proparox.): βασιλεύς (of uncertain derivation) *king*, fem. βασίλεια *queen* (later βασίλισσα).

459. 2. τηρ, Nom. τηρ

τορ, τωρ

τα, τη-ς

} masc.;

{ τεира, Nom. τεира

τρια, τριά

τριδ, τρι-ς

τιδ, τι-ς

} fem.

Verbals.

σω-τήρ *savior* }
σώ-τεира fem. }
βή-τωρ (-τορ) *orator*
κρι-τής (-τα) *judge*
ποιη-τής (-τα) *poet* }
ποιή-τρια fem. }
αἰλη-τής (-τα) *flute-player* }
αἰλη-τρι-ς (-τριδ) fem. }

from st. σω, Pr. σώω (431, 5)

st. βε, Fu. έρω (450, 8)

st. κρι, Pr. κρίνω

ποιέ-ω *to compose*

αἰλέ-ω *to play the flute*

Denominatives.

πολί-της (-τα) *citizen*
οικέ-της (-τα) *house-servant* }
οικέ-τι-ς (-τιδ) fem. }

from πόλι-ς *city*

οἶκο-ς *house*

a. *Accent.* Verbals in *της* and *τρης* are always oxytone: so also most of those in *της*, especially when the penult is long by nature or position. Verbals in *τωρ*, *τεира*, *τρια*, and all denominatives, have recessive accent.

460. C. The *ACTION* is expressed by the following suffixes:

a. τι, Nom. τι-ς }
σι, σι-ς } feminine.
σιά, σιά }

These belong to verbals only: σι is for τι by 62, cf. Lat. ti-o.

τίε-τι-ς *faith*

from πείδω (τιδ), 2 Pf. τίσω

μίμησις *imitation* *
 σκέψις *consideration*
 πράξις *action*
 γένεσις *origin*
 δοκιμασία *examination*

from μιμέσθαι *to imitate*
 σκέπτομαι *to view, consider*
 πράσσω (πρᾶγ) *to act*
 γίγνομαι (γεν, γένε) *to become*
 δοκιμάζω (δοκιμαῖ) *to examine*

b. μο, Nom. μός, masc. and oxytone, belongs only to verbals.

ὄδυρμός *wailing*
 λογισμός *calculation*
 σπασμός *spasm*
 ρυθμός (movement) *rhythm*

from ὀδύρομαι *to wail*
 λογίζομαι (λογισ) *to calculate*
 σπᾶω *to draw*
 βέω (βυ) *to flow*

c. From verbs in εὔω are formed substantives in εἶα (for ευνια) which express the action; they are all fem. and parox.: παιδεία *education*, from παιδεύω *to educate*; βασιλεία *kingship, kingdom*, from βασιλεύω *to be king* (cf. 458 a).

461. D. The RESULT of an action is expressed by the suffixes,

a. ματ, Nom. μα, neuter; only in verbals.

πράγμα (-ματ) *thing done, affair* from πράσσω (πρᾶγ) *to do*
 (almost the same as τὸ πεπραγμένον, Lat. factum)
 ῥῆμα (ῥηματ) *word* from st. ρε, Fu. ἐρῶ
 (cf. τὸ εἰρημένον, Lat. dictum)
 τμήμα (τμηματ) *section* from τέμνω (τεμ, τμε) *to cut*
 (cf. τὸ τετμημένον *piece cut off*)

b. es, Nom. os, neuter.

λάχος (λαχες) *lot* from λαγχάνω (λαχ) *to get by lot*
 ἔθος (εῖθες) *custom* st. εῖθ, εἴωθα *am accustomed*
 τέκος (τεκες) *child* τίντω (τεκ) *to bring forth*
 In denominatives, the same suffix expresses QUALITY:
 βάθος (βαδες) *depth* from βαθύς *deep*
 βάρος (βαρες) *weight* βαρύς *heavy*
 μήκος (μηκες) *length* μακρός *long*

462. E. The INSTRUMENT OR MEANS of an action is expressed by

τρο, Nom. τρον, neuter; cf. Lat. *trum*.

ἄροτρον *plough* (aratrum) from ἄρῶ *to plough*
 λύτρον *ransom* λύω *to loose*
 διδαστρον *teacher's hire* διδάσκω (δίδαχ) *to teach*.

REM. a. The kindred feminine suffix τρα is less definite: ξύσ-τρα *flexer* from ξύω *to scrape*; ὀρχήσ-τρα *place of dancing* from ὀρχέσθαι *to dance*, παλαίσ-τρα *wrestling-ground* from παλαίω *to wrestle*.

463. F. The PLACE is expressed by

a. τηριο, Nom. τηριον, neuter; only in verbals.

ἀκοῦ-τήριον Lat. audi-torium from ἀκοῦ-ομαι *to hear*
 δικασ-τήριον *court of justice* δικάζω (δικαῖ) *to judge*

b. ειο, Nom. ειον, neut.; properisp., contrary to 456; in denom.

λογ-ειον *speaking-place* from λόγος *speech*
 κουρ-ειον *barber's shop* κουρεύς *barber*
 Μουσ-ειον *seat of the Muses* Μοῦσα *Muse*

c. *ων*, Nom. *ών*, masc. and oxytone; only in denominatives.

This denotes a place where something abounds: *ἀμπελ-ών* vineyard from *ἀμπελ-ος* vine, *ἀνδρ-ών* men's apartment from *ἀνήρ* G. *ἀνδρ-ός* man, *οἶν-ών* wine-cellar from *οἶν-ος* wine.

464. G. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

a. *της*, Nom. *της*, feminine (Lat. *tāt, tūt*, Nom. *tas, tus*).

παχύ-της (-*της*) thickness

from *παχύ-ς* thick

νεό-της (-*της*) youth

νέο-ς young

ἰσότης (-*της*) equality

ἴσο-ς equal

b. *συνα*, Nom. *σύνη*, feminine.

δικαιο-σύνη justice

from *δίκαιο-ς* just

σωφο-σύνη discreetness

σώφρων (σώφρων) discreet

c. *ια*, Nom. *ια*, feminine.

σοφ-ια wisdom

from *σοφός* wise

εὐδαιμον-ια happiness

εὐδαιμων (εὐδαιμων) happy

ἀληθε-ια truth

ἀληθής (ἀληθής) true

εὖνο-ια good-will

εὖνους (εὖνους) well-disposed

d. *ες*, Nom. *ος*, neuter, see 461 b.

465. H. DIMINUTIVES are formed from substantive-stems by the following suffixes:

a. *ιο*, Nom. *ιο-ν*, neuter.

παιδ-ιο-ν little child

from *παῖς* (παιδ) child

κηπ-ιο-ν little garden

κήπο-ς garden

ἀκόντι-ιο-ν javelin

ἄκων (ἀκόντι) lances

Those of three syllables are parox., if the first syllable is long by nature or position: *παιδίον*.

Other forms connected with *ιο* are

ἰδιο: *οἰκ-ἰδιο-ν* little house

from *οἶκος* house

αῖριο: *παιδ-αῖριο-ν* little child

παῖς (παιδ) child

ὕδριο: *μελ-ὕδριο-ν* little song

μέλος (μελες, μελε) song

b. Masc. *ισκο*, Fem. *ισκα*, Nom. *ἴσκο-ς*, *ἴσκη*, parox.

νεαν-ἴσκο-ς Lat. *adolescentulus*

from *νεανία-ς* young man

παιδ-ἴσκη young girl

ἡ παῖς (παιδ) girl

στεφαν-ἴσκο-ς little wreath

στέφανο-ς wreath

466. I. PATRONYMICS (substantives which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes,

δα, Nom. *δη-ς*, masculine, paroxytone; and

δ, Nom. *ς*, feminine, oxytone.

These suffixes are applied *directly* to stems of the first declension:

Masc. *Βορέα-δη-ς*,

Fem. *Βορέα-ς*,

from *Βορέα-ς*

Αλφειά-δη-ς

Αλφειά-ς

Stems of the second declension in *ιο* change this to *ια*:

Masc. *Θεστιά-δη-ς*,

Fem. *Θεστιά-ς*,

from *Θέστιο-ς*

Μερότιά-δη-ς

Μερότιο-ς

All other stems take *i* as a *connecting vowel*, before which *e* of the 2d decl. is dropped. Those in *eu* lose *u* by 39.

Masc. Κεκροπ-ί-δης,	Fem. Κεκροπ-ί-ς,	from Κέκροψ
Πηλε-ί-δης		Πηλεύς
(Hm. has also a form Πηλη-ιδ-δης, cf. 189 D.)		
Λητο-ί-δης		from Λητώ (Λητο)
and from stems of the 2d declension:		
Masc. Ταυταλ-ί-δης,	Fem. Ταυταλ-ί-ς,	from Τάυταλος
Κρον-ί-δης		Κρόνος

a. A rarer suffix for patronymics is *ων*, Nom. *ων*: Κρον-ων (Κρον-ων) son of Κρόνος. The poets allow themselves many liberties for the sake of the metre.

467. J. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

a. *eu*, Nom. *εύ-ς*, oxytone: cf. 458.

Μεγαρ-εύ-ς a Megarian	from Μέγαρα (2d. decl. plur.)
Ἑρετρι-εύ-ς an Eretrian	Ἑρετρία (1st decl.)

b. *τα*, Nom. *της*, paroxytone: cf. 459.

Τεγέ-της from Τεγέα, Αἰγινή-της from Αἴγινα, Ἠπειρώ-της from Ἠπειρος, Σικελιώ-της from Σικελία.

c. The corresponding feminine stems end in *δ*, Nom. *ς*: Μεγαρίς (Μεγαρίς) a Megarian woman, Τεγέαις (-ιδ), Σικελιώτις (-ιδ). The accent falls on the same syllable as in the corresponding masculine.

II. FORMATION OF ADJECTIVES. PRINCIPAL SUFFIXES.

468. 1. *ιο*, Nom. *ιο-ς*,

expresses THAT WHICH PERTAINS in any way to the substantive from which the adjective is formed:

οὐράν-ιο-ς heavenly	from οὐρανός heaven
πλούσ-ιο-ς wealthy (for πλουτ-ιο-ς)	πλούτος wealth
οἰκεί-ο-ς domestic (for οἰκε-ιο-ς)	οἶκος house
ἀγοραῖ-ο-ς forensis (for ἀγορα-ιο-ς)	ἀγορά forum
δέρει-ο-ς of the summer (for δερει-ιο-ς)	δέρως (deres) summer
αἰδῶι-ο-ς venerable (for αἰδω-ιο-ς)	αἰδώς (aidos) shame
βασιλει-ο-ς kingly (for βασιλευ-ιο-ς)	βασιλεύς king

a. This suffix is also used in connection with adjective-stems: ελευθέρι-ο-ς liberalis, from ελευθέρος liber.

b. It often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσι-ο-ς (for Μιλητ-ιο-ς) Milesian from Μίλητος, Ἀθηναῖ-ο-ς Athenian from Ἀθήναι Athens.

c. Adjectives in *αι-ο-ς*, *ει-ο-ς* are generally properispomena (αῖος, εἶος).

469. 2. *κο*, Nom. *κό-ς*, always oxytone, generally applied to the stem with a connecting vowel *i*.

a. In verbals, it expresses ABILITY or FITNESS: ἀρχ-ι-κό-ς capable of governing, γραφ-ι-κό-ς fitted for writing or painting.—Many verbals insert, before this ending, the syllable *τι*, which denotes the action (460 a): αἰσθη-τι-κό-ς capable of feeling, πρακ-τι-κό-ς suited for action.

b. Denominatives in *κό-ς* express that which pertains to the noun from which they are derived: βασιλ-ι-κό-ς kingly, φυσ-ι-κό-ς natural.

470. 3. *ωο*, Nom. *ωο-s*, and

4. *εο*, Nom. *εο-s*, contracted *οῦ-s* (145 c).

These denote the MATERIAL: *λίθ-ωο-s* of stone from *λίθος*, *ξύλ-ωο-s* wooden from *ξύλον*, (*χρυσ-εο-s*) *χρυσ-οῦ-s* golden from *χρυσός*.—But *ωο*, Nom. *ωός-s*, oxytone, forms adjectives denoting TIME: *χθες-ωός-s* belonging to yesterday hesternus, *νυκτερ-ωός-s* nocturnus, *εαρ-ωός-s* vernus.

5. *εττ*, Nom. M. *ει-s*, F. *εσσα*, N. *εν*, denotes FULLNESS or ABUNDANCE: *χαρή-ει-s* graceful from *χάρι-s*, *ὄλη-ει-s* woody from *ὄλη*. These are mostly poetic.

471. 6. Adjective-suffixes of less definite meaning are

φό-s, oxytone, mostly passive: *δει-φό-s* fearful (to be feared), *σεμ-φό-s* (*σέβ-ομαι*) to be revered.

λό-s, mostly oxytone and active: *δει-λό-s* fearful (timid), *πατη-λό-s* deceptive.

ρός-s, mostly oxytone and active: *λαμπ-ρός-s* shining, *φοβε-ρός-s* frightful (alarming), also pass. afraid.

ωο-s, active: *μάχ-ι-ωο-s* warlike; or passive: *δοιδ-ι-ωο-s* to be sung of. And akin to this,

σιμο-s (*σι = τι*, 480 a): *χρή-σιμο-s* useful, *φύξιμο-s* (= *φυγ-σιμο-s*) avoidable or able to avoid.

ες, Nom. *ης*, Neut. *ες*, oxytone, chiefly in compounds, see 475.

III. DENOMINATIVE VERBS.

472. Denominative verbs are formed from noun-stems in many ways. The most important endings are the following; they are given as seen in the present. In their effect upon the meaning, they are not clearly distinguished from each other.

a. <i>ο-ω</i>	<i>μισθό-ω</i> to let for hire <i>χρυσό-ω</i> to gild <i>ζημιό-ω</i> to punish	from <i>μισθός</i> hire <i>χρυσός</i> gold <i>ζημία</i> penalty
b. <i>α-ω</i>	<i>τιμᾶ-ω</i> to honor <i>αἰτιό-ομαι</i> to accuse <i>γοδ-ω</i> to lament	<i>τιμή</i> honor <i>αἰτία</i> fault <i>γός</i> lamentation
c. <i>ε-ω</i>	<i>ἀριθμέ-ω</i> to number <i>εὐτυχέ-ω</i> to be fortunate <i>ἰστορέ-ω</i> to know by inquiry	<i>ἀριθμός</i> number <i>εὐτυχής</i> fortunate <i>ἵστωρ</i> knowing
d. <i>εν-ω</i>	<i>βασιλεύ-ω</i> to be king <i>βουλεύ-ω</i> to take counsel <i>ἀληθεύ-ω</i> to speak truth	<i>βασιλεύ-s</i> king <i>βουλή</i> counsel <i>ἀληθής</i> true
e. <i>ιζ-ω</i>	<i>ἐλπίζ-ω</i> to hope <i>ἐλληνίζ-ω</i> to speak Greek	<i>ἐλπίς</i> hope <i>Ἕλλην</i> Greek
f. <i>ειζ-ω</i>	<i>φιλιππίζ-ω</i> to favor Philip <i>δικάζ-ω</i> to judge	<i>Φίλιππος</i> <i>δική</i> justice
g. <i>αυ-ω</i>	<i>ἐργάζ-ομαι</i> to work <i>βιάζ-ομαι</i> to use force <i>σημαίν-ω</i> to signify	<i>ἔργον</i> work <i>βία</i> force <i>σημα</i> sign
h. <i>υν-ω</i>	<i>λευκαίν-ω</i> to whiten <i>χαλεπαίν-ω</i> to be angry <i>ἡδύν-ω</i> to sweeten	<i>λευκός</i> white <i>χαλεπός</i> hard, angry <i>ἡδύς</i> sweet
	<i>λαμπρύν-ω</i> to brighten <i>αἰσχύν-ομαι</i> to be ashamed	<i>λαμπρός</i> bright <i>αἰσχός</i> shame

REM. i. It happens occasionally, that from the same noun are formed several verbs with different endings and different meanings: thus from *δουλο-ς* *slave*, *δουλό-ω* to enslave, *δουλεύ-ω* to be a slave; from *πόλεμο-ς* *war*, *πολεμέ-ω* and *πολεμίζ-ω* to wage war, *πολεμώ-ω* to make hostile.

REM. j. Verbs expressing *desire* (DESIDERATIVES) are formed from verbs and nouns; most frequently with the ending *σεω*: *γελασεω* to desire to laugh, *δρασεω* to have a mind to do; also in *αιω*, *ιω*: *φονάω* to be eager for murder, *κλαυσάω* to be disposed to weep.—Some verbs in *αιω*, *ιω* express an AFFECTION OF THE BODY: *ᾠχρίδω* to be affected with pallor, *ὀφθαλμίδω* to have sore eyes.

REM. k. A few INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: *μαίμω-ω* to reach after, long for, from *μαίωμαι* (*μα*) *id.*, *πορφύρω* to be agitated (of the sea) from *φύρω* to mix up together, *ποιπνύω* to puff with exertion from *πνέω* (*πνυ*) to breathe. Here belongs *Ερ. παμφαίνων* (once Sub. 3 Sing. *παμφαίνωσι*), also *παμφανών*, shining brightly, from *φαίνω* (*παμ-φαν* for *φαν-φαν*, 65 a, 48).

B. COMPOSITION OF WORDS.

I. FORM OF COMPOUND WORDS.

473. When a *noun* stands as the *first* part of a compound word, only its *stem* is used: *ναυ-μαχία* (*ναῦς*, *μάχη*) *ship-fight*, *χορο-διδάσκαλος* (*χόρος*, *διδάσκαλος*) *chorus-teacher*.

a. Stems of the 1st decl. change *a* to *o*, appearing thus like stems of the 2d decl.: *χωρο-γράφος* (*χώρα*, *γράφω*) *land-describer*. Stems of both these declensions drop their final vowel, when a vowel follows: *χορ-ηγός* (*χόρος*, *ἄγος*) *chorus-leader*. It is retained, however, when the second part of the compound began originally with *digamma*: *Ημ. θεμιο-εργός* *artisan*, *Att. δημιουργός*.

Stems of the 3d decl. commonly assume *o* as a connecting vowel before a consonant: *ἀνδριαντ-ο-ποιός* *image-maker*, *πατρ-ο-κτόνος* *patricide*, *φυσι-ο-λόγος* *natural philosopher*, *ιχθυ-ο-φάγος* *fish-eating*.

b. But the exceptions to these rules are quite numerous. Thus, the stems in *s* are often found in a shortened form: *ξιφ-ο-κτόνος* (*ξίφος*, *st. ξίφης*) *slaying with the sword*, *τειχ-ο-μαχία* (*st. τειχες*) *battle at the wall*.—Stems of the 1st decl. sometimes retain the final *a* (as *ā* or *η*): *ἀρετᾶ-λόγος* *prater about virtue*, *χοη-φόρος* *bearing libations for the dead*.—Sometimes an inflected case is found instead of the stem: *νέος-οίκος* *ship-house*, *ναυστο-πόρος* *traversed by ships*.

474. When a noun stands as the *last* part of a compound, its final syllable is often changed.

This is the case especially in compound adjectives: *φιλό-τιμος* (*τιμή*) *honoring*, *πολυ-πράγμων* (*πράγμα*) *busy*.—So too in compound substantives, when the last part is an abstract word: *λιθο-βολία* (*βολή*) *throwing of stones*, *ναυ-μαχία* (*μάχη*) *ship-fight*, *εὐ-πραξία* (*πράξις*) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή* *forethought*.

475. A very frequent ending of *compound adjectives*, though seldom seen in simple words, is *ης* masc. and fem., *ες* neut.: it is found

a. in many adjectives formed directly from the verb-stem: *ἀ-βλαβ-ής* (*βλάπτω*, *st. βλαβ*) *unharmful*, *αὐτ-άρκ-ης* (*ἀρκέω*) *self-sufficing, independent*.

b. in adjectives of which the last part is a substantive in *es* (Nom. *os*): *δεκα-ετής* (*étros*) of ten years, *κακο-ήθης* (*hēthos*) ill-disposed. †

476. Compounds in which the *first* part is made directly from a *verb-stem*, are nearly confined to poetry. They are formed in two ways:

a. The verb-stem appears without addition, except a connecting vowel (*e*, *i*, or *o*) used before a consonant: *πειθ-αρχος* obedient to command, *δακ-έ-δνμος* (*δάκ-νω* to bite) heart-corroding, *ἀρχ-ι-τέκτων* master-builder, *μισ-ό-γυνος* woman-hater.

b. The verb-stem has *σι* added to it: this expresses *action* (cf. 460 a, 469), and becomes *σ* before a vowel: *λῦ-σι-πνος* releasing from toil, *ἔνυ-σ-δμαρ-ες*, -ας (nom. acc. plur., Hm.) chariot-drawing, *πλήξ-ι-ππος* (*πλήσσω*, st. *πληγ*) horse-driving, *στρεψί-δικος* (*στρέφ-ω*) perverter of justice. R

477. COMPOUND VERBS are formed directly or indirectly. They are formed DIRECTLY by prefixing a *preposition* to a simple verb.

Originally the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (313). Hence also in the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb: in the last case prepositions of two syllables suffer *anastrophe* of accent (102 D b). This separation of the preposition from the verb is called *τμῆσις* (*τμήσις* cutting from *τέμνω* to cut).

478. All other compound verbs are formed INDIRECTLY, being denominatives made from compound nouns:

Thus from *λίθος* and *βάλλω* comes the compound noun *λίθο-βόλος* stone-throwing, and from this the compound verb *λιθοβολέω* to throw stones; from *ναῦς* and *μάχομαι* comes *ναυ-μάχος* fighting in ships, and from this *ναυμαχεῖω* to fight in ships; from *εὖ* and st. *εργ* comes *εὐεργέτης* benefactor, and from this *εὐεργετέω* to benefit.

479. ACCENT. Compounds of the first and third declensions are accented like simple words with the same endings. But many compounds in *ης* (3d decl., 471, 475) are paroxytone instead of oxytone.

Compounds of the second declension are generally proparoxytone. But those formed from compound verbs, by adding suffixes, are commonly accented like simple words with the same suffixes: *συλλογισ-μός*-s from *συλλογίζομαι* to infer, *ἀποδο-τίς*-s from *ἀποδίδωμι* to give back.

a. Objective compounds (480) of the second decl., when the last part is an intransitive verbal, follow the above rule: *λιθό-βολος* thrown at with stones, *μητρό-κτονος* slain by a mother. But when the last part is transitive, and made by adding *ο* (Nom. *ος*) to a verb-stem, they accent the penult if it is short;—if long, the ultima: *λιθο-βόλος* throwing stones, *μητρο-κτόνος* matricide; *στρατηγός* army-leader, general, *λογοποιός* story-maker, *ψυχοποιός* conductor of souls.

But compounds of *ἔχω* and *ἔρχω*, with some others, follow the general rule: *ἑνίοχος* (rein-holder) charioteer, *δαδούχος* (contr. from *δαδ-όχος*) torch-holder, *ἵππαρχος* commander of horse.

II. MEANING OF COMPOUND WORDS.

480. As regards their meaning, compound nouns (substantive and adjective) may be divided into three principal classes. The division relates properly to *direct* compounds, as *ναυπηγός* ship-builder, from *ναῦς*

and πῆγνυμι; not to indirect compounds (derived from nouns already compounded), as ναυπηγία *ship-building*, ναυπηγικός *belonging to ship-building*, derived from the compound ναυπηγός.

1. OBJECTIVE COMPOUNDS. In these, one part is related to the other as a grammatical object; so that, when the two are expressed as separate words, one must be put in an oblique case, depending, either immediately or by means of prepositions, on the other:

λογο-γράφος *speech-writer* = λόγους γράφων
 ἀξιο-λόγος *worthy of mention* = ἄξιος λόγου
 δεισι-δαίμων *fearing the divinities* = δεδιὼς τοὺς δαίμονας
 χειρο-ποίητος *made with hands* = χερσὶ ποιητός
 θεο-βλαβής *harmed by the god* = ἐπὶ τοῦ θεοῦ βεβλαμμένος
 οἰκο-γενής *born in the house* = ἐν οἴκῳ γενόμενος

481. 2. POSSESSIVE COMPOUNDS. In these, the first part qualifies the second like an adjective or adverb, while the whole is understood as *belonging* to something; so that, when the compound is expressed by separate words, a participle of ἔχω *to have*, or some verb of similar meaning, must be added:

μακρό-χειρ *long-handed* = μακρὰς χεῖρας ἔχων
 ἀργυρό-τοξος *with silver bow* = ἀργυροῦν τόξον ἔχων
 ὁμο-τρόπος *of like character* = ὁμοιον τρόπον ἔχων
 γλαυκ-ὤπις *bright-eyed* = γλαυκοὺς ὀφθαλμοὺς ἔχων
 πικρό-γάμος *having a (bitter) unhappy marriage*
 δεκα-ετής *(having) lasting ten years*

a. Here belong the numerous adjectives in -ώδης (-οειδής): γυναικώδης = γυναικοειδής *having the appearance or character of woman, woman-like*.

482. 3. DETERMINATIVE COMPOUNDS. In these also, the first part qualifies (or *determines*) the second, but without the added idea of possession; so that the compound may be expressed by two words, the first of which is an adjective or adverb:

ἀκρό-πολις *(summit-city) citadel* = ἄκρα πόλις
 μεσημβρία *mid-day* = μέση ἡμέρα
 ψευδο-κήρυξ *false herald* = ψευδὴς κήρυξ
 ὁμο-δουλος *fellow-servant* = ὁμοῦ δουλεύων
 μεγαλο-πρεπής *(grand-appearing) magnificent*
 ὀψι-γενος *late-born* = ὀψὲ γενόμενος

This is the least numerous of the three classes.

REM. *Prepositions* may be connected with substantives in each of the above-described relations:

a. OBJECTIVE:

ἰσχυρίος *native* = ἐν τῇ χώρῃ (ἔν)
 ἐφίππιος *belonging to a horse* = ἐφ' ἵππῳ (ἐν)

b. POSSESSIVE:

ἐνθεος *having a god in him, inspired*, = ἐν (ἑαυτῷ) θεῷ ἔχων
 ἀμφικίων *having pillars round it* = κίονας ἀμφ' (αὐτὸν) ἔχων

c. DETERMINATIVE:

ἀμφιδέατρον *amphitheatre* = a surrounding or circular theatre
 ἀτελεύτερος *freed-man*, = free from (the gift of) another, = δ' ἀπὸ τινος
 ἀλεύτερος.

483. ALPHA PRIVATIVE. The prefix *ἀν-* (cf. *ἀνεν without*, Lat. *in-*, Eng. *un-*), before consonants *δ-*, is called on account of its meaning Alpha privative. Compounds formed with it are determinative, when the second part comes from a verb or adjective; when it comes from a substantive, they are mostly possessive:

ἀ-γραφο-s unwritten = οὐ γεγραμμένος

ἀν-ελεύθερο-s unfree = οὐκ ἐλεύθερος

ἀν-αιδής shameless = αἰδῶ οὐκ ἔχων

ἀ-παι-s childless = παῖδας οὐκ ἔχων

a. Determinative compounds formed with this prefix from substantives, are rare and poetic: *μήτηρ ἀμήτωρ an unmotherly mother* = *μήτηρ οὐ μήτηρ εἶσα*.

b. Words, which began originally with *digamma*, have *δ-*, not *ἀν-*: *ἀ-έκων, unwilling*, *ἀ-εικής, αἰκής, unseemly* (στ. *ικ, λουκα*).

484. The inseparable prefix *δυσ-* ill is the opposite of *εὖ well*, and expresses something *bad, unfortunate, or difficult*: *δύσβουλος ill-advised* (possessive) = *κακὰς βουλὰς ἔχων*, *δυσάρεστος* (determinative) *ill-pleased*, *δυσλόγος hard to be caught*. Here too, determinative compounds formed from substantives are very rare: Hm. *Δύσπαρις wretched Paris*.

AK

PART FOURTH.

SYNTAX.

DEFINITIONS.

485. SYNTAX (*σύνταξις* *arranging together*) shows how words are combined in sentences.

A SENTENCE is SIMPLE, when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 724.)

The essential parts of a sentence are

the SUBJECT, of which something is said, and

the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are *ἐγώ, εἶ, ἡμεῖς*; of the *second person*, *σύ, σὺ, ὑμεῖς*; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence *μυρίων ἐναντιωμάτων ἡ ψυχὴ γέμει ἡμῶν* *our soul is full of numberless contradictions*, *ψυχὴ* and *γέμει* are the grammatical subject and predicate, *ἡ ψυχὴ ἡμῶν* and *μυρίων ἐναντιωμάτων γέμει* the logical.

c. The *infinitive* mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case.

486. OBJECT. The verb, beside its subject, may have an object on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

The object is *direct* or *indirect*, according as it is related immediately or remotely to the action of the verb. The verb is *transitive*, when its action passes over to a direct object: otherwise, it is *intransitive*.

a. The *remote* relations of an object to a verb are expressed to a great extent by means of *prepositions*.

b. The *infinitives* and *participle* may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

487. A substantive may be qualified

- a. by an *adjective* in the same case, number, and gender.
- b. by a *substantive* in the same case.

488. The adjective is called

a. an **ATTRIBUTIVE**, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: *ὁ ἀγαθὸς ἀνὴρ ἀσκεῖ τὴν δικαιοσύνην* *the good man practises justice*.

b. a **PREDICATE-ADJECTIVE**, when it is brought *by the sentence* into connection with the substantive: *ὁ ἀνὴρ ἀγαθὸς ἐστὶ (γίγνεται, φαίνεται, καλεῖται, νομίζεται)* *the man is (becomes, appears, is called, is considered as) good*.

REM. c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case, it is generally *adverbial*, being connected also with the verb.—Thus the Greek often uses a predicate-adjective; where other languages use an adverb, or a preposition with its case: *τρεταῖοι ἀπῆλθον* *they went away on the third day*, *Λακεδαιμόνιοι ὕστεροι ἀφίκοντο* *the Lacedaemonians arrived afterward*, *ἔρκυς σοι λέγω* *I speak to you under oath*. In some such cases, the adverb, used in Greek, would give a different meaning: *πρῶτος Μηθύμνῃ προσέβαλε* *he first (before any one else) attacked Methymna*; *πρῶτῃ Μηθύμνῃ προσέβαλε* *he attacked Methymna first (before any other place)*; but with the adverb, *πρῶτον Μηθύμνῃ προσέβαλε* *first (before doing any thing else) he attacked Methymna*.

489. In the same two cases (488 a, b), the qualifying substantive is called

a. an **APPOSITIVE**: *θαυμάζω Μιλτιάδην τὸν στρατηγόν* *I admire Miltiades the general*.

b. a **PREDICATE-SUBSTANTIVE**: *ποιῶσι (καλοῦσι, καθιστᾶσι, νομίζουν) Μιλτιάδην στρατηγόν* *they make (call, appoint, consider) Miltiades a general*.

REM. c. The substantive qualified is called the **SUBJECT** of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (485).

d. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. (But see 500 a.) The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence.

e. The predicate-noun is sometimes called simply a *predicate*. It is occasionally preceded by *ὡς* *as*, expressing comparison: *τοῖς ἥττοσιν ὡς δούλοις χρῶνται* *they treat the weaker as slaves*.

VERBS OF INCOMPLETE PREDICATION.

490. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which

signify *to be, become, appear, be called, chosen, considered*, and the like. With these, a predicate-noun is put in the *nominative* case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 540.

a. The verb *εἰμι* *to be*, when thus used, is called the *copula*, since it does little more than *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 508 a.

b. Yet all these verbs, even *εἰμι* *to be*, are often used without a predicate-noun, as complete predicates.

c. *Transitive* verbs, which correspond in sense to the foregoing, take a predicate-noun in the *accusative* case, agreeing with the *object* of the verb. Such are verbs which signify *to make, call, appoint, consider*, and the like: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 556.

d. The *infinitives* and *participles* of the same verbs are also connected with predicate-nouns belonging to their subject or object.

PRONOUNS OF REFERENCE.

491. a. **RELATIVE PRONOUN.** A substantive may be qualified by a sentence: ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love* = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive. The latter, as it commonly goes before the relative, is called its **ANTECEDENT**.

b. **DEMONSTRATIVE PRONOUN OF REFERENCE.** A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or *antecedent*.

492. **EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.** The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression.

The principal equivalents of the **ADJECTIVE** are

a. the article: οἱ ἄνθρωποι *the men*.

b. the adjective pronoun: τίς ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So too the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθρωποι *the men of the city*.

f. an adverb: οἱ νῦν ἄνθρωποι *the men now (living)*.

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθρωποι *the men in the city*.

h. Even without an article preceding it, the genitive is often used as an attributive: νόμισμα ἀργύρου *coin of silver* = *silver coin*; also as a predicate-

noun: τὸ νόμισμα ἀργύρου ἐστὶ the coin is of silver. A similar use of the adverb, and of the preposition with its case, is comparatively rare: ἡ ἕσσα οὐκ ἔλλο τι φέρεῖ ἢ ὑπικρυς δουλείαν defeat brings nothing else than utter servitude, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες the Greeks were in this condition.

For the use of a sentence (relative sentence) as equivalent to the adjective, see 491 a.

493. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive: πάντες ἐπῆνεσαν all approved, οἱ ἐν τῇ πόλει ἐχολέπαινον those in the city were angry.

b. the substantive pronoun (personal or reflexive): ἡμεῖς ὁμολογοῦμεν we assent.

c. the infinitive, with or without the neuter article: ἔδοξεν ἀπελθεῖν it was thought best to depart.

d. a sentence, used as the subject or object of another sentence: λέγεται ὅτι ταῦτα ἐγένετο it is said that these things took place.

e. any word or phrase viewed merely as a thing: τὸ γινώσκει σεαυτὸν καὶ τὸ σωφρονεῖ ἐστὶ ταῦτόν the "know thyself" and the "be wise" are the same thing.

The forms c, d, e, are equivalent to substantives of the neuter gender.

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα there died of them about seventy, διεφθάρησαν ἐς ὀκτακοσίους they destroyed to the number of eight hundred. So also the phrases, ἐπὶ πολὺ a wide extent, ἐπὶ μέγα a great part, καθ' ἑκάστου or καθ' (ἑνα) ἑκάστων each by himself, and a few others: αἱ νῆες ἐπὶ πολὺ τῆς θαλάσσης ἐκείχον the ships covered a wide extent of the sea.

g. All these forms are said to be used substantively, or used as substantives.

INDETERMINATE SUBJECT OR OBJECT.

494. The subject of a sentence may be thought of in a manner wholly vague and general, merely as that to which the predicate applies. This is called the *indeterminate subject*, and is not expressed in words:

ὅπῃ ἦν it was late, ἡμέρα ἐγένετο it became day, καλῶς ἔχει it is well, δεῖ μάχης (it needs a battle) there is need of a battle, δεῖλα (there is something that makes clear) it is clear, παρῃ (there is something that allows) it is allowed.

—The same construction is seen in passive verbs, especially in the perfect and pluperfect: παρεσκευάσθαι μοι (things have been prepared) preparation has been made by me. But it occurs most frequently when the verbal in τέον (or τέα) is used with εἶμι to be (expressed or understood): οὐκ ἀδικητέον ἐστὶ (not any thing is to be unjustly done) injustice must not be done, τῷ νόμῳ πειστέον (or πειστέα) obedience must be rendered to the law.

a. These verbs which have the indeterminate subject, are most properly called IMPERSONAL verbs. That name, however, is applied also to the more frequent cases, in which the subject of a verb is not a nominative, but an infinitive or a sentence: ἔξεστιν εὐδαιμονεῖν it is possible to be happy, δηλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν it was plain that the king was somewhere near.

495. The *object* of a *verb* may be similarly indeterminate :

poet. *ὅταν ὁ θεῶν εὖ διδῶ, τί δαὶ φίλων* whenever the divinity may give abundantly, what need of friends? Transitive verbs may thus appear as intransitive: *ὁ λόγος κατέχει* the story (holds) prevails.

496. The *subject* of an *attributive* is very often indeterminate. The attributive then is *neuter*, and may be either singular or plural. The indeterminate subject may be expressed by such words as *thing, affair, condition, quality, space, time*, and many more :

ἀγαθὰ (good things) *goods*, *τὸ λεγόμενον* (the thing said) *the common saying*, *τὰ χρήσιμα* (the useful things) *that which is useful*, *τὰ τῆς πόλεως* *the (affairs) of the city*, *τὸ τυραννικόν* *the (condition or character) of tyrant*, *τὸ καλόν* *the (quality) beautiful*, *ἐπὶ πολὺ* (over much space or time) *to a great extent or for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *ἀπ' οὗ* (from what time) *since*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* *the (naval force) navy*, *τὸ βαρβαρικόν* *the (barbarian world) barbarians*, *τὸ κοινόν* *the common-wealth*, *τὰ Διονύσια* *the (festival) of Dionysus* ; cf. 563 b.

a. Neuter pronouns are very often thus used with indeterminate subject : other attributives, in this use, are generally preceded by the neuter article.

GENERAL RULES OF AGREEMENT.

FINITE VERB AND SUBJECT-NOMINATIVE.

497. a. A finite verb agrees with its subject-nominative in number and person. But

b. With a neuter plural nominative, the verb is singular. Cf. 514 e.

EXAMPLES. a. *εὐ σὺ πάντα εἶπες, καὶ ἐπνέσαμεν ἡμεῖς* thou saidst all things well, and we approved.—b. *τὰ πρόγματα ταῦτα δευρὸς εἶναι* these circumstances are fearful.—For exceptions in NUMBER, see 511–17. For OMISSION of the subject or the predicate, see 504, 508.

ADJECTIVE AND SUBSTANTIVE.

498. An adjective agrees with its substantive in case, number, and gender :

ἀνὴρ φιλότιμος ἐδέλει αἰσχρῶν κερδῶν ἀπέχεσθαι a man fond of honor is disposed to abstain from dishonorable gains.—This rule applies both to the attributive and the predicate-adjective. Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE.—For exceptions in NUMBER and GENDER, see 511–23. For OMISSION of the subject, see 509.

APPOSITIVE AND SUBSTANTIVE.

499. The appositive agrees in case with its subject :

εἰς Πέλτας πόλιν οἰκουμένην to Peltæ, an inhabited city.—A similar rule may be given for the PREDICATE-SUBSTANTIVE.

500. Apposition is of several kinds :

a. ATTRIBUTIVE APPPOSITION : the appositive has the force of an attributive : *δπισθοφύλακες λοχαγοί rear-guard captains.*

In this way, words denoting station or condition are connected with *ἄνθρωπος* man or *ἄνδρας* person (the former often implying respect, the latter contempt): *ἄνδρες δικασταί judges* (juror-men, cf. Eng. gentlemen of the jury), *μέτοικοι ἄνδρας* a foreign-resident. Names of nations in attributive apposition assume the character of adjectives : *Ἕλληνες πελτασταί Grecian targeteers.*

Here belong also the cases in which an appositive is placed between the article and its substantive (534 a) : *ὁ Εὐφράτης ποταμός the river Euphrates*, *ὁ Μεταγειτινῶν μήν the month Metageitnion.*

b. PARTITIVE APPPOSITION : the appositive is related to its subject as the part to the whole : *ὁ στρατός, ἰππεῖς καὶ πεζοὶ the army, cavalry and infantry*, *λύπαι αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ κακὰί πᾶσαι are, some good, others evil*, *αἱ τέχναι τὸ καθῆς ἐκάστη ἔργον ὀργάζεται the arts work each one its own work*, *οἱτοὶ ἄλλος ἄλλα λέγει these say, one one thing, another another.*

To words denoting person, in the accusative or dative, the poets often add an appositive denoting the part (head, hand, heart, mind, shield, etc.) which is specially affected by the action : *Δηιοπίτην οὐρασαν ὤμων he wounded Deiotopes* (in) *the shoulder*, *καὶ δ' ἔχος οἱ χέτο μυρίον ὀφθαλμοῖσιν excessive grief overspread* (him the eyes) *his eyes*, *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων what manner of saying has escaped the fence of thy teeth?* *ἄδός τέ μιν ἴκετο θυμὸν and satiety came to his spirit*, *σοὶ γὰρ γε μάλιστ' ἄνδ' Ἀχαιῶν τεύσσονται μύθοισι for thy words most of all will the people of the Achaeans obey.*

c. DESCRIPTIVE APPPOSITION : the subject gives the name of something, which is then described by the appositive : *ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων our city, the common refuge of the Greeks*, *ἄδρῆος καὶ φόβος, ἔφρονε συμβούλας boldness and fear, inconsiderate counsellors*, *Ἀλέξανδρος ὁ Φιλίππου* (sc. υἱός) *Alexander the son of Philip.*

d. DEFINITIVE APPPOSITION : the subject vaguely indicates something, which is then definitely expressed by the appositive : *ὁ θάνατος τυγχάνει ὡς δυοῖν πραγμάτων διάλυσιν, τῆς ψυχῆς καὶ τοῦ σώματος death happens to be a separation of two things, the soul and the body*, *τοῦτό γε αὐτό, ἡ εὐβουλία this very thing, good counsel*, *δοκῶ τὸ βῆστον ποιεῖν, ἐπιτιμᾶν τοῖς ἄλλοις I seem to be doing the easiest thing, censuring the others.*—In Hm., the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to : *οἱ δ' ἄντιοι ἔγχε' ἔειραν Τρῶας but they in opposition raised their spears, the Trojans*, *τὸ δ' ὑπέρτατον χάλκεον ἔγχος but it flew over him, the brazen spear.* With *ὁ μὲν*, this is much less often the case.

501. When a WORD and a SENTENCE are in apposition, the word may stand either in the *nominative* or the *accusative* :

poet. *κεῖνται πεσόντες, πῶστις οὐ μικρὰ πόλει they are fallen, no small ground of confidence to the city*, poet. *εὐδαιμονίῃς, μισθὸν ἡδίστων λόγων may you be happy, a reward for the sweetest words.*—The word is put in the nominative, as not depending in construction upon any other word (542). When, however, it is put in the accusative, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (547) supplied after the verb : *εὐδαιμονίῃς (εὐδαιμονίαν) μισθὸν*, etc.

502. a. When the word is *neuter*, it is not certain from the form, which of the two cases is used. If, however, it stands in apposition with a *dependent* sentence, it must be regarded as an accusative.

b. Neuter words often used in apposition with a sentence, are σημείον sign, τεκμήριον evidence, κεφάλαιον chief point; also attributives with the neuter article, τὸ μέγιστον the greatest thing, τὸ ἐναντίον the contrary, τὸ τῆς παροιμίας the expression of the proverb; and neuter pronouns, as αὐτὸ τοῦτο this very thing, ταῦτὸ τοῦτο this same thing, δύοιν ἑάτερον one of two things, ἀμφότερα both, etc.

c. The sentence is sometimes introduced by γὰρ for, especially after σημείον and τεκμήριον, which may then be regarded as sentences themselves: οὐδὲν ἐπίστευον ἔκεινοι· σημείον δέ· οὐ γὰρ ἂν δευρ' ἦκον ὥς ἡμᾶς they had no confidence; but proof (of this is here, follows); for they would not (otherwise) have come to us.

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

503. The relative agrees with its antecedent in number and gender:

ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν Σάτυρον θηρεύσαι here was a spring, by which Marsyas is said to have caught the Satyr, παρέδωκεν δὲ κυρὸς πλῆρην, ἃ Κύρος ἐθήρευε a park full of wild beasts, which Cyrus used to hunt. —A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the person of the antecedent: ἡμεῖς οἱ τοῦτο λέγομεν we who say this.

For exceptions, see 511–23. For attraction, incorporation, and other peculiarities of relative sentences, see 807–23.

OMITTED SUBJECT,

PREDICATE, AND OBJECT.

504. The SUBJECT of a FINITE VERB is often omitted;

a. when it is a pronoun of the first or second person.

It is then sufficiently expressed by the personal ending of the verb: λέγω I speak, ἀκούσατε hear ye. But the pronoun is not omitted, if there is an emphasis upon it: ἃ ἂν ἐγὼ λέγω, ὑμεῖς ἀκούσατε whatever I may say, do you hear. Compare 667.

b. when it is a pronoun of the third person, referring to a word in the context:

Κύρος τὰς ναὺς μετεπέμψατο, ὅπως ὅπλιντας ἀποβιάσει, καὶ βιασμένοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν Cyrus sent for the ships, that he (Cyrus) might land heavy-armed men, and they (the army of Cyrus) having overpowered the enemy might effect a passage, if they (the enemy) should be keeping guard. The subject may be only implied in the context; as the subject of παρέλθοιεν in the example just given: ναυτικὰ ἐξηγνύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης ἀντεῖχοντο (sc. οἱ Ἕλληνες) Greece was fitting out navies, and they (the Greeks) were applying themselves to the sea.

c. when it is a general idea of person (ἄνθρωπος).

Thus in plurals such as πασι, λέγουσι, they (men, people) say. Less often in the singular: ἐσάλμυγε the trumpet sounded, lit. (one) sounded the trumpet. A subject of this kind is very often omitted, when it is the antecedent of a re-

lative pronoun; the relative sentence then takes the place of a subject (810):
ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος (one) *whom the gods love dies young.*

Here belong, at least in their original use, such verbs as *βέι* it rains, *ρίπει* it snows, *ἀσπράττει* it lightens, *σειεῖ* (it shakes) there is an earthquake, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεὺς* or *Δεὸς* (which are sometimes expressed with these verbs). In later use, the idea of personal agency seems to have been lost, so that the subject became wholly indeterminate; see d.

d. when it is the indeterminate subject (494):

ὥς δὲ αὐτῷ οὐ προυχῶρει but *when* (things did not advance for him) *he had no success.* Here also a relative sentence may take the place of a subject: poet. *ἐκ τοῦ φιλοπονῆν γίγνεται ὃν θέλεις κρατεῖν* from love of toil are produced (things) which you wish to possess.

505. The OBJECT of a VERB may be omitted in the same cases (the first, of course, excepted): thus

b. when it is a pronoun, referring to a word expressed or implied in the context: *ἐμπικλὰς πάντων τὴν γνώμην ἀπέπεμπε* (sc. αὐτοῦς, referring to ἀπάντων) *filling the mind of all he sent (them) away.*

c. when it is a general idea of person: *φιλοτιμία παροξύνει* (sc. ἀνδράποους) *κινδυνεύειν ὑπὲρ εὐδοχίας τε καὶ πατριδὸς emulation incites (men) to incur danger for fame and country*, poet. *ζηλῶ ἀνδρῶν ὃς ἀκινδυνον βίον ἐξεπέρασε* I envy among men (one) who has passed a life without danger.

d. when it is indeterminate: *διαφέρει πάμπλου μαδῶν μὴ μαδόντος* one who has learned (things learnable, i. e. truth, knowledge) differs entirely from one who has not learned, *οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασι* the gods have provided (the things) which we require.

506. The subject of an *appositive* or *predicate-noun* may be omitted, when it is the same with the omitted subject or object of a verb: thus,

of an APPOSITIVE: *Θεμιστοκλῆς ἦκω παρὰ σέ* (I) *Themistocles am come to thee*; — of a PREDICATE-NOUN: *ρήτορές ἐστε* (ye) *are orators*, *ὃν οἱ θεοὶ φιλοῦσιν ἀποδρῆσκει νέος* (one) *whom the gods love dies young*, *τὰ κακῶς τρέφοντα χωρὶ ἀδελφούς ποιεῖ* (sc. ἀνδράποους) *the places that furnish a poor support make (men) manly.*

507. The PREDICATE-NOUN is seldom omitted: *τί δὴ ἐστι τοῦτο, περὶ οὗ αὐτὸς ἐπιστήμων ἐστίν* ὁ σοφιστής, *καὶ τὸν μαθητὴν* (sc. ἐπιστήμονα) *ποιεῖ* *what, now, is this, with which the sophist is both acquainted himself, and makes his pupil (acquainted)?*

508. The VERB itself is sometimes omitted: thus

a. the verb *εἰμί* to *be*, when used as a copula (490 a).

The forms *ἐστί* and *εἶσι* are very often omitted: *ἀγαθὸς δ' ἀνὴρ* the man (is) good, *θεῶν δύναμις μεγίστη* the power of the gods (is) greatest, *τί τοῦτο* what (is) this? *what of it?* *ταῦτα μὲν οὖν δὴ οὕτως* I say, then, these things (are) so, *οὐχ ὥρα καθεύδειν* (it is) not time to be sleeping, *οἱ ἄδικοι οὐδὲν πράττειν μετ' ἀλλήλων* *οἴοιτε* the unjust (are) able to accomplish nothing with one another, *ἱπρέας ἐπεμψεν ἐρπυντας* *ὅτι ἐν ὁδῷ ἤδη πάντες* he sent horsemen to say that (they are) now all on the way: — especially with verbals in *τέον* or *τέα* (494): *τῷ νόμῳ πειστέον* (πειστέα) the law must be obeyed, lit. (something is, or things are) to be done in obedience to the law. — The omission of the copula in other forms is

comparatively rare: φιλήκοος ἔγωγε (sc. εἰμι) *I for my part (am) fond of hearing*, ἔως (sc. ἐστέ) ἔτι ἐν ἀσφαλείᾳ, φυλάσσδε while (you are) yet in safety, beware, νύξ (sc. ἦν) ἐν μέσῃ, καὶ παρήμην τῇ ὕστεραλᾳ night intervened, and we were present on the next day.

b. some common verbs of *being, doing, saying, going, coming, bringing*.

This omission is nearly confined to brief and pointed expression, especially in questions and commands. Thus, ἄλλο τι ἢ or ἄλλο τι (sc. ἐστί, is) *any thing else (true, than what follows?, see 829 a)*.—ἵνα τί (sc. γένηται) *to what end?* lit. that what (thing may come to pass?, see 826 b).—ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα (sc. ἐποίησεν) εἰς αὐτόν *he rendered them wilder, and that (he did, viz. rendered them wilder) toward himself*; καὶ ταῦτα is especially used with concessive participles (789 f): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς εἶναι *you seem to me not to observe, and that (you do) though you are wise*.—τί ἄλλο οὗτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν *what else (did) these men than plot against (us)?* οὐδὲν ἄλλ' ἢ συμβουλευόνους ἡμῖν (they do) *nothing else than advise us, τί χρὴ τὸν μέτριον πολίτην; τὰ ἑαυτοῦ περιᾶσθαι σώζειν what should the moderate citizen (do)? endeavor to preserve his own, εὖ γε, νῆ τὴν Ἥραν, ὅτι ὁρδοῖς τὸν πατέρα (thou dost) well, by Hera, that thou art upholding thy father*.—καίτοι καὶ ταῦτα (sc. λέγω or λέξω) *though this also (I say, or will say)*, ἀλλ' οὐκ περὶ ταύτων *but not yet concerning these things (will I speak)*, ἐπεὶ κἀκεῖνο (sc. λεκτέον ἐστί) *since that too (must be mentioned)*, μὴ μοι μυρίους ξένους (sc. λέγετε, tell) *me not of ten thousand mercenaries*.—ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἰ), καὶ ποῶν (sc. ἔκεις) *dear Phaedrus, whither, I pray (are you going)*, and *whence (are you come)?* ἐς κόρακας (sc. ἔρρε, go) *to destruction*, lit. to the crows, as their prey, οὐκ ἐς κόρακας (sc. ἐρήσῃς) *wo'nt you go to destruction?*—ὕδωρ, ὕδωρ (sc. φέρετε), ὦ γέλωτες (bring) *water, water, ye neighbors*.—For οὐχ ὅτι, μὴ ὅτι, see 848 c.

c. any verb may be omitted, where it is readily supplied from a verb in the context:

σὺ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς (sc. ἐσμεν Ἕλληνες) *for both you are a Greek, and we (are Greeks)*, τὸ σαφὲς οὐδεὶς οὐτε τότε (sc. εἶχεν) οὐτε νῦν ἔχει εἰπεῖν *the certain fact no one either then (was able) or now is able to state*. Such omissions are especially frequent in connection with conditional and relative sentences, cf. 754, 819.—The infinitive and participle may be omitted in the same way: οὐτε πάσχοντες κακὸν οὐδὲν, οὐτε μέλλοντες (sc. πάσχειν) *neither suffering any evil, nor being likely to (suffer any)*, ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (sc. ἀναχωροῦντας) *the Athenians (also, 856 b) retired, when they saw the Lacedaemonians also (retiring)*.—For οὐ μὴν ἄλλα, see 848 c.

509. The SUBJECT of an ATTRIBUTIVE is very often omitted;

a. when it is expressed or implied in some word of the context:

εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὑμῖν ἐστί *if of ten thousand hopes you have any one (hope of being saved)*, τίς ἂν ἀλογίων εἴη ταύτης (sc. δόξης) *δόξα what reputation could be more shameful than this?*—τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this one a few (blows)*, ὡς βαθὺν ἐκοιμήθη (sc. θνήσκον) *how deep (a sleep) you slept*, ἐς μίαν βουλεύειν (sc. βουλήν) *to join in one resolve*.

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. The words most commonly omitted are *ἀνὴρ* or *ἄνθρωπος* *man*, *γυνή* *woman*.

Other words omitted are masc. κόλπος *gulf*, οἶνος *wine*; and a number of feminines, such as ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others.

ὁ σοφός *the wise* (παν), ὁ βάρβαρος *the barbarian*, ἡ καλή *the beautiful* (woman), οἱ πολλοὶ *the many, common people*, οἱ Θηβαῖοι *the Thebans*, οἱ ἐπὶ τῇ ἐκκλησίᾳ *(the men) of after times, ἐκκλησιάζουσιν* (women) *in popular assembly*. — ὁ Ἰόνιος *the Ionian* (gulf, = Adriatic sea), ὁ ἀκράτος *unmixed* (wine), ἡ προτεραία *the* (day) *before*, ἡ ἐπιούσα *the coming* (day), ἡ ἀβριον *the morrow*, ἡ ἀνδρὸς *the* (man) *of* (the) *man*, ἡ ἐμῶν *my own* (country), βᾶδιζε τὴν εὐθείαν *walk the straight* (way), ἦγε τὴν ἐπὶ Μάγαρᾳ *he was leading on the* (way) *toward* Megara, ἡ δεξιὰ *the right* (hand), ἡ ἀριστερὰ *the left* (hand), ρητορικὴ *rhetoric* (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my* (judgment), ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted* (suit, the defendant not appearing), εἰκοστή (μερὲς) *a twentieth* (part), ἡ πεπωμένη (μοῖρα) *the allotted* (portion), *destiny*.

(a) Feminine adjectives without a subject are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front*, μακρὰν *a long way off*, ἐς μακρὰν *at a long remove* (in time), ἦκε τὴν ταχίστην *he sent* (the quickest way) *most quickly*, ληστεύειν ἀνάγκη τὴν πρώτην *it is necessary to plunder* (as the first course) *at first*, τὴν ἑλλας ἀδολεσχῶ *I am prating to no purpose* (the way that leads otherwise, to no proper end), ἡ ἴση καὶ ὅμοια *the equal and uniform* (way of government), *condition of civil equality*.

(B) With an attributive genitive, υἱός *son* is often omitted: Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός) *Alexander the* (son) *of* Philip, ὁ Σωκροτίσκου *the* (son) *of* Socrates, i. e. *Socrates*. So οἶκος *house*, or a word of similar meaning, in phrases such as εἰς Πλάτωνος *Plato's* (house), ἐν Ἀΐδου *in* (the abode of) Hades, ἐν Διονύσου *in* (the temple) of Dionysus, εἰς τίνος διδασκαλίου *to what teacher's* (school)?

REM. The omitted subjects mentioned under this head have been all masc. or fem. In like manner, neuter substantives might sometimes be supplied with attributives of neuter gender; but almost all cases of the kind are better referred to the following head.

c. when it is indeterminate: the attributive is then neuter, and may be singular or plural. For examples, see 496.

In cases b and c, the adjective is said to be used as a substantive: it may thus have another adjective joined with it as an attributive: πλείστοι πολέμοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

510. The ANTECEDENT of a RELATIVE pronoun (if the relative sentence has the force of an attributive) may be omitted in the same three cases, 509 a, b, c; cf. 810: thus,

a. when it is expressed or implied in some word of the context: ναυμαχία παλαιότατη (sc. τῶν ναυμαχιῶν) ὃν ἴσμεν *a sea-fight the most ancient* (of the sea-fights) *that we know of*.

b. when it is a word like ἄνθρωπος, ἀνὴρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλήν καὶ οἶκους ταύτην ἐργάζονται *we have both much land and* (men) *who will work it*, οὐδεμία παρῆσιν ἔστιν *there is no one present* (of the women) *who ought to have come*.

c. when it is indeterminate: ἀμελεῖς ὃν δεῖ ἐπιμελεῖσθαι *you neglect* (things) *which you ought to care for*.

PECULIARITIES IN THE USE OF NUMBER AND GENDER.

AGREEMENT WITH TWO OR MORE SUBJECTS.

511. Two or more subjects connected by **AND** may have a predicate-word (verb or adjective) in common. For this case, we have the following rules.

With two or more subjects connected by **AND**,

- a. the finite verb (or predicate-adjective) is in the *plural* :
- b. with two singular subjects, the *dual* may be used.

With subjects of different *persons*,

- c. the verb is in the *first*, if that is found among the subjects :
- d. otherwise, it is in the *second* person.

With subjects of different *genders*,

- e. the predicate-adjective is *masculine*, if they denote persons :
- f. it is *neuter*, if they denote things :
- g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however,

h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

a. λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι forgetfulness and peevishness and madness get into the mind.—b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται pleasure and pain will bear sway in the city.—c. θεοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἦμεν both I and thou were skilful and wise.—d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε both thou and thy brothers were present.—e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσι both the woman and the man are good.—f. πόλεμος καὶ στάσις δαέδρια ταῖς πόλεσιν ἐστί war and faction are fatal to cities.—g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι fortune and Philip had control over the actions.—h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον the king and those with him break into the camp, Ἀθήνησι οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει at Athens the poor and the common people have superior power, ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εἶνοι, καὶ κελεύουσι φυλάττεσθαι Ariæus and Artæozus sent me, being faithful to Cyrus and well-disposed toward you, and bid you be on your guard, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ I and Seuthes say the same things.

REM. i. When there is a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὗτε σώματος κάλλος καὶ ἰσχυρὸς δειλῶ ἐννοικούντα πρόποντα φαίνεται nor do beauty and strength of body, when dwelling with a coward, appear suitable. The predicate-adjective may be in the neuter plural, when the subjects (denoting things) are all masc. or all fem. (522): ἐγέγνευ τε καὶ δύναμις καὶ τιμὰ δὴλὰ ἐστὶν ἀγαθὰ ὅντα high birth and power and honor are manifest as being good things. It may also be in the neuter plural, when the subjects (or part of them) are persons, these being viewed merely as things: ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ δὲ ἡμῖν εἰς διελθεῖν the noblest polity and the noblest man would be left for us to consider.

512. a. A plural predicate is rarely used, when singular subjects are connected by *ἢ* or, *ὅτε* nor: *ἐμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* *Leochäres or Dicaeogenes were about to make a defence*; rarely, also, when a singular subject is followed by the preposition *with*: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* *Demosthenes with his associate-generals make a treaty with the Mantineans*.

b. The ATTRIBUTIVE regularly agrees with the nearest subject: *παντὶ καὶ λόγῳ καὶ μηχανῇ* *by every word and means*.

c. For the APPOSITIVE and PREDICATE-SUBSTANTIVE, rules may be given similar to those of 511 a, b: *δάβρος καὶ φόβος, ἔφρονε ξυμβούλῳ* *daring and terror, unintelligent advisers*, *Ἡρακλῆς καὶ Θησεὺς ἐπὲρ τοῦ βίου τῶν ἀνδράπων ἀδλῆται κατέστησαν* *Heracles and Theseus became champions for the life of men*.

d. For the PRONOUN of REFERENCE, the same rules may be given as for the predicate-adjective above (511): thus a and f, *περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μέγιστον δυνάμιν ἐν τῇ βίῳ τῶν ἀνδράπων* *concerning war and peace, which have the greatest power in the life of men*; so h, *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another*.

AGREEMENT WITH A PREDICATE-NOUN.

513. a. A verb of incomplete predication (490) may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important

αἱ χορηγίαι ἱκανὴν εὐδαιμονίας σημεῖον ἐστί *the dramatic expenditures are a sufficient sign of prosperity*, *τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἱκαλοῦντο* *the place was before called Nine Ways*. So, also, participles of such verbs: *ὕπεξέδοντο τὰς θυγατέρας παιδία ὅντα* *they conveyed away their daughters being children*.

b. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun:

ἡ τοῦ θεύματος πηγὴ ἣν Ἰμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire*. The relative may even agree with a predicate-noun belonging to the antecedent: *οὐδέποτε ἂν εἴη ἡ ρητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰετὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric could never be an unjust affair, since at least it (rhetoric) is always making its discourses about justice*.

c. A pronoun of reference, which would properly be neuter, as referring to an indeterminate subject, or to an infinitive or a sentence, may be masc. or fem. to agree with a predicate-noun:

τοῦτό ἐστιν βροια *this (view or conduct) is folly*, but often *αὕτη ἐστὶν βροια*; so *ἥδε ἀρχὴ τῆς ὁμιλογίας, ἀρεσδαὶ ἡμᾶς αὐτοῦς* *this is a beginning of agreement*, (*viz.*) *to question one another*, *ἥπερ καλούμεν μάθησιν, ἀνδμνησίς ἐστι* (*that*) *which we call learning, is recollecting*.

SINGULAR AND PLURAL UNITED.

514. COLLECTIVE SUBJECT. The singular is sometimes used in a collective sense, expressing more than one: *ἐσθλῆς clothing* (clothes), *πλίνθος brick* (= bricks), *ἡ ἵππος the horse* (cavalry), *ἡ ὀπίς the heavy-armed*.

a. A collective subject denoting *persons*, may have a predicate-word (verb or noun) in the *plural*:

Ἀθηναίων τὸ πλῆθος οἴονται Ἱππάρχον τύραννον ὄντα ἀποθανεῖν the multitude of the Athenians believe that Hipparchus was tyrant (of Athens) when he died, *τὸ σφάπτεινμα ἐπορίετο σίτον κόπτοντες τοὺς βοὺς καὶ ὄνους* the army provided itself food by slaughtering the oxen and asses.

b. Such words as *ἕκαστος* each, *τις* any one, *πᾶς τις* every one, *οὐδεὶς* no one, may have the construction of collectives, on account of the plural which they imply: *καθ' ὅσον δύναται ἕκαστος* as far as each one is able, *οὐδεὶς ἐκοιμήθη*, *τοὺς ἀπολωλότας πενθοῦντες* no one went to sleep, (all) lamenting the lost.

c. A pronoun of reference, referring to a collective, may be in the plural:

παρέσται ὠφέλεια, οἱ τῶνδε κρείσσους εἰσὶ (assistance, i. e.) an auxiliary force will be present, who are more effective than these, *μελέτω σοὶ τοῦ πλῆθους, καὶ κεχαρισμένος αὐτοῖς ἔρχε* be careful of the multitude, and govern in a way acceptable to them, *συγκαλέσας πᾶν τὸ στρατιωτικόν, ἔλεξε πρὸς αὐτοὺς τοὐτδε* having called together the entire soldiery, he spoke to them as follows, *τὸ Ἀρκαδικὸν ἐπλητικόν, ὃν ἤρχε Κλεάνωρ* the Arcadian heavy-armed force, whom Cleonor led, *πᾶς τις ὁμνῶσιν, οἷς ὀφείλων τυγχάνω* every body swears, whom I happen to owe, *ἢν ἄδικεῖν τις ἐπιχειρῇ, τοῦτοίς Κύρος πολέμιος ἔσται* if any one attempt to do injustice, to these Cyrus will be an enemy.

d. Any singular antecedent, though denoting an individual, may suggest the idea of other like individuals, and may thus have a pronoun of reference in the plural: *δησαυροποιὸς ἄνθρωπος, οὗς δὴ καὶ ἔπαινε* τὸ πλῆθος a money-making man, just (those) whom the multitude even praise. Conversely, when the antecedent is plural, the pronoun of reference is sometimes singular, referring to an individual of the number: *ἀσπάζεται πάντας, ὃ ἂν περιτυγχάνῃ* he embraces all men, whatsoever one he may fall in with.

e. When the collective subject denotes THINGS (not persons), the predicate is regularly *singular*. The *neuter plural* subject was regarded by the Greeks in this way, as a collection of things, and was accordingly connected with a singular verb. But if the *neuter plural* subject denote *persons*, then, like the collective, it may have a verb in the plural. Hence the following rules:

515. NEUTER PLURAL SUBJECT. A neuter plural nominative has the finite verb in the singular: see 497 b. But

Exc. a. A neuter plural subject, denoting PERSONS, may have a verb in the plural: *τὰ τέλη ἐπέσχεοντο* the authorities promised, *ποσάδε μετὰ Ἀθηναίων ἔσθη* ἐσπράττειον so many nations were combating on the side of the Athenians.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάργα λένονται* the cables are loosed.

516. In a few instances, a plural subject, *masculine* or *feminine*, has a verb in the singular. This can hardly occur, except when the verb stands first, the subject being then thought of indeterminately, but afterwards specified by the nominative: *δοκοῦντι δίκαιον εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι* (a man) reputed to be just, there comes, in consequence of his reputation, both offices and nuptials. So with the dual: *ἔστι τοῦτω διττὰ τῷ βίῳ* there are these two different ways of living.

For *ἔστιν* ὁ (others), see 512.

517. DUAL AND PLURAL UNITED. In speaking of two, the dual is used, if the specific number is prominently thought of; if not, the plural. Hence,

The dual and plural are freely united or interchanged in the same construction:

προσέτρεχον δύο νεανίσκω two young men were running up, ἐγελαστήν ἑμφο βλέψαντες εἰς ἀλλήλους they both laughed out on looking at one another, μέδεσθέ μ' ἔθνη, χαίρετεν let me go now, fare ye well.

518. PLURAL FOR SINGULAR. The Greek sometimes uses the plural, where English idiom prefers the singular: thus,

a. in *impersonal* constructions (494 a), a PREDICATE-ADJECTIVE may stand in the neuter plural: thus, with *indeterminate* subject, *πολεμητέα ἦν it was necessary to make war* (things were to be done in war), *πλωμώτερα ἐγένετο navigation became more advanced* (things became more favorable to navigation). So too, with an *infinitive* as subject: *ἀδύνατά ἐστιν ἀποφυγεῖν it is impossible to escape.*

b. a NEUTER PRONOUN may be plural, when referring to an *infinitive* or *sentence*, which is then viewed as something complex: *ὁ ἀνόητος ἄνθρωπος τὰς ἂν οἰσθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου a man without sense would perhaps think this, that it was necessary to flee from his master, κατὰ πῦρ ἐορτῆς ἤκομεν, καὶ ὕστερόν μιν; τούτων ἄλιος Χαιρέφων are we arrived after the feast, and too late for it? for this is Chaerephon to blame.*

c. in ABSTRACT SUBSTANTIVES, to express repeated instances of the quality: *ἐμοὶ αἱ σὰλ εὐτυχίαι οὐκ ἀρέσκουσι to me thy (often repeated) good fortune is not agreeable.*

Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: *ἵπποσύνης ἐκέαστο he was distinguished in (the arts of) horsemanship, ἀφραδίῃσι νόοιο in foolishness (foolish operations) of mind.* Even in CONCRETE words, the poets sometimes use the plural for the singular: *χάλα τοκεῦσι εἰκότως θυμολυμένοις forgive a parent justly indignant* (as all such have a claim to indulgence).

d. in the FIRST PERSON, especially when an *author* is speaking of himself: *τοῦτο πειρασόμεθα διηγήσασθαι this I (we) will endeavor to explain.* The plural here is preferred as seeming less egotistical.

This construction is much more often found in *poetry*, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness, while doing what I do not wish to do.* The predicate-adjective, when plural, is masculine, even though a woman is speaking (520): *πρὸς οὐμὲν δ', εἰ χρὴ, πατρὶ τιμωρόμενοι I (Electra) will fall, if need be, in assisting my father.*

519. SINGULAR FOR PLURAL. a. In dramatic poetry, a CHORUS is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

b. A NATION is sometimes designated by the singular with *ὁ*: *ὁ Μακεδόν, ὁ Πέρσης, for the Macedonians, the Persians*; but this is nearly confined to monarchical states, where everything centres in the sovereign: seldom *ὁ Ἕλλησ for the Greeks.*

520. MASCULINE FOR PERSON IN GENERAL. The masculine is used in speaking of persons, if sex is not thought of:

τῶν εὐτυχούτων πάντες εἰσι συγγενεῖς *all (persons) are kinsfolk of the prosperous*. Further—a. The masculine is used, when sex is thought of, if the same expression is applied to both sexes: ὁπότερος ἂν ᾖ βελτίων, εἰς δ' ἄνθρωπος, εἰς δ' ἡ γυνή, οὗτος καὶ πλείον φέρεται τοῦ ἀγαθοῦ *whichever of the two may be the better, whether the man or the woman, that one also receives more of the good*.

521. MASCULINE DUAL FOR FEMININE. The masculine form is often used for the feminine in the dual of *pronouns*; not often, in the dual of *adjectives* and *participles*.

For τὰ, ταῦτά, the forms τά, τοῦτά are almost always used: τοῦτά τὰ τέχνη *these two arts*, τοῦτῳ τοῖν κυνησέῳ *of these two motions*,—δύο λείπουσιν μόνω μηχανῇ *only two means are left*, ἡμῶν ἐν ἑκάστῳ δύο τινὲ ἔσονται ἰδέα ἔρχοντα καὶ ἔχοντα *in each of us there are two ideas ruling and leading us*.

522. NEUTER FOR MASCULINE OR FEMININE. A predicate-adjective is often neuter, when the subject is masculine or feminine.

In this case the adjective is used as a substantive (509 c); it expresses, not an accidental peculiarity of the subject, but its essential nature: σφαλερὸν ἡγεμὸν θρασύς *a daring leader is dangerous* (prop., a dangerous thing, with indeterm. subject), καλὸν ἡ ἀλήθεια καὶ μόνιμον *beautiful is truth, and abiding*, δεῦνδρ' οἱ πολλοί, ὅταν κακουργοὺς ἔχωσι προστάτας *formidable are the many, whenever they have villains for leaders*, ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσι *disturbances and factions are ruinous to cities*.

So too, a PRONOUN OF REFERENCE may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρῶν, ὃ χρήμασις ἀλλασκεται *to pursue despotic power*, (a thing) *which is taken by means of money*, δόξης ἐπιθυμεῖ, καὶ τοῦτο ἐξήλκε *he longs for glory, and has made this his aim*.

523. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν). A word in agreement often conforms to the *real* gender or number of the subject, instead of the *grammatical*.

Thus, a PREDICATE-ADJECTIVE (participle): τὰ μοχθηρὰ ἀνδράπια τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι *the miserable wretches are without control over their appetites*, ταῦτ' ἔλεγεν ἡ μιὰρὰ αὐτῇ κεφαλῇ, ἐξεληλυθώς *these things spake this abominable person (head), having come out*. So, in poetry, an ATTRIBUTIVE: ὦ περυσὶ τιμῆς τέκνον *O greatly honored child*; or a PRONOUN OF REFERENCE: τέκνων θανόντων ἐπὶ γένεσιν, οὗς ποτ' Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus led*.

a. To this head belong also the constructions with COLLECTIVE subjects, see 514.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ἂν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest*, οἰκία ἡ ἐμετέρη, οἱ χρησθεῖς *(your house) the house of you, who use, etc.*

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, agreeing with the inhabitants of that place: ἀφίκοντο εἰς Κορύνθωρα, Σινωπέων ἀποκόους *they came to Corythra, colonists of the Sinopeans*, Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ἂν αὐτῶν ἐπεβλήτης *Themistocles flees to Corcyra, being a benefactor of (them) the Coreyreans*.

THE ARTICLE.

'Ο in the Dialects.

524. The word δ ἡ τό (like Eng. *the*) was at first a DEMONSTRATIVE pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is *usually* a demonstrative; and, though in many cases approaching nearly to its later use as an article (especially when placed before an attributive with omitted subject: οἱ ἄλλοι *the others*, τὰ ἐσόμενα *the things about to be*, τὸ πρὶς *formerly*), yet in all such cases its use was *allowed* merely, not *required*, by Epic idiom. In the Attic, on the other hand, the word is commonly an article, the demonstrative use being comparatively unimportant.

a. The language of Herodotus differs little in this respect from Attic prose. The lyric poets approach nearer to the Epic use; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For δ ἡ τό as a RELATIVE pronoun, in Homer, Herodotus, and Attic Tragedy, see 243 D.

'Ο as a Demonstrative.

525. Even in Attic prose, the word sometimes retains its primitive power as a demonstrative. Thus,

a. in connection with μέν and δέ; and usually in CONTRASTED expression, ὁ μὲν . . . ὁ δέ *this . . . that, the one . . . the other*:

τοὺς μὲν οἱ λατοὶ (ἰατροῦσι), τοὺς δὲ οἱ σύνδικοι *these (sick persons) the physicians aid, those (persons in a law-suit) the advocates*. Oftener, with INDEFINITE meaning, ὁ μὲν . . . ὁ δέ *one . . . another, some . . . some, part . . . part*, in which use τῖς may be added: ἔλεγον τοῦ Κύρου, ὁ μὲν τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ τὴν πρᾶξιν, ὁ δέ τις καὶ τὸ κάλλος *they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty*. Often a different expression takes the place, either of ὁ μὲν, or ὁ δέ: οἱ μὲν ἔρχοντο, Κλέαρχος δὲ περιέμενε *they went, but Clearchus remained*, εἰσφέρειν ἐκέλευον (sc. ἐγὼ μὲν), οἱ δ' οὐδὲν δεῖν ἔφασαν *I was urging a war-tax, but others said there was no need of it*.

As adverbs, τὸ μὲν . . . τὸ δέ, τὰ μὲν . . . τὰ δέ, (also with τι, thus τὰ μὲν τι, τὰ δέ) mean *on the one hand . . . on the other, partly . . . partly* (in which sense we find also τοῦτο μὲν . . . τοῦτο δέ).

(a) After a preposition, the order is usually changed: ἐν μὲν τοῖς, εἰς δὲ τὰ.

(β) In later writers (even in Demosthenes), the relative pronoun is sometimes used in the same way, but only in oblique cases: πόλεις, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων *destroying some cities, into others bringing back their exiles*.

(γ) Very often ὁ δέ (without preceding δ μὲν) means *but he, but this*; when thus used in the nominative by Attic writers, it refers almost always to a different subject from that of the preceding sentence: Ἰνδρὸς Ἀθηναίους ἐπηγγέματο· οἱ δ' ἦλθον *Indros called in the Athenians; and they came*. Similarly, in Attic poetry we have ὁ γὰρ for *he, for this*.

b. in καὶ τόν, καὶ τήν, before an infinitive: καὶ τὸν ἀποκρίνασθαι λέγεται *and it is said that he answered*. (In the nom., we have καὶ ὅς *and he*, καὶ ἡ, καὶ οἱ: καὶ οἱ ἠρώτων *and they were asking*. Cf. ἡ δ' ὅς, ἡ δ' ἡ, *said he, she*.)

Likewise in τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἢ τὰ: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι for this and that we ought to have done, and this not to have done.* The nom. *ὅς* καὶ *ὅς* occurs in Hd.

c. rarely before a relative: *ὁρῶνται τοῦ ὃ ἐστὶν ἴσον* he aims at that which is equal, *προσέχει μισῶν τοὺς ὁλόπερ οὗτος* it is proper to hate those of a character such as this one. But here *ὃ* may be regarded as a proper article, the relative sentence being equivalent to an attributive with omitted subject: *τοῦ ἴσου, τοὺς τοιοῦτους.*

d. in *πρὸ τοῦ* (also written *πρὸ τοῦ*) before this (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the superlative, see 527.

'O as an Article.

526. The article, as a weakened demonstrative, directs special attention to its substantive, marking it either

a. as a *particular object*, distinguished from others of its class (*restrictive article*), or

b. as a *whole class*, distinguished from other classes of objects (*generic article*).

Thus *ἄνθρωπος* a man, one of the species (*ἄνθρωπος εἰ thou art a man*): but *ὁ ἄνθρωπος*, a. the (particular) man, distinguished from other men (*ὁ ἄνθρωπος ὃν πάντες μισοῦσι the man whom all hate*); or, b. man as such, comprehending every one of the species (*ὁ ἄνθρωπος θνητός ἐστι man is mortal*).—With an ATTRIBUTIVE, *ἀγαθοὶ ἄνδρες* good men, some of that character: *οἱ ἀγαθοὶ ἄνδρες*, a. the (particular) good men, distinguished from others of like character, or b. good men as a class, distinguished from men of different character.—So with ABSTRACT NOUNS, *δικαιοσύνη* justice in any form or relation: *ἡ δικαιοσύνη*, a. justice in the particular relation, distinguished from other relations (*ἡ δικαιοσύνη τοῦ θεοῦ the justice of the divinity*); or b. justice in the sum of all its relations, as distinguished from other qualities (*ἡ δικαιοσύνη ἀπερὶ ἐστὶ justice is true manliness*).

527. A. RESTRICTIVE ARTICLE. The particular object is distinguished from others of its class,

a. AS BEFORE MENTIONED, OR AS WELL KNOWN: *δορυβου ἤκουσε, καὶ ἥπερο τίς ὁ δορυβος εἴη* he heard a noise, and asked what the noise was, *οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον* the Trojans held out during the ten years (the well known duration of the siege).

b. AS LIMITED BY WORDS CONNECTED WITH IT: *τὸ Μηδίας τεῖχος* the wall of Media, *ἡ πόλις ἣν πολιορκούμεν* the city which we are besieging, *ἐν ταῖς κώμας ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν* in the villages (which are) above the plain (which is) along the river Centrites. In many such cases, we might regard the limiting expression (attributive) as uniting with the one limited (subject) to form one complex idea: in this view, the article would have its *generic* use.

c. AS SPECIALLY CONNECTED WITH THE CIRCUMSTANCES of the case: *πῖνε τοῦ οἴνου* drink of the wine (here before you), *ἀκήκοα τοῦ μέλους* I have heard the song (just sung), *ἐβόλετο τὴν μάχην ποιῆσαι* he desired to engage in the (expected) battle:—particularly, AS NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: *αἱ τιμὰι μεγάλαι, ἂν ἀποκτείνῃ τις τῶπαν* if one kill

a tyrant, the honors (usually resulting) are great, *γένειτό μοι τὰς χάριτας ἀποδοῦναι παρὰ* be it mine to return the (proper) thanks to a father, *τὸ μέρος τῶν ψήφων οὐ λαβὼν ἀνέτειρε τὰς πεντακοσίας δραχμὰς* not having received the (required) fraction of the votes (regularly cast), *he paid the* (prescribed) 500 drachman.

d. as SPECIALLY BELONGING TO AN OBJECT MENTIONED IN THE CONTEXT. The Greek generally uses this form for an unemphatic POSSESSIVE PRONOUN: *Κύρος καταπηδήσας ἀπὸ τοῦ ἀρματος τὸν θώρακα ἐνέθυσεν* Cyrus leaped down from his chariot, and put on his breastplate, *ὄλως ἐν τῇ πίδῳ οὐκ ἔστι* there is no wine in the (wine-) cask.

e. as a SPECIMEN OF ITS CLASS, selected at pleasure. In this use, the article is often equivalent to an unemphatic EACH: *ἔδωκε τρεῖς ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ* he gave three half-darics a month to each soldier (lit. the month to the soldier). This use approaches very closely to the generic article.

528. A NUMERAL may have the article, when distinguished as a part from the whole number (expressed or understood) to which it belongs: *ἀπῆσαν τῶν λόχων, δέκα ἑντῶν, αἱ τρεῖς* of the companies, being ten (in number), there were absent (the part) three, *τὰ δύο μέρη* two thirds (two parts out of three).—So too, an approximate round number, as distinguished from the (unstated) precise number: *ἀπέθανον ἀμφὶ τοὺς μυρίους* there fell about ten thousand.—A number as such (without reference to any thing numbered) may have the article: *μὴ εἶπὲς ὅτι τὰ δώδεκα ἔστι δὲς ἑξ* will you say that (the) twelve is twice six?

a. So too, the article is used with adjectives of number, as *οἱ πλείστοι* the most numerous part, the largest number (in a given total), *οἱ πλείους* (the more numerous part) the majority, and with much the same meaning *οἱ πολλοί* (the numerous part) the larger number, often used for the democratic mass, cf. *οἱ ὀλίγοι* the oligarchs. Also, *τὸ πολὺ* the great part. *Οἱ ἕτεροι* the one or other of two parties; *οἱ ἄλλοι* the rest, but *ἄλλοι* others.

529. B. GENERIC ARTICLE. This must often be left untranslated in English:

ὁ ἀνθρώπος θνητός ἐστι man is mortal, *δὲς παῖδες* old men are twice boys; and generally so, when applied to ABSTRACT NOUNS: *ἡ δικαιοσύνη* justice, *ἡ γεωργία* husbandry, *ἡ ῥητορικὴ* rhetoric, *ἀλλ' οἱ πόνοι* τίκτουναι τὴν εὐδοξίαν but toils beget good reputation.

a. To this head belong the cases in which a single object forms a class by itself: *ἡ γῆ* the earth, *ὁ ὠκεανός* the ocean, *ὁ ἥλιος* the sun, *ἡ σελήνη* the moon, *ὁ βορέας* the north wind, *ὁ νότος* the south wind, etc. These, however, often omit the article, like proper names.

530. ARTICLE OMITTED. In many cases where the article could have been used with propriety, it was omitted, either because the definiteness of the subject was not thought of, or because it seemed unnecessary to express it. This was most frequently true of the generic article, and especially with abstract nouns, when used to express a mere idea: *ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει* the soul of man partakes of the divine, *φόβος μνήμην ἐκπλήσσει* fear drives out recollection: for the divinity (in general) *θεός* is used, but *ὁ θεός* the (particular) god.

a. Proper names of PERSONS and PLACES, being individual in their nature, are usually without the article; yet they often take it, to mark them as before mentioned or well known (527 a), and sometimes for other reasons: *ὅτι τοὺς στρατιώτας αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κύρος τὸν Κλέαρχον ἔχειν* be-

cause their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain; ὁ Πλάτων the celebrated Plato, in plur. with generic article οἱ Πλάτωνες the Plato's, philosophers like Plato.—Plural proper names of NATIONS or FAMILIES more often have the (generic) article; yet are frequently without it: τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων the war of the Peloponnesians and Athenians (the article is here omitted with the second genitive, on account of the close connection, cf. οἱ στρατηγοὶ καὶ λοχαγοὶ the generals and captains).—Βασιλεὺς, used almost as a proper name for the king of Persia, may omit the article; cf. πρυτάνεις the prytanes (officers in Athens).

b. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as ἔστυ, πόλις, city, ἀκρόπολις citadel, ἀγορά forum, τεῖχος wall, στρατόπεδον camp, πεδῖον plain, ἀγρός country, γῆ land, θάλασσα sea,—δεξιὰ, ἀριστερά, right, left (hand), δεξιόν, εὐώνυμον (κέρας), right, left (wing), μέσον centre,—ἡμέρα day, νύξ night, ἔως μοῖρα, ἑρῆρος day-break, βέλῃ afternoon, ἑσπέρα evening, ἔαρ spring,—and the like,—especially after prepositions or adverbs: εἰς ἔστυ to town, κατὰ γῆν by land, ἐπὶ ὄρου to the (sear-side) right, παρ' ὀπίσθια to the (shield-side) left, εὐώνυμον εἶχον they held the left wing, ἀμα ἡμέρᾳ at day-break, νυκτός by night, ὅθ' ἔω just before day-light.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

c. The omission of the article may have *emphatic* force, attention being given wholly to the proper meaning of the word, instead of its particular relations; especially in copulative forms, as γυναῖκες καὶ παῖδες women and children, ψυχὴ καὶ σῶμα soul and body, οὐτὲ πατὴρ οὐτὲ μητὴρ φείδεται he spares neither father nor mother (more forcible than his father, his mother).

531. ARTICLE WITH ATTRIBUTIVES. When a substantive, qualified by an attributive, requires the article, this is always placed *before* the attributive.

This remark applies not only to adjectives, but also to a participle, an adverb, and (usually) a preposition with its case, when used as attributives; but much less constantly, to the attributive genitive: thus ἡ τοῦ πατρὸς οἰκία and ἡ οἰκία ἡ τοῦ πατρὸς the father's house, yet often ἡ οἰκία τοῦ πατρὸς (but rarely ἡ ἐπιβουλὴ ἐκ τῆς γυναικὸς the plotting by the woman, for ἡ ἐκ. ἡ ἐκ etc.).

532. A. Usually, the attributive stands between the article and substantive.

τὰ μακρὰ τεῖχη the long walls, ἡ προτέρα ὀλιγαρχία the earlier oligarchy (followed by another oligarchy), ἡ πρότερον ὀλιγαρχία the earlier oligarchy (followed by a different form of government), ἡ καθ' ἡμέραν τροφή the daily food.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: αἱ δὲ Ἀλσχίνου βλασφημίας ἐλημέραι the slanders uttered by Aeschines, ὁ κατεληφὼς κίνδυνος τῇ πόλει the danger which has overtaken the city.—When the attributive participle has a predicate-word connected with it, this is commonly put before it: ὁ στρατηγικὸς νομισδύμενος ἀνὴρ the man considered as fit for a general, τὸ Κοτύλαιον καλούμενον ὄρος the mountain called Cotylaeum, οἱ αὐτοὶ ἠδικηκότες those who have themselves done wrong.

b. When two attributives precede the substantive, the article is not usually repeated with the second: οἱ ἄλλοι πολλοὶ ἐχθροὶ the other numerous allies, οἱ ἐπὶ τοῦ βήματος παρ' ὑμῖν λόγοι the speeches before you on the bema,—yet also ἡ Ἀττικὴ ἡ παλαιὰ φωνὴ the ancient Attic speech.

533. B. Less often, the substantive stands first, followed by the article and attributive: (ὁ) ἀνὴρ ὁ ἀγαθός. The latter is then less closely connected with its subject, and has the general nature of an appositive. The substantive itself may appear either *with* or *without* the article, viz.

a. WITH the article, when this would be required, even if the attributive were dropped: οἱ Χίοι τὸ τεῖχος περιέβλον τὸ καὶνόν *the Chians threw down (the) their wall, the new one*.

b. WITHOUT the article, when this would not be required, if the attributive were dropped: τί διαφέρει ἄνθρωπος ἀκατῆς θηρίου τοῦ ἀκατεστῆτου *how does a violent man differ from the most violent wild beast* (but without the attributive, "from a wild beast")?

534. a. In general, any word or group of words standing between the article and its substantive, has the force of an *attributive* (492 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δὴ: τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα,—but with a preposition, πρὸς δὲ τὸν ἄνδρα or πρὸς τὸν ἄνδρα δέ (πρὸς τὸν δὲ ἄνδρα, rare in prose):—also, in Ionic, τις: τῶν τις Περσίων *one of the Persians*.

b. In most instances, where an attributive is used as a *substantive* (the subject, especially the indeterminate subject, being omitted), the article is found before the attributive, see 496 a.

535. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-noun, in general, rejects the article: ἄνθρωπος εἶ thou *art a man*. Hence we may distinguish subject and predicate in sentences such as προδότης ἦν ὁ στρατηγός *the general was a traitor*.

The reason is, that, in ordinary predication, the subject is said to be (or *not* to be) *AN* individual of the class denoted by the predicate. But if the subject is said to be *THE* individual or *THE* class, distinguished from others, the predicate-noun may have the article: τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the (notorious) traitor*, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ *the enactors of the laws are the weak men and the multitude* (as a class).

b. The predicate-adjective (or participle), if connected with a substantive which requires the article, cannot stand between the article and substantive (534), but must precede or follow both of them: ἀγαθός ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good*.

τὸ σῶμα θνητὸν ἔχουμεν *we all have our body mortal* (the body, which we all have, is mortal), αὐτὸς ἀγαθός, σὺν ἀγαθοῖς τοῖς παρ' ἐμοὶ *good myself, with the men about me good* (while my attendants are good), ἔμα τῷ ἡρὶ ἀρχομένην *at the beginning of the spring* (when it was beginning), οἱ Ἀθηναῖοι παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον *the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), πόσον ἔχει τὸ στράτευμα *how large is he leading the army* (the army, which he leads, is how large)? ἐν ποίῳ τῇ γῇ δεῖ φυτεῖν οἶδα *I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

536. ARTICLE WITH ADJECTIVES OF PLACE. Some adjectives of place, used in the predicate position, refer to a part of the subject:

μέση ἡ χώρα or ἡ χώρα μέση *the middle of the country*, but ἡ μέση χώρα *the middle country* (between other countries); ἔσχατον τὸ ὄρος or τὸ ὄρος ἔσχατον *the extremity of the mountain*, but τὸ ἔσχατον ὄρος *the extreme mountain* (of

several mountains); ἄκρα ἡ χεὶρ or ἡ χεὶρ ἄκρα *the point of the hand*.—In like manner, ἡμῶν δ βλος or δ βλος ἡμῶν *half of the life*.

587. ARTICLE WITH *pās* AND *hlos*. The adjective *pās* (strengthened *pās*, *σώματος*) *all* has usually the predicate position, but sometimes the attributive, with little difference of meaning: πάντες οἱ πολῖται *all the citizens*, οἱ πολῖται πάντες *the citizens all*; less often of πάντες πολῖται *the whole body of citizens* (cf. of πάντες with numerals, ἑκατὸν οἱ πάντες *a hundred as the whole number, a hundred in all*). Without the article, πάντες πολῖται *all citizens*; and in the sing., *pās* πολῖτης *every citizen*. Yet the sing. may mean *ALL*: πᾶσαν ὁμῖν τὴν ἀλήθειαν ἐρῶ *I will tell you all the truth*; so even without the article: πᾶσιν προθυμίᾳ *with all zeal*, εἰς ἅσας φανόλῳτα *to (all) utter meanness*.

Similarly, *hlos* *whole*: ἔλη ἡ πόλις or ἡ πόλις ἔλη *the city as a whole*, ἡ ἔλη πόλις *the whole city*, ἡ πόλις ἡ ἔλη *the city the whole of it*; without article, *hlos* πόλις *a whole city*.

538. ARTICLE WITH PRONOUNS. a. Substantives with *ὁδε*, *οὗτος*, *ἐκεῖνος*, require the article, and the pronoun takes the predicate position:

ὁδε ὁ ἀνὴρ *this man*, τὰ πρόγματα ταῦτα *these affairs* (the subst., if used without the article, is a predicate: ἐν Πέρσας νόμος ἐστὶν οὗτος *among the Persians this is a law*). The same is true of ἀμφος, ἀμφοτέρως, both, ἑκάτερος *each* (of two). Ἐκαστος *each* (of several) has the same position, if its substantive takes the article: ἐκαστῇ ἡ ἀρχή *each magistracy*:—and this is likewise true of the genitives of PERSONAL pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, etc.) when connected with a substantive which has the article (while the REFLEXIVE genitives, ἐμαυτοῦ, etc., have the attributive position): ἡ γλῶσσά σου *thy tongue*, μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς *Astyages sent for his daughter and her boy*.

Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and its subject: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity*, ἡ πάλαι ἡμῶν φύσις *our old nature*.

b. The pronoun αὐτός, in the predicate position, means *ipse*; in the attributive, *IDEM*: αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; but ὁ αὐτὸς ἀνὴρ *the same man*, rarely (ὁ) ἀνὴρ ὁ αὐτός.

c. The POSSESSIVE pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

d. An INTERROGATIVE pronoun may take the article, when it relates to an object before mentioned: πάσχει δὲ θαυμαστὸν· τὸ τί; A. *He suffers something wonderful*. B. (The what) *What is it?*—So, even a personal pronoun: δεῦρο δὴ εὐδὺ ἡμῶν· παρὰ τίνας τοὺς ὁμᾶς; A. *Come hither straight to us*. B. (To the you being whom) *Who are you, that I must come to?*

e. Ἐρεpos (Lat. *alter*) *one or other of two*; δ ἕτερος *the one, the other*; οἱ ἕτεροι *the one, the other* (of two parties), may mean *the enemy*.—Ἄλλος (Lat. *alius*) *another*, ὁ ἄλλος *the other, the rest*: Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα *Sparta, and the rest of Greece*; often used for all except a part mentioned AFTERWARD: τῷ μὲν ἄλλῳ στρατῷ ἡσυχάζειν, ἑκατὸν δὲ πελταστὰς προέμπει *with the rest of the army he kept quiet, but sends forward a hundred peltasts*.—These pronouns have sometimes an APPOSITIVE relation to their substantives: οἱ πολῖται καὶ οἱ ἄλλοι ξένοι *the citizens and (the others, being foreigners) the foreigners beside*, γέρον χωρεῖ μετ' ἐτέρου νεανίου *an old man comes with (a second person, a young man) a young man beside*.

THE CASES.

A. NOMINATIVE.

539. SUBJECT-NOMINATIVE. The subject of a finite verb is put in the nominative. (For the rule of agreement, see 497.)

540. PREDICATE-NOMINATIVE. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative. This occurs with verbs which mean *to be, become, appear, be made, chosen, called, considered*, and the like (cf. 490):

καθίσταται βασιλεύς *he becomes (established as) king*, Ἀλέξανδρος θεὸς ὠνομάζετο *Alexander was named a god, ἡκεις μοι σωτήρ thou art come for me as a savior*.—To these verbs belongs ἀκούω *to hear*, in the sense of *being called*: οἱ ἐν Ἀθήναις φιλιππίζοντες κόλακες καὶ θεοὶ ἐχθροὶ ἤκουον *those in Athens, who favored Philip, were called flatterers and enemies of the gods*.

541. NOMINATIVE FOR VOCATIVE. The nominative is often used for the vocative in address, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς *you Apollodorus there, will you not stay?*—also in exclamations: νήπιος *fool!*

542. NOMINATIVE INDEPENDENT. The nominative is used for names and sentences, which form no part of a sentence: Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρῶτον *Book First*;—and sometimes so, even when they become part of a sentence: προσέληψε τῇ τῶν πονηρῶν κοινῇ ἐπωνυμίᾳ, συκοφάντης *he obtained the common appellation of the vile, "sycophant," παρεγγύα δὲ Κύρου σύνδημα, Ζεὺς ἐγμμάχος καὶ ἡγεμὼν Cyrus gave out, as pass-word, "Zeus, our ally and leader."*

B. VOCATIVE.

543. The person (or thing) addressed is put in the vocative.

a. In Attic prose, ὦ is usually prefixed; but in animated address, it is sometimes wanting: μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Ἀίσχινε *hearest thou, Aeschines?*

b. The vocative, like the interjections, forms no part of a sentence, and is therefore enclosed in commas.

C. ACCUSATIVE.

544. The accusative properly denotes the OBJECT of an action, that *to, on, or over* which an action is directed; thus

The DIRECT OBJECT of a transitive verb is put in the accusative:

ὁ θεὸς σώζει ἡμᾶς ἐν κινδύνοις *the god preserves us in dangers*.—For omission of the object, see 505: for omission of the verb, see 508.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive and followed by a preposition:

δυνάμει τοὺς θεοὺς to swear by the gods, *εὖ* (κακῶς) *ποιεῖν τοὺς ἀνδράποικους* to do good (ill) to men, *μένειν τινὰ* to wait for one, *φεύγειν τινὰ* to flee from one, *λανθάνειν τινὰ* to escape the notice of one, *φυλάττεσθαι τινα* to guard (himself) against one (act. *φυλάττειν τινὰ* to guard one), *αἰδεῖσθαι*, *αἰσχύνεσθαι τὸν πατέρα* to feel shame before his father, *ῥαπτεῖν τινα* to rely on one, *ῥαπτεῖν τὰς μάχας* to have no fear of the battles, *πλεῖν τὴν θάλασσαν* to sail over the sea, *νικᾶν μάχην* (δικήν, γνῶμην) to be victorious in a battle (a law-suit, a resolution).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive:

ἄρχει ἀνδράπων to rule men, *ἅπτεσθαι τῆς κάρφης* to touch the hay, *ἀκούει δορυβου* to hear a noise, *πελάζειν τῇ εἰσόδῳ* to approach the entrance, *ἄρῃγει τοῖς φίλοις* to aid his friends, *φθονεῖν τοῖς πλουσίοις* to envy the rich.

c. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or *τινος* to perceive something, *ἐνθυμείσθαι τινος, τι* to consider something, *ἐνοχλεῖν τινα, τινὶ* to trouble one, *ἐπιστρατεύειν τινὰ, τινὶ* to war against one (so too, other compounds of ἐπι), *δεῖ μοι τινος* I have need of something, poet. *δεῖ* (χρή) *μέ τινος*. Especially in poetry, verbs usually intransitive sometimes take a direct object: *προβαίνειν τὸν πῶδα* to advance the foot, *ἥσθαι* or *δάσσειν* (κείσθαι, πηδᾶν) *τόπον τινὰ* to sit (lie, leap) in a place, *χορεύειν τὸν θεόν* to celebrate the god by choral dance, *τοὺς εὐσεβεῖς θεοὶ δῆσκόοντας οὐ χαίρουσι* the gods rejoice not in the death of the pious.

d. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμὸν to cross the river, *ἐκβαίνειν τὴν ἡλικίαν* to pass out of the age, *παρβαίνειν τοὺς νόμους* to transgress the laws, *ἀποδεδρακότες πατέρας* having run away from their fathers.

e. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase with an object-accusative: *ἐπιστήμονες ἦσαν τὰ προσήκοντα* they were acquainted with their duties, *ἔστι τὰ μετέωρα φροντιστής* he is a student of things above the earth, *ἔξαρον εἶναι τὴν διαίταν* to reject the settlement, *τεθράναι τῷ φόβῳ τοὺς Θεβαίους* to be mortally afraid of the Thebans, *σὲ φύξιμος* (ἐστὶ) is able to escape thee;—so, in poetry, *εἰ δέ μ' ᾤδ' ἀεὶ λόγοις ἐξήρχες* if you always thus begun your addresses to me, *δεσπότην γόους κατάρξω* I will begin with lamentations for my master.

545. ADVERBS OF SWEARING. *Νή* and *μά* are followed by the accusative (perhaps on account of *δυνυμι* understood): *νή* is always affirmative; *μά*, unless *ναὶ* precedes it, is always connected with a negative, expressed or implied: *νή Δία* by Zeus, *ναὶ μά Δία* yea, by Zeus, *οὐ μά Δία* no, by Zeus, *μά τὸν—οὐ σύ γε* not you, by—(the name of the god suppressed with humorous effect): rarely is *μά* omitted after the negative as in *οὐ, τόνδ' Ὀλυμπον* no, by this Olympus.

The accusative is sometimes found in other exclamations: *οὗτος, ὦ σέ τοι* you there, ho! you, I mean.

546. ACCUSATIVE OF EFFECT. Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει τὴν ἐπιστολὴν *he writes the letter*. But many verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action:

πρεσβεύειν εἰρήνην *to negotiate a peace* (form a peace by acting as ambassador), ἔρκια τέμνειν *foedus ferire* (hostiam feriendo foedus efficere), χορηγοῦντα παῶσι Διονύσια *celebrating the Dionysia by furnishing a chorus of boys*, poet. ἦδε (ἡ ἀναρχία) τροπὰς καταβήγγυνσι *this (anarchy, breaks defeats) causes defeats by breaking ranks*.

Closely connected with this use is the following:

547. COGNATE-ACCUSATIVE. This repeats the meaning of the verb in the form of a noun. It might be called the *implied* object, as being already contained in the verb. It is used with many intransitive verbs, and commonly has an attributive connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting, a battle*, πομπὴν πέμπειν *to conduct a procession*, κακίστην δουλείαν ἐδούλευσε *he became subject to a most wretched servitude*, ὅς ἂν ἀρίστην βουλὴν βουλευσῃ *whoever may (counsel) give the best counsel*, τὴν ἐναντίαν νόσον νοσοῦμεν *we are (sick) suffering under the opposite disease*, μεγάλην τινὰ κλίσιν κλίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: ζήσεις βίαν κράτιστον *you will lead the best life*, πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred war*, γαφὴν δίδκειν *to prosecute an impeachment*, ἐστιῶν γάμους *to (entertain) give a wedding-feast*.

In many cases, the meaning of the verb is not actually repeated as a noun, but must be *understood* in connection with the accusative of an adjective or qualifying substantive. Hence two more forms of the cognate-accusative:

c. NEUTER ADJECTIVE. For the indeterminate subject, we may supply the repeated meaning of the verb: μέγα ψεύδεται (= μέγα ψῆδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτα λυπούμαι καὶ ταῦτα χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρὸν τι ἀπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?* poet. σεμνὸν βλέπειν *you look grave*.

d. QUALIFYING SUBSTANTIVE. This may be regarded as standing in definitive apposition, its subject (understood) being the idea of the verb, repeated as a noun: ἀγωνίζονται πᾶσαν *they contend in (a contest, ἀγῶνα, viz.) wrestling*, τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Hm. πῦρ ὀφθαλμοῖσι θεδορκῶς *looking (a look of) fire with their eyes*, Hm. μέγα πειλομένης Ἀχαιοὶ *the Achaeans breathing courage*. Cf. 501-2, though the substantive there is less closely related to the verb of the sentence.

548. The cognate-accusative is also used in connection with adjectives: κακὸς πᾶσαν κακίαν *bad with all badness*, ἀγαθὸς πᾶσαν ἀρετὴν *good with all ex-*

cellence;—especially the accusative of *neuter* adjectives (547 c): *ὁ πάντα σοφὸς ποιητὴς the poet wise in all things, ἀγαθὸς τοῦτο good in this particular* (of goodness), *ἡ πόλις ἡμῶν οὐδὲν ὁμοία γέγονεν ἐκείνῃς our city is not at all like them, ὅσα μοι χρήσιμοι ἔστε οἶδα I know for how many things (uses) ye are useful to me.* Yet these constructions might be referred to the following head.

549. ACCUSATIVE OF SPECIFICATION. The accusative is loosely connected with predicate-words (verb, adjective, substantive), to specify the part, property, or circumstance, to which they apply. It is also, but less often, used with attributives. The accusative specifies

a. a part of the subject: *κἀμῶν τὴν κεφαλὴν I have pain in my head, εὖ ἔχομεν τὰ σώματα we are well in our bodies, poet. τυφλὸς τὰ τ' ὄτα τὸν τε νοῦν τὰ τ' ὅματ' εἰ you are blind in your ears, your mind, and your eyes.*

b. a property of the subject (*nature, form, size, name, number, etc.*): *πληθὺς τι τὴν φύσιν ἐστὶν ἡ πόλις the city is in its nature a multitude, παρθένος καλὴ τὸ εἶδος a maid beautiful in her form, ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλῆθρων a river, Cydnus by name, of two plethra in breadth, ἅπτεροι τὸ πλῆθος infinite in their number, δίκαιος τὸν τρόπον just in his character.*

c. a circumstance not belonging to the subject: *τὸ ἐκείνου μὲν εὐτυχεῖς μέρος thou art happy, so far as he is concerned (as to his part), καὶ τὰ μικρὰ πειρώμαι ἀπὸ θεῶν ὁρμᾶσθαι even in little things, I endeavor to begin with the gods, ἡ πόλις εἰρήνην τὰ περὶ τὴν χώραν ἔχει the city enjoys peace in things relating to its territory, τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει on my side there shall be no failure.*

550. ACCUSATIVE OF EXTENT (*Time and Space*). The extent of time and space is put in the accusative.

a. TIME: *ἐνταῦθα Κύρος ἔμεινεν ἡμέρας πέντε there Cyrus remained five days, αἱ σπονδαὶ ἐνιαυτὸν ἔσονται the truce will be for a year, δουλεύουσι τὸν λοιπὸν βίον they are slaves all the rest of their life.*

b. SPACE: *Κύρος ἐξελάνθει διὰ τῆς Λυδίας σταδμῶν τρεῖς, παρασάγγας εἰκοσι καὶ δύο Cyrus advances through Lydia three days' marches, twenty-two parasangs, Μέγαρα ἀπέχει Συρακουσῶν ὅτε πλοῦν πολλὸν ὅτε ὁδὸν Megara is not far distant from Syracuse, either by sea or by land (no long voyage or journey).*

REM. c. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: *ἑβδόμην ἡμέραν ἡ θυγάτηρ αὐτοῦ ἐτετελευτήκει his daughter had died the seventh day (i. e. six days) before.* The pronoun *οὗτος* is often added: *ἐξήλθομεν ἔτος τοῦτ' τρίτον ἐς Πανάκτων we went out two years ago (this, as third year) to Panactum.*

551. OBJECT OF MOTION. The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: *τὸ κοῖλον Ἄργος βὰς ἔχοντα πρὸς τὸν οὐρανὸν ἵκει his fame has reached to heaven, μνηστῆρας ἤφικετο she came to the suitors, σὲ τὸδ' ἐλθλῶδε πᾶν κράτος this whole power has come to thee.*

552. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases, with the force of an adverb.

This use may be explained, in most cases, by the principles already given (547-50, cf. 501-2). Thus *τόνδε (τούτον) τὸν τρόπον* in this manner (547 d), *πάντα τρόπον* in every manner, *ὧν τρόπον* in which manner, etc. Compare phrases in which *ὁδόν* way is perhaps to be supplied (509 a): *τὴν ταχίστην τῷ σώματι χαρίζεσθαι* to gratify the body in the quickest way. So *(τὴν) ἀρχήν*, always with a negative: *ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμηχαρα* it is not proper to chase impossibilities at all (not to make even a beginning of it); — *ἄκμην διέβαινον* they were just passing across (the acme of their crossing); — and, in like manner, *(τὸ) τέλος* at last (as the end), *προίκα* and *δωρεάν gratis* (as a free gift). *Χάριν* for the sake of (in favor of) takes a genitive, as also *δίκην* like (in the fashion of): *ἀγγελοῦ δίκην πεπληρώσθαι* to be filled like a pail, *τοῦ λόγου χάριν* for the sake of the discussion, *ἐμὴν χάριν* for my sake.

a. Many neuter adjectives are used in this way: *μέγα, μέγιστα, greatly, πολλό, πολλά, much, τὸ πολύ, τὰ πολλά, for the most part, πρότερον* before, *τὸ πρότερον* the former time, *πρώτον (αἰ)* first, *τὸ πρῶτον* the first time, *τὸ λοιπόν* for the rest, *for the future* (but *τοῦ λοιποῦ* at some time in the future), *τυχόν* perhaps, *τοσοῦτον* so much, *ὅσον* as far as, *τι* somewhat (*ἐγγύς τι* pretty near), *τί* why (*τί κλαίεις* why are you weeping?), *τοῦτο, ταῦτα, therefore* (*αὐτὰ ταῦτα νῦν ἔρχομεν* for these very reasons are we now come). Cf. adverbs of the compar. and superl. degrees (228), and the cases of apposition in 502.

For accusative as subject of the infinitive, see 773.

For accusative absolute with a participle, see 792.

Two Accusatives with One Verb.

553. DOUBLE OBJECT. Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others.

Thus *αἰτῶ* to request (*Κύρον πλοῖα* vessels of Cyrus), *ἐρωτῶ* to inquire (*τοὺς αὐτομάλους τὰ περὶ τῶν πολεμίων* of the deserters as to the news from the enemy), *διδάσκω* to teach (*τὸν παῖδα τὴν μουσικὴν* the boy music) *πειθῶ* to persuade (*ὑμᾶς πάντα* you of the contrary), *ἐνδύω* or *ἀμφιέννυμι* to clothe (*τινὰ τὸν χιτῶνα* one in the tunic), *ἐκδύω* to unclothe, *strip* (*ἐμὲ τὴν ἱσθίαν* me of the dress), *κρύπτω* to hide (*με τοῦτο* from me this thing), *ἀφαιροῦμαι* or *ἀποστερῶ* to deprive (*τοὺς Ἕλληνας τὴν γῆν* the Greeks of their land), *συνῶ* to despoil, *πράττωμαι*, also *πράττω* or *ἐλπάρττω* to exact (*τοὺς νησιώτας ἐξήκοντα τάλαντα* of the islanders sixty talents), *ἀναμνήσκω* to remind.

a. The *passive* of these verbs retains the accusative of the thing: *διδάσκειμαι τὴν μουσικὴν* I am taught music, *ἀφήρηται τὸν ἵππον* he has been deprived of the horse.

Several of these cases, and of those in 555, might be explained by the principle, that

554. CAUSATIVE VERBS, with the accusative of the person, take the case which belongs to the included verb. Thus *ἀναμνήσκω ὑμᾶς τοὺς κινδύνους* I will cause you to remember the dangers. So, to ask is to make one give an answer; to teach is to make one learn, etc. To the included verb may belong a genitive: *γεῦσθαι τινὰ τιμῆς* to make one taste of honor, *μὴ μ' ἀναμνήσκεις κακῶν* remind me not of evils.

555. OBJECT AND COGNATE-ACCUSATIVE. Many transitive verbs may have, beside the object, a cognate-accusative :

ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ἔρκους *they made the soldiers swear the greatest oaths*, Μέλιτος ἐγράφάτο με τὴν γραφὴν ταύτην *Melitus brought this impeachment against me*, Ἡμ. ὃν Ζεὺς φιλεῖ παντοίην φιλόττηα *for whom Zeus feels all manner of love* : ἐμὲ δὲ πατὴρ τὴν τῶν παίδων ἔτρεφεν *my father reared me with the training of the boys*, Ἀλαχλῆνης Κτησιφῶντα γραφὴν παρανόμων ἔδωκε *Aeschines prosecuted Ctesiphon on charge of an illegal resolution* ; εἰ τίς τι ἐγασθὲν ἢ κακὸν ποιήσειεν αὐτὸν *if one should do him any good or evil*, πολλὰ ἔν τις ἔχοι Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἡδίκησαμεν τοῦτον οὐδέν *we did this one no wrong*.

a. Such verbs in the *passive* may retain the cognate-accusative : κριθῆναι ἀμφοτέρως τὰς κρίσεις *to undergo both the trials*, τύπτεσθαι πενήκοντα πληγὰς *to be struck fifty blows*, οὐ βλάψονται ἄξια λόγου (547 c) *they will not suffer injuries worth mentioning*.

556. OBJECT AND PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs with verbs which mean *to make, show, choose, call, consider*, and the like (cf. 490 c).

ποιῶμαι τινα φίλον *I make one my friend*, ἀπεισθᾶν τινα στρατηγόν *to choose one as general*, παρέχω ἑμavτὸν εὐπειθῇ *I show myself ready to obey*, οἱ κόλακες Ἀλέξανδρον δεδὸν ὀνόμαζον *his flatterers named Alexander a god*, οὐ τοὺς πλείστα ἔχοντας εὐδαιμονεστάτους νομίζω *not those who have most, do I consider as happiest*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*).—The predicate-accusative may be an interrogative pronoun : τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing?* τίνας τοὺςδ' εἰσπᾶ *who are these I behold?* ποῖα ταῦτα λέγεις *of what nature are these things which you are saying?* cf. 826 a.

a. The predicate-accusative is often distinguished from the object by the absence of the article (535) : τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation*.

b. In the *passive* construction, both of these accusatives become nominatives (540) : Ἀλέξανδρος θεὸς ὀνομάζετο *Alexander was named a god*.

D. GENITIVE.

557. The genitive properly denotes, (a) that to which something **BELONGS** ; also, (b) that **FROM** which something is **SEPARATED**. In the latter use, it corresponds to the Latin **ABLATIVE**.

Genitive with Substantives.

558. One substantive may have another depending on it in the genitive.

The two things, denoted by the substantive and the dependent genitive, may have a great variety of relations (expressed generally by English *of*). Thus the former may *belong* to the latter,

a. as a part of it: *Genitive of the Whole*, or *G. Partitive*.

b. as composed of it: *Genitive of Material*.

c. as more definitely expressed by it: *G. of Designation*.

(In a, b, c, the two things are more or less the same; in the following, they are distinct:)

d. as possessed by it: *Genitive of Possession*.

e. as connected with it and pertaining to it, though not strictly in possession: *Genitive of Connection*.

(The following may be regarded as special varieties of e:)

f. as an action or attribute of which it is the subject:

Genitive Subjective.

g. as an action of which it is the object: *Gen. Objective*.

h. as produced or accounted for by it: *Genitive of Cause*.

i. as measured by it in extent, duration, or value:

Genitive of Measure.

REM. j. It is not intended here to give an exact analysis of the relations expressed by the genitive with substantives; but only to specify relations which the student may notice with advantage.

It should always be remembered that the genitive does not express these relations *distinctly*, but only the general idea of *belonging* which is common to all of them. Hence the same construction may sometimes be referred to different heads, the two things having more than one relation to each other: thus in *πένθος τοῦ ἀποθανόντος* *regret for the dead*, *τοῦ ἀποθανόντος* may be regarded either as the *cause* of regret, or as the *object* regretted.

559. GENITIVE PARTITIVE. a. The *part* is most commonly expressed by a word of number or a superlative, the *whole* by a genitive plural: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, πότερος τῶν ἀδελφῶν *which of the two brothers*, πάντων ἄριστος *best of all men*, οἱ σπουδαῖοι τῶν πολιτῶν *the excellent among the citizens*, τινὲς τῶν ῥητόρων *some of the orators*, ἄνθρωπος ὁ ἄνθρωπος *a man of the people*, μικρὸν ὕπνου *a little (portion of) sleep*, Ἡμ. διὰ θεῶν *divine among goddesses*, ἦν μέσση ἡμέρα *it was the middle of the day*,—βέλτιστος ἑαυτοῦ *in his best estate* (lit. best of himself; the superlative referring to the man in one condition, the genitive to the man in the sum of all his conditions).

b. The genitive partitive is used (with the article) to denote the *district* or *region* to which a place belongs: Θῆβαι τῆς Βοιωτίας *Thebes in Boeotia*, τῆς Χερσονήσου ἐν Ἐλαιούρῃ *in Elaeus of the Chersonesus*.

c. The genitive partitive with neuter adjectives (496) often denotes *degree*: ἐπὶ μέγα θυμῶς ἐχώρησαν *they advanced to a great (degree) of power*, εἰς τοῦτο ἀνόλος ἦλθον *to this (extent) of folly did they come*, ἐν τούτῳ τῆς παρασκευῆς ἦσαν *in this (state) of preparation were they*, ἐν παντὶ κακοῦ *in extremity of evil*.

d. If the word expressing *part* has the article, the genitive takes the position of a predicate-adjective (535 b): ὁ τέταρτος τῶν παίδων *the fourth among the children*, Ἀθηναίων ὁ δῆμος *the people of the Athenians* (i. e. the democratic mass, opposed to the aristocracy; but ὁ Ἀθηναίων δῆμος *the whole people*).

e. Adjectives which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the neut.: *ὁ ἥμις* (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλή τῆς χώρας (also πολλὰ τῆς χώρας) *much of the country*.

560. GENITIVE OF MATERIAL: νόμισμα ἀργύρου *coin of silver*, κρήνη ἡδέος ὕδατος *a spring of sweet water*, βοῶν ἀγέλη *a herd of cattle*, πλῆθος ἀνδράπων *a multitude of men*, ἑμαῖαι σίτρου wagons (wagon-loads) of corn, τριακόσια τέλαντα φόρου *three hundred talents of tribute*, δύο κοτύλαι οἴνου *a pint of wine*.

561. GENITIVE OF DESIGNATION: τὸ ὄρος τῆς Ἰστώνης *the mountain of Istona*, μέγα χρῆμα σὺνός *a (great affair) monster of a wild boar*. This construction is chiefly poetic: Τροίης πολίεδρον *city of Troy*, θανάτου τέλος *end of (life, i. e.) death*.

562. GENITIVE OF POSSESSION: οἰκία πατρός *a father's house*, οἱ κήποι τοῦ βασιλέως *the gardens of the king*, τὰ Συεννέσιος βασιλεῖα *the palace of Syennesis*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*.

For the omission of a word in phrases such as ἐς διδασκάλου *to the teacher's* (house, school), ἐν ᾿Αΐδου *in (the abode of) Hades*, ἐξ Ἀπόλλωνος *from Apollo's* (temple), see 509 β.

563. GENITIVE OF CONNECTION: κύματα τῆς θαλάσσης *waves of the sea*, ἡ κρητὶς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείδων τέχνη *the art of persuading*, ὥρα ἁρίστου *time for breakfast*. It is used especially with words which imply

a. Connection in Family, Society, State, Army, etc.: ὁ τῆς βασιλέως γυναικὸς ἀδελφός *the brother of the king's wife*, οἰκέτης Δημοσθένους *a servant of Demosthenes*, ἑταῖρος Κίμωνος *a companion of Cimon*, βασιλεὺς Μακεδονίας *king of Macedonia*, οἱ φίλοι (πολέμοι) Κύρου *the friends (enemies) of Cyrus*, οἱ Κλεόφρου στρατιῶται *the soldiers of Clearchus*.

For the frequent omission of *viós* in phrases like Ἀλέξανδρος (ὁ) Φίλιππου *Alexander (the) son of Philip*, see 509 β.

b. The genitive after the *neuter article* (with indeterminate subject, 496) is usually to be regarded as a genitive of connection, though sometimes denoting possession: τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τῆς τέχνης *the (business) of the art*, τὸ τῆς ὀλιγαρχίας *the (constitution) of the oligarchy*, τὰ τῶν Συρακούσων *the (resources) of the Syracusans*, ἔδηλα τὰ τῶν πολέμων *uncertain are the (issues) of war*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the (ordering) of the gods*. In some such cases, the *neuter article* has little force: τὰ τῆς ψυχῆς *(the soul with all that belongs to it) nearly the same as ἡ ψυχή*.

564. GENITIVE SUBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ὁ ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατεύματος *the brilliancy of the army*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

565. GENITIVE OBJECTIVE: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which is given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὀλεσθῶν τῶν στρατιωτῶν *the destruction of the soldiers*.

Other prepositions are often to be used in translating: θεῶν εὐχαὶ *prayers to the gods*, ἡ τῶν κρείσσων δουλεία *servitude to the stronger*, ἀφορμὴ ἔργων *occasion for actions*, εὐνοία τῶν φίλων *affection for one's friends*, ἐμπειρία τῶν πολεμικῶν *experience in the affairs of war*, ἐγκράτεια ἡδονῆς *moderation in pleasures*, λύσις θανάτου *release from death*, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians*.

iana, κράτος τῆς θαλάσσης *power over the sea*, ἀπόβασις τῆς γῆς *a descent upon the land*, βία τῶν πολιτῶν (with violence toward the citizens) *in spite of the citizens*.

566. GENITIVE OF CAUSE: γραφή κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author), poet. Νότου κύματα *waves raised by the south wind*.

567. GENITIVE OF MEASURE (*Extent, Duration, Value*): ποταμὸς εὖρος πλέθρου *a river of one plethrum in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθὸς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

568. THE GENITIVE OF CHARACTERISTIC so frequent in Latin (*vir summae prudentiae*) is rare in Greek prose, and scarcely found except as a predicate-genitive (572): ἔστι τοῦτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων *he is of this character, of the same opinion, he uses the same language*, poet. ὁ τῆς ἡσυχίας βίος *a life of quiet = a quiet life*, poet. τόλμης πρόσωπον *a front of audacity = an audacious front*.

569. TWO GENITIVES WITH ONE SUBSTANTIVE. The same substantive may have two genitives depending on it, usually in different relations:

τῶν ἀνδρώπων φόβος τοῦ θανάτου (f and g) *men's fear of death*, διὰ τὴν τοῦ ἀέμου ἔκπωση τῶν ναυαγίων (f and g) *because the wind drove the wrecks out to sea*, ἡμέρας ἑνὸς ὁδὸς (f and i) *a day's run for a horse*, Διονυσίου πρεσβυτῶν χορός (d and b) *a Dionysiac chorus of old men*, Ξενοφῶντος Κύρου Ἀνάβασις (h and f) *Xenophon's Expedition of Cyrus*.

Genitive with Verbs.

570. The genitive sometimes appears to be connected with a verb, when it really belongs (as genitive of connection) to a neuter pronoun or a dependent sentence:

τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), τί δὲ ἱππῶν οἰεῖ *but of horses, what think you?* & διώκει Αἰσχίνης τοῦ ψηφίσματος ταῦτ' ἐστὶ *the points which Aeschines impeaches in the decree*, αἰεθές (lit. which points of the decree), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν *we misunderstand each other's language*, τοῦ οἰκადε πλοῦ διεσκόπουν ὅρη κομισθήσονται *touching their homeward voyage, they were considering* (this question) *by what course they should return*.

571. GENITIVE AS SUBJECT. The genitive (used partitively) is sometimes found as the subject of an intransitive verb:

οὐ προσήκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἐν ὀλιγαρχίᾳ πένησι οὐ μέτεστι συγγνώμης *in an oligarchy, poor men have no share of indulgence*, οὐκ ἀπέθανον αὐτῶν πλὴν εἴ τις ἐπὶ Τεγεατῶν *there were not slain (any) of them except some one (slain) by the Tegeans*, ἐπιμυγνύμαι ἔφασαν σφῶν πρὸς Καρδούχους *they said that (some) of their number had intercourse with the Carduchians*. In such cases the genitive might be regarded as depending on an omitted form of τίς.

572. GENITIVE AS PREDICATE. With verbs of incomplete predication (490), the genitive is often used in place of a predi-

cate-noun. The subject (or object) of the verb is thus brought into various relations with the genitive,—relations which correspond to those in 558. Thus we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians (were of) belonged to the Hellenes*, ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι *it was in the power of Eucrates to become (one) of the thirty*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὐχὸς γῆς *Pylus belongs to what was once the Messenian land*.

b. OF MATERIAL: τὸ τεῖχος λίθου ποιεῖται *the wall is made of stone*.

c. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's (property)*, ἐαυτοῦ εἶναι (γίγνεσθαι) *to be (become) one's own man = one's own master*.

d. OF CONNECTION: τὰ πολλὰ ἀπολωλέναι τῆς ἡμετέρας ἀμελείας ἂν τις δεῖη δικαίως *that many things are lost, one might justly regard as (the fruit) of our neglect*, τὸ ναυτικὸν τέχνης ἐστὶ τῆς ναυῆς *is (a thing) of art*.

The predicate-genitive of connection is especially used to denote birth or origin: Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house (city)*.

e. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστὶ *the speech belongs to Demosthenes*. The genitive in this use is often connected with an infinitive, and denotes one whose nature, habit, or duty, it is to do something: πολίτου ἀγαθοῦ νομίζεται *θαρρεῖν it is considered (as the part) of a good citizen to be courageous*, τὸ τὰ αἰσχρὰ εἰδὼτα εὐλαβεῖσθαι σοφοῦ τε καὶ σώφρονος *ἐκρивε to know and shun what is shameful, he judged (to be the part) of a wise and discreet man*.

f. OBJECTIVE: οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice*.

g. OF CAUSE: ἡ γράφῃ κλοπῆς ἦν *the impeachment was for theft*.

h. OF MEASURE (Extent, Duration, Value): ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων πλέθρων *to the river Euphrates, being (of) four plethra in breadth*, ἦν ἐτῶν ὡς τριάκοντα *he was (of) about thirty years old*, τὸ τίμημά ἐστι *τὸ τῆς χώρας ἑξακισχιλίων ταλάντων the rateable property of the country is (of) six thousand talents*.

For the predicate-genitive of CHARACTERISTIC, see 568.

GENITIVE AS OBJECT.

573. Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. Many verbs vary in their construction, see 544 c.

The relations, expressed by the genitive with verbs, correspond, for the most part, to those of the genitive with substantives.

574. The genitive is used with verbs whose action affects the object only in PART (compare Genitive Partitive). Such are verbs of *sharing* (having, giving, or taking, part of something), *touching* (which affects only the surface), *aiming* (seeking to touch), *enjoying* (more or less of something), etc. Here then belong

a. VERBS OF SHARING: ἀνδρώπου ψυχῇ τοῦ δειλου μετέχει *man's soul has part in the divine (being)*; so μεταλαμβάνω *to receive part, μεταδίδωμι to give part* (τῆς λείας τῶν of the booty to some one), κοινωνεῖν *to participate*, and the like.

h. VERBS OF TOUCHING, TAKING HOLD OF, BEGINNING: *πυρὸς ἔστι δαγόντα μὴ εὐδὺς καίεσθαι* it is possible that one touching fire should not be burned immediately; *σο ἔπιτομαι, ψάβω, to touch, ἔχομαι to hold on to, be close to (τῆς πόλεως the city), ἀντέχομαι, ἐπιλαμβάνομαι, to take hold of, ἄρχομαι to begin (τῆς παιδείας the education).*

The same verb may have an accusative of the person, and a genitive of the part, touched: *ἔλαβον τῆς ζώνης τὸν Ὀρόντην* they took hold of Orontes by the girdle. So too, with verbs in which touching is only implied: *ἔγει τῆς ἡρίας τὸν ἵππον* he leads the horse by the bridle. The genitive of the part touched is seen also in *κατεσγέναι (συντριβῆναι) τῆς κεφαλῆς* to have one's head broken (bruised).

c. VERBS OF AIMING, REACHING, ATTAINING: *στοχάζομαι* to aim at (τοῦ σκοποῦ the mark), *δρέγομαι* to reach after (τῶν ἀλλοτρίων the property of others), *ἐξ- (ἐφ-)μενοῦμαι* to arrive at, attain (τῶν καλῶν what is honorable), *τυγχάνω* to hit upon, obtain (τῶν ἐδῶν the prizes), *λαγχάνω* to get by allotment, and in poetry *κυρέω* to light upon.

d. VERBS OF ENJOYING: *ἀπολαύω* to enjoy (τῶν μεγίστων ἀγαθῶν the greatest advantages), *εὐωχοῦ τοῦ λόγου* feast on the discourse, *ἐνδὸς ἀνδρὸς ἐδ φρονή-σματος πολλοὶ ἂν ἀπολαύσειαν* from one man who has thought well, many might receive profit.

e. Other Verbs, when their action affects the object only IN PART: *τῶν ὁμηρέων ἐμοὶ δίδοναι* to give me (some) of your property, *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ* having taken (part) of the barbarian army, *ἔφίησι τῶν αἰχμαλώτων* he releases (some) of the prisoners, *τῆς γῆς ἔτεμον* they ravaged (part) of the land, *πίνειν οἶνον* to drink wine, but *πίνειν οἶνου* to drink some wine.

575. The genitive is used with verbs which signify fullness or the contrary (compare Genitive of Material), i. e. with

VERBS OF PLENTY AND WANT: *πίμπλημι, πληρῶω, to fill, πλήθω, γέμω, to be full, δέομαι (δεῖ μοι) to want, τὰ δῶτα ἐνέπλησαν δαιμονίας σοφίας* they filled their cars with divine wisdom, *Φίλιππος χρημάτων εὐπόρει* Philip had abundance of treasure, *οὐ χρυσίου πλουτεῖν, ἀλλὰ (ζῆς ἀγαθῆς to be rich, not in gold, but in a good life, σεσαγμένος πλούτου σὴν ψυχὴν having his soul glutted with wealth; —πολλῶν ἐνέδει αὐτῷ he lacked much (provision), οἱ τύραννοι ἐπαινοῦ οὐποτε σπανίζετε* you tyrants never have a scarcity of praise.

Here belong expressions such as *ἐμεθύσθη τοῦ νέκταρος* he became intoxicated with the nectar, *ἡ πηγὴ ρεῖ μᾶλα ψυχροῦ ὕδατος* the spring runs with very cold water.

a. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ much, ὀλίγου, μικροῦ, little, τοσούτου (also τοσοῦτο) so much: τοσούτου δέω καταφρονεῖν I am so far from despising; also impersonally, *πολλοῦ δεῖ οὕτως εἶναι* it wants much of being so. With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning almost: *πᾶσιν ὁρᾷς ὀλίγου πάντας τοῦ σεest* that nearly all are beggars. After a negative sentence, *οὐδ' ὀλίγου δεῖ* has the meaning, (nor does it want little) far from it; so *οὐδὲ πολλοῦ δεῖ* (nor does it want much, but rather every thing). For participle δέων in designations of number, see 256.

576. The genitive is used with many verbs which signify an action of the senses or the mind (compare Genitive of Connection) i. e. with

VERBS OF SENSATION AND MENTAL ACTION: *ἀκούω, ἀκροδομαι, to hear, γεύομαι* to taste (act. to cause to taste), *ὀσφραίνομαι* to smell (for verbs of touching,

see 574 b), ἀλσδδνομαι to perceive, μμνήσκομαι to remember (act. to remind), ἐπιλανθάνομαι to forget, μέλει μοι τινος I am concerned for something, μεταμέλει μοι τινος I repent of something, ἐπιμέλομαι to take care of, ἐντρέπομαι to regard, ἀμελέω to neglect, ὀλιγωρέω to think little of, ἀρώ to love, ἐπιθυμέω to desire, πεινῶ to hunger (χρημάτων for property), διψῶ to thirst (ἐλευθερίας for freedom), πειράομαι to make trial of, πυνθάνομαι to be informed of (by inquiry) more comm. with the accusative.

a. Many of these verbs vary in construction: ἀκούω and ἀκροδομαι to hear usually have the thing heard in the acc., the person heard in the gen. (perhaps gen. of source, 582): ἀκούειν τὸν λόγον to hear the discourse, but ἀκούειν τοῦ διδασκάλου to hear the teacher.

✓ 577. The genitive of cause (566) is used with

a. VERBS OF EMOTION: θαυμάζω σε τῆς σωφροσύνης I admire thee for thy discretion, συγχαίρω τῶν γεγενημένων I share the joy for the things which have occurred, τοὺς οὐκ ἐλπίσας τῆς ἑγὼ χαλεπῆς νόσου I pity these for their very severe sickness, ἐν ἐγὼ σοι οὐ φθονῶ (for which things I shall not envy you) which I shall not grudge you, Hm. χωόμενος γυναῖκος angry on account of a woman.—Here belong also ἐπαίνω Ἀλέξανδρον τῆς ἐλς τὸν ἑταῖρον πίστεως I praise Alexander for his confidence in his friend, τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι for this no one could justly blame me, εὐδαμονίζειν τιὰ τῶν ἀγαθῶν to congratulate one on his advantages, συγγηγνώσκειν αὐτοῖς χρή τῆς ἐπιθυμίας it is right to forgive them for the desire.

b. VERBS OF JUDICIAL ACTION: κλοπῆς γράφεσθαι αἰσχρὸν to be impeached for theft is disgraceful, φόνον διώκειν to prosecute for murder, φεύγει παρανομίαν he is indicted for an illegal resolution, ἀπέφυγε κακηγορίας he was acquitted of slander, ἐδόσαν προδοσίας they were convicted of treason, δόρων δολεῖν to incur a charge of bribery, πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν our fathers passed sentence of death against many persons for favoring the Persians.

Θάδτου, used with such verbs, is a genitive of value, giving a measure of the judicial action: οἱ Ἐφθορίαν ὑπήγον Θανδτού the Ephori impeached Sphodrias on a capital charge.

REM. c. To these, add VERBS OF CLAIMING OR DISPUTING: μεταποιούνται ἀρετῆς they make pretensions to virtue, οὐκ ἀντιποιούμεθα βασιλεῦ τῆς ἀρχῆς we do not contend for the sovereignty against the king, Εὐμόλπος ἠμφιβήτησεν Ἐρεχθεῖ τῆς πόλεως Eumolpus disputed with Erechtheus the possession of the city.

578. The genitive of value (567) is used with

a. VERBS OF VALUING, BUYING, SELLING: ὁ δοῦλος πέντε μῶν τιμᾶται the slave is valued at five minas, πολλοῦ ἀνείσδαι to buy at a great price, ταλάντου ἀποδόσθαι to sell for a talent, οἰκία μὲ μῶν ὑποκειμένη a house mortgaged for 44 minas.

b. Sometimes with other verbs: χρημάτων ἐπικουρεῖν to help for money, οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants have guards for pay, πόσον διδάσκει for how much does he teach? προτέπεται τῆς παραντίκα χάριτος τὰ τῆς πόλεως πράγματα the interests of the city have been sacrificed for immediate popularity, τὴν παραντίκα ἐλπίδα οὐδενὸς ἀλλάττεσθαι to exchange the hope of the moment for nothing.

REM. c. The thing valued is rarely put in the gen. (of cause): Σωκράτης οὐδένᾳ τῆς συνουσίας ἀργύριον ἐπράττετο (558) Socrates for his society demanded money of no one.

579. The genitive is further used (as an *ablative case*) to denote

- a. that FROM which something is *separated* :
- b. that FROM which something is *distinguished* :
- c. that FROM which something *proceeds*.

It is used, therefore, with

580. 1. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing*; also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου the island is not far distant from the mainland, εἰ θαλάττης ἐργουτο if they should be excluded from the sea, ἔχει τοὺς πολεμικοὺς τῆς εἰς τὸ πρόσθεν παρόδου he keeps the enemy from advancing further, χρεὼν ἠλευδέρωσε he freed (men) from debt, βούλου ἀμαρτημάτων καθαρεῖν wish to be clear from faults, εἰ καταλύνει περὶ δόσαν τοῦτον τῆς ἀρχῆς if ye shall try to put this man out of his command, λωφῇ τῆς ὀδύνης καὶ γέγηδε it rents from its pain and rejoices, ἐψεύσθη τῆς ἐλπίδος he was disappointed of his expectation, τῶν σωμάτων ἀφειδήσαντες ἔστησαν τρόπαια having been unsparing of their bodies, they set up trophies, τῆς ὀργῆς ἀνέντες resigning their anger, τῆς τῶν Ἑλλήνων ἐλευθερίας παραχωρησάι Φιλίππῳ to surrender the freedom of the Greeks to Philip.

a. Verbs of depriving sometimes take a gen. of separation (instead of the acc., 563): τῶν ἄλλων ἀφαιρούμενοι χρήματα taking away property from the rest, πόσων ἀπεστέρησθε; οὐχὶ Φωκίας; οὐ Πύλας; of how many things have you been bereft? of the Phocians, have you not? of Thermopylae?

581. 2. VERBS OF DISTINCTION, SUPERIORITY AND INFERIORITY: διαφέρει παμπάλῳ μὲν μὴ μαδόντος one who has learned differs altogether from one who has not, Ἑρμοκράτης ξύνεσιν οὐδενὸς ἐλείπετο Hermocrates was (left away from) second to no one in understanding (in ἡ ἀρετὴ τοῦ πληθους περιγύγνεται courage gets the better of numbers, εἰ τις ἑτέρου προφέρει ἐπιστήμῃ if one is more advanced than another in knowledge, the gen. is probably owing to the preposition in the compound verbs). This construction is frequent with verbs derived from comparative adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε in honors you had the advantage over these men (but πλεονεκτεῖν τῶν τιμῶν to have more of the honors, gen. part.), ὕστεροι(ν)σι τῶν πραγμάτων they are (later than) too late for their affairs, ἠττάσθαι τῶν ἐχθρῶν (also ὑπὸ τῶν ἐχθρῶν or τοῖς ἐχθροῖς) to be worsted by their enemies; νικᾶσθαι to be vanquished has the same constructions as ἠττάσθαι. —Add further

a. VERBS OF RULING AND LEADING: δεῖον τὸ ἐδελόντων ἔρχειν it is divine to govern willing men. Ἔπας τῶν θεῶν βασιλεύει Love is king of the gods, Πολυκράτης Σάμου ἐτυράννει Polycrates was tyrant of Samos, Λάχης ἱππέων ἐστρατήγει Laches was general of cavalry, Μίνως τῆς θαλάσσης ἐκράτησε Minos became master of the sea, Χειρίστροφος ἡγήτορ τοῦ στρατεύματος Chiriosophus led the army. The gen. with these verbs is perhaps more properly explained by 563, 578.

582. 3. Other Verbs, to denote the SOURCE: ταῦτα δὲ σου τυχόντες but obtaining these things of you, μάθε δὲ μου καὶ τὰς but learn of me also these things, ἐκυνδάνοντο Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέειν the Arcadians sought to learn from those with Xenophon, why they extinguished the fires. In the above cases, the gen. might be regarded as depending, not on the verb, but on the acc. or sentence which forms its direct object (570); in other cases, it might be taken as gen. absolute with a following participle (593): εἰ γιγνώσκεις ἐμοῦ φθγγόμενον if you understand from my statement.

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the agent: σφαγείς Αἰγίουδαί σλαίν by *Aegisthus*, φάρδς ἡπατημένη deceived by a husband, κείνης διδασκτά taught by her, φίλων ἀκλαυτος unwept by friends.

583. COMPOUND VERBS. Many verbs compounded with a preposition take the genitive, when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα in front of Attica lie great mountains, ἐπιβάτες τοῦ τεύχους having mounted the wall, ἐπερέφνησαν τοῦ λόφου they appeared over the ridge, ἐπερδικεῖν τοῦ λόγου to plead for the principle.—Especially many compounds of κατά, which have the sense of feeling or acting AGAINST: χρῆ μὴ καταφρονεῖν τοῦ πλῆθους we should not contemn the multitude, τίς οὐκ ἂν καταγελάσειεν ὧν who would not deride you? δι' ἐχθρὰν καταψευδόμεναι μου through enmity they attack me with falsehood, Λεοκράτης καταγνώκει αὐτοῦ προδεδωκέναι τὴν πατρίδα Leocrates had convicted himself of having betrayed his country, τὰ τῶν τριάκοντα ἁμαρτήματα ἐμοῦ κατηγοροῦν they charged on me the offences of the thirty, ἐνίων ἐπεισαν ὡμὰς ἀκρίτων θάνατον καταψηφισαδαι they persuaded you to pass sentence of death on some persons without trial.

90 *Rf*
Genitive with Adjectives and Adverbs.

584. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive; especially with adjectives

a. OF SHARING: μέτοχος σοφίας partaking in wisdom, ἰσόμερος τῶν πατρῶν having an equal part of the patrimony.

b. OF PLENTY OR WANT: μεστὸς κακῶν full of evils, πλούσιος φρονήσεως rich in good sense, πένης χρημάτων poor in property, κενὸς ἐπιστήμης void of knowledge. So the adverb ἅλις enough.

Many compounds of alpha privative take a genitive of the thing wanted: ἄποιος ἀρρένων παίδων childless as to male children, ἄδαρος χρημάτων taking no bribes of money.

c. OF SENSATION OR MENTAL ACTION. Thus compounds of ἀκούω, ἐπήκοος λόγων καλῶν listening to excellent discourses, ὑπήκοος τῶν γονέων obedient to one's parents.—τυφλὸς τοῦ μέλλοντος blind to the future, poet. ἀγευστος κακῶν without taste of evils, ἀμνημων τῶν κινδύνων unmindful of the dangers, ἐπιμελής μικρῶν attentive to little things, ἔπειρος γραμμάτων unskilled in letters, δύνερος τῶν ἀπόντων enamored of things absent.

d. OF ACCOUNTABILITY: αἷτιος τούτων accountable for these things, ἐνοχος δειλὰς liable to a charge of cowardice, ὑπόδικος φόρου subject to a trial for murder, ὑπεύθυνος τῆς ἀρχῆς bound to give account of his office, ὑποτελής φόρου subject to payment of tribute.

e. OF VALUE: ἄξιος ἐπαίνου worthy of praise, ἀντίξιος τῆς πόλεως unworthy of the city, ἀντιπρὸς χρημάτων to be purchased for money.

f. OF SEPARATION: ὀρφανὸς ἀνδρῶν bereft of men, ἐλευθερὸς αἰδοῦς free from shame, καθαρὸς πάντων τῶν κακῶν clear from all things evil, γυμνὸς τοῦ σώματος stripped of the body. Some of these might be referred to b.

g. OF DISTINCTION: διάφορος τῶν ἄλλων different from the rest, ἄλλα τῶν δικαίων things other than the just, ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ the pleasant is different from the good. Here belong Adjectives

585. h. OF THE COMPARATIVE DEGREE. The comparative degree takes the genitive:

μεῖζον τοῦ ἀδελφοῦ greater than his brother, ὕστερον ἀφίκοντο τῆς μάχης they came (later than) too late for the battle (similarly τῇ ὑστεραίᾳ τῆς μάχης on the day after the battle), τοῦτ' ἀσέβημα ἔλαττον τίνος ἡγεῖσθε (as less than what, do you consider this impiety) what do you consider as a greater impiety than this! οὐδενὸς δευτέρου second to no one, δοκεῖ εἶναι λευκότερα τοῦ ὄντος, τῆς φύσεως she appears to be fairer than (reality, nature) her real, natural complexion, καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἔλαβε the reputation he obtained came short of his expectation, δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy, παρολκῆσις ἐπικυδυνότερα ἑτέρων a proximity more dangerous than (the proximity of) other men for τῆς ἐτέρων παρολκῆσεως.

i. *Multiplicatives* (in πλάσιος and πλοῦς) have the same construction: ἄλλοις πολλαπλασίοις ὁμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you.

586. a. When ἢ *than* follows the comparative, both objects compared are usually in the same case: χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους to consider money as of more value than friends;—yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νῦν son of a man more powerful than I (am). For ἢ between two comparatives, see 660 b.

b. The genitive is freely used in cases where ἢ, if inserted, would be followed by a nom. or acc.; much less freely, where ἢ would be followed by some other case or by a preposition: ἀδυσχέρων ἐστὶ μὴ ὀνείους σώματος (= ἢ μὴ ὀνείῳ σώματι) μὴ ὀνείῳ ψυχῇ ζυνοικεῖν it is more wretched to live with a diseased soul than (with) a diseased body, βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than (at) courage.

c. The superlative sometimes takes a genitive of distinction, like the comparative: μέγιστος τῶν ἄλλων (greatest in distinction from the others, = μεῖζον τῶν ἄλλων greater than the others), more properly μέγιστος πάντων greatest of all. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all.

587. The genitive is also used

a. with adjectives of TRANSITIVE ACTION, where the corresponding verbs would have the accusative: ὀφθαλμοὺς τῆς ἀδικίας late in learning injustices (μαρτυροῦν τὴν ἀδικίαν), κακοῦργος τῶν ἄλλων doing evil to the others (κακοῦργεῖν τοὺς ἄλλους), φιλοπράδαι τῶν ἀλλοτρῶν ready to spend the property of others, σύμφηρος τοῦ τοῦτον τοῦ νόμου associated with thee in voting for this law: especially

b. with adjectives of CAPACITY in ἡκός: παρασκευαστικός τῶν εἰς τὸν πόλεμον qualified to provide the (requisites) for the war, διδασκαλικὸς γραμματικῆς fitted to teach grammar.

c. with adjectives of POSSESSION, to denote the possessor (562): κοινὸς τῶν τριῶν belonging in common to the three, ἴδιος (οἰκεῖος) ἐμοῦ belonging to me alone, ἱερὸς τοῦ Ἀπόλλωνος sacred to Apollo.

d. with some adjectives of CONNECTION (563): συγγενὴς τοῦ Κύρου akin to Cyrus, ἀκόλουθα ἀλλήλων consistent with one another, ὁμώνυμος Σωκράτους a namesake of Socrates.

e. with some adjectives DERIVED FROM SUBSTANTIVES, where the genitive may be regarded as depending on the included substantive: ὥρα γάμου ripe for marriage (ἔρα γάμου age for marriage), τέλειος τῆς ἀρετῆς perfect in virtue (τέλος ἀρετῆς perfection of virtue), poet. δαμπτῶν ὑπόστεγοι (= ὑπὸ στήνῃ δαμπτῶν) under cover of houses.

day), *νυκτός* by night, τοῦ αὐτοῦ χειμῶνος the same winter, Πέρσαι οὐχ ἔξουσιν δέκα ἐτῶν the Persians will not come (any time in) for ten years, οὔτε τις ξένος ἀφίκεται χρόνου συνηοῦ nor has any stranger come within a long time, τρία ἡμι-δρακεῖα τοῦ μηνός three half-darics each month (527 e), ἐκάστου ἔτους annually, τοῦ λοιποῦ (at any time) in the future, but τὸ λοιπὸν for the future (for all future time).

592. GENITIVE OF CAUSE. The gen. of cause is used

a. in EXCLAMATIONS (with or without interjections), to show the cause of the feeling: *φεῦ τοῦ ἀνδρός* alas for the man! ὦ μακάριοι σφῆς τῆς θαυμαστῆς φύσεως O happy you for your wonderful nature! ὦ Πόσειδον, δεινῶν λόγων O Poseidon, what fearful words! τῆς τύχης my (evil) fortune!

b. in the INFINITIVE with neuter article τοῦ, to show the purpose of an action: *Μίνως τὸ ληστικὸν καθῆρξε* ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέραι αὐτῷ Μίνως was sweeping piracy from the sea, for the better coming in to him of his revenues. See 781 a.

593. GENITIVE ABSOLUTE. The genitive is used with a participle to denote time, means, cause, condition, or concession. For examples, see 790.

E. DATIVE.

594. The dative is used to denote

a. that to which something is done (not the *direct* object):

Dative of Influence.

b. that FOR which something is, or is done:

Dative of Interest.

c. that WITH which something is, or is done:

Dative of Association and Likeness.

d. that BY which something is, or is done:

Dative of Instrument, Means, Manner, Cause.

e. that IN which something is, or is done:

Dative of Place and Time.

The dative thus, beside its proper use, to denote the indirect object, has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.—The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

Dative of Influence.

595. The dative is used to denote that to which something is done (not the *direct* object, 544): thus

a. with TRANSITIVE VERBS. The *direct* object stands at the same time in the accusative. But if the passive is used, the direct object of the action becomes the subject of the verb, while the dative remains unchanged.

μισθὸν δίδόναι (ὀψιχνεῖσθαι, τάττειν) τοῖς στρατιώταις to give (promise, appoint) pay to the soldiers, διανέμειν χρήματα τοῖς πολίταις to distribute treasure to the citizens, ἀσφάλειαν παρέχειν τοῖς φίλοις to afford safety to one's friends, ἐμπρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις to entrust the affairs to the most experienced, χρήματα πολλοῖς δέλλειν to owe money to many (persons), βοηθεῖν πέμπειν Βοιωτοῖς to send aid to the Boeotians, λέγειν (διηγείσθαι, ἀγγέλλειν, ἀνειδίζειν) τῷ βασιλεῖ τὰ πεπραγμένα to tell (relate, announce, cast up as a reproach) to the king what had been done.—With the passive: βοηθεῖα ἐτέμφθη Βοιωτοῖς aid was sent to the Boeotians, τὰ πεπραγμένα τῷ βασιλεῖ ἀγγέλλεται what had been done is announced to the king.

(a) In some instances, the indirect object of the action becomes the subject of the passive verb, while the accusative remains unchanged: οἱ ἐπιτετραμμένοι τὴν φυλακὴν those entrusted with the guard (for ἐκεῖνοι οἱ ἐπιτετραμται ἡ φυλακή), ἄλλο τι μείζον ἐπιταχθήσεται ye will have some other greater command imposed on you (for ἄλλο τι μείζον ἐπιταχθήσεται).

b. with INTRANSITIVE VERBS. Many of these express actions which in English are viewed as transitive, and connected with a direct object (544 b).

εὐχέσθαι τοῖς θεοῖς to pray to the gods, εἶκεν τοῖς κρείττοσι to yield to the more powerful, δουλεύειν ἡδοναῖς to be a slave to pleasure, πείθεσθαι τοῖς ἐρχοσι to obey those who rule, βοηθεῖν τοῖς φίλοις to render aid to one's friends, πρέπει (προσῆκει) μοι λέγειν it becomes (belongs to) me to speak, ἀπέρσκειν (ἀπαρέρσκειν) τοῖς ἄλλοις to please (displease) the others, πιστεύειν (ἀπιστεῖν) τοῖς λόγοις to trust (distrust) the words. Especially with verbs denoting disposition toward an object: χαλεπαίνειν (ὀργίζεσθαι, θυμοῦσθαι) τῇ πόλει to be angry toward the city, φθονεῖν τοῖς πλουσίοις to envy the rich, εὐνοεῖν τῷ δεσπότῃ to be well-affected toward his master.

c. with many ADJECTIVES, especially those denoting disposition toward an object:

ἄσποχος τοῖς θεοῖς subject to the gods, ἀπρεπὴς στρατηγῷ unbecoming to a general, ἐναντίος τοῖς νόμοις in opposition to the laws, φίλος τῷ ἀγαθῷ a friend to the good man, δυσμενέστατος τῇ πόλει most hostile to the city, χαλεπὸς τοῖς ἀδικοῦσι severe toward wrong-doers, ἐπικίνδυνος πᾶσι dangerous to all, ἱκανὸς τοῖς σφόδρσι sufficient to the wise.

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς the gifts from us to the gods, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the divinity. The same substantive may have also a genitive, denoting either the subject or the direct object of the action: ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς an insurrection of some part of the soul against the whole, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις subjugation of the Greeks to the Athenians.

Dative of Interest.

596. The dative is used to denote that FOR which something is, or is done. It is connected, in this use, with verbs and adjectives; sometimes even with substantives. A thing or action may be regarded as subsisting for a person,

- a. when it tends to his advantage or disadvantage.
- b. when it belongs to him in possession.

- c. when he merely *feels* an interest in it (*ethical* interest).
- d. when it is the result of his *agency*.
- e. when his interest is *less definite* than the foregoing.

597. 1. DATIVE OF ADVANTAGE OR DISADVANTAGE (*dativus commodi, incommodi*): ἕκαστος γεγέννηται τῇ πατρίδι *each one is born for his country*, Σόλων Ἀθηναίος νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦνθαι τῷ θεῷ *to be crowned in honor of the god*, μεγάλων πραγμάτων καιροὶ προεῖνται τῇ πόλει *opportunities for great affairs have been thrown away for (to the detriment of) the city*,—αἱ τοῖς δεσπόταις ἀποκείμεναι βέλαναι *the dates reserved for the masters*, σοφὸς ἐαυτῷ *wise for himself*, χρήσιμος ἀνδράποισι *useful for men*, βλαβερὸς τῷ σώματι *hurtful for the body*,—ἐσπένδον τροφῆς τοῖς πολλοῖς *they were in want of provision for the most*, ἐλπίδα ἔχει σωτηρίας τῇ πόλει *he has hope of safety for the city*.

598. 2. DATIVE OF THE POSSESSOR. This is used with εἶμι, γίγνομαι, and similar verbs: οὐκ ἔστι χρήματα ἡμῖν *we have no treasure*, προγόνων μυριάδες ἀπότφ γεγέννησι *every man has had myriads of ancestors*, ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the possessions of the absent belong to those who are present*. The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστὶ, *the father has Pyrilampes as his name*) *the father's name is Pyrilampes*.

a. The possessor is more properly expressed by the *genitive* (562, 572 c): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: Hd. οἱ σοὶ βόες *thy cattle*, οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς *men are one of the possessions belonging to the gods*.

599. 3. ETHICAL DATIVE. The personal pronouns are thus used in the dative: τοῦτόφ' ἐγὼ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you*, τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?* ἀμυνόμενοι γενήσονται ὑμῖν οἱ νέοι *the young will become ruder for you* (you will find them becoming so).

600. 4. DATIVE OF THE AGENT. With *passive* verbs, the agent is sometimes expressed by the dative (usually by *ὄν* with the gen.). In Attic prose, the only passive tenses often used with a dat. of the agent, are the perfect and pluperfect: τὰ σοὶ πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκευάσθαι τοῖς Κορινθίοις *when preparation had been made by the Corinthians*, poet. τάληδ' ἀνδράποισιν οὐχ εὐρίσκειται *the truth is not found by men*.

With *verbals* in τέως, the agent is regularly expressed by the dative, see 805.

601. 5. DATIVE OF INTEREST IN LOOSER RELATIONS: Σωκράτης ἐδόκει τιμῆς ἕξις εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city*, τέδν' ἡμῖν πόλαις *is he long dead for you?* Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*. Thus the dative may denote one in whose case something is true: ὁλοκαυθάνειν δεῖ τῷ τοιοῦτῳ ὅτι εὐθὺς ἐστὶ *in the case of such a man, one must suppose that he is simple*;—or one in whose view something is true: poet. ὁ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνὴρ *in my view, the good man is noble*.

a. In these constructions, a PARTICIPLE in the dative is frequently used, and often with omitted subject: ἡμέρα ἦν πέμπτη ἐπιπλέονσι τοῖς Ἀθηναίοις *it was the fifth day for the Athenians making their expedition*, συνελόντι (or ὡς συνελόντι) εἰπὼν *to say it briefly* (lit. for one to say it, having brought the matter to a point). The participle may denote the *condition* under which something manifests itself: ἡ διαβάσσει τὸν ποταμὸν πρὸς δεξιὰν ὁδὸν *the route toward*

the west (as it presents itself to one) after having crossed the river :—or the feeling with which something is regarded : γίγνεται τοῦτο ἐμὸν βουλευμένον *this takes place according to my wish, ἐπαέλδωμεν, εἰ σοι ἡδομένῃ ἐστὶ* let us go back, if it is your pleasure to do so.

Dative of Association and Likeness.

602. The dative is used to denote that WITH which something is, or is done : thus

1. with WORDS OF ASSOCIATION OR OPPOSITION : *ὁμιλεῖν τοῖς κακοῖς to associate with the evil, καταλλάττειν πόλιν πόλει to reconcile city with city, κοινωνεῖν ἄλλοις πόνοις to participate with others in toils, ὁμολογεῖν ἀλλήλοις to agree with one another, πλησιάζειν τῷ τόπῳ to approach the place, ἔπεισαι τῷ ἡγεμόνι to follow the guide, ἀπαντᾶν τῷ βενεφῶντι to meet with Xenophon, ἐντυγχάνειν τοῖς πολεμοῖς to fall in with the enemy, διαλέγεσθαι τῷ διδασκάλῳ to converse with the teacher, κερᾶσαι τὴν κρήνην οἶνῳ to mingle the spring with wine, —ἀκόλουθος τῇ φύσει consistent with nature, κοινωνία τοῖς ἀγαθοῖς participation with the good, —μάχεσθαι τύχῃ to fight with fortune, ἐρίσειν (ἀμφισβητεῖν, διαγωνίζεσθαι) ἀλλήλοις to quarrel (dispute, contend) with one another, διαφέρεισθαι τοῖς πονηροῖς to be at variance with the bad.*

a. So with PHRASES : Ἀθηναῖοις διὰ πολέμου λέναι to carry on war with the Athenians, εἰς λόγους (χείρας) ἔρχεσθαι τινι to come to words (blows) with any one.

b. Here belong the ADVERBS ἅμα at the same time, ὁμοῦ together, ἐφεξῆς next in order : ἅμα τῇ ἡμέρᾳ at day-break, τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ the water was drunk along with the mud, τὰ τούτοις ἐφεξῆς ἡμῖν λεκτέον we must say what comes next to these things.

603. 2. with WORDS OF LIKENESS OR UNLIKENESS. These are chiefly adjectives, or words derived from adjectives : οἱ πονηροὶ ἀλλήλοις ὅμοιοι the bad are like one another, οὐ δεῖ ἴσον τοῖς κακοῖς τοῖς ἀγαθοῖς ἔχειν the evil must not have equality with the good, ὁπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις they were armed with the same weapons as Cyrus, τοῦτο παραπλήσιόν ἐστι τῷ Ἀστυνάκτῃ, καὶ ἵκειν Ἑλληνικοῖς ταῦτα τὰ ὀνόματα this (name) is similar to Astyanax, and these resemble Greek names, ὁ πάππος τε καὶ ὁ μόνυμος ἐμοὶ μὲν πατὴρ, καὶ ὁμοῦν τῷ πατρί τῷ ὀνόματι καὶ τῷ ὀνόματι ὅμοιος ἐστὶν ὁ παππὸς I am of the same name with me, σύμψηφος ἡμῖν εἰ you are voting with us, τὸ ὁμοῦν ἑαυτὸν ἄλλῳ μιμεῖσθαι ἐστὶν to make one's self like to another is to imitate, ἀνομοῖος ἀλλήλοις in a manner unlike one another.

a. In such cases, the form of expression is often abridged (881) : ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the female slaves.

604. 3. with other words, as DATIVE OF ACCOMPANIMENT : ἡμῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα let us go with horses the most powerful and with men, οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τευχίσματι καὶ ταῖς ναυσὶν ἅμα the Lacedaemonians attacked the fortification with their land-army and their ships at the same time. This occurs chiefly in military expressions. The intensive αὐτός is often used with this dative : ὁ Ἰππίας πεντακοσίοις ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις Hippias took 500 horsemen with their arms (the arms themselves, arms and all).

605. DATIVE WITH COMPOUND VERBS. Many verbs compounded with a preposition take a dative, depending, either on

the separate force of the preposition, or on the general meaning of the compound; especially verbs compounded with *ἐν*, *σύν*, *ἐπί*,—less often with *πρός*, *παρά*, *περί*, *ὑπό*:

ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ to produce knowledge in the soul, *σὺγγνωμί μοι* forgive me (lit. judge with me, in my favor), *ἐπέκειντο τοῖς πολεμοῖς* they pressed hard upon the enemy, *ὃ ἄλλοις ἐπιτιμῶμεν* that which we bring against others as (ground of) censure, *προσῆναι τῷ δήμῳ* to come before the people, *παρίστασθαι (παρεῖναι) τῷ ἀνδρὶ* to stand by (be present with) the man, *περιπίπτειν τοῖς κακοῖς* to (fall about) be involved in evils, *ὑποκείσθαι τῷ ἄρχοντι* to be subject to the ruler.

a. Many of these verbs take also the accusative (544 c); or use a preposition (often the same preposition repeated) before the object.

Dative of Instrument, Means, Manner, Cause.

606. The dative is used to denote that *by* which something is, or is done. Hence the *means* or *instrument* by (use of) which, the *manner* by (way of) which, the *cause* by (reason of) which, something is, or is done, are put in the dative.

607. DATIVE OF MEANS OR INSTRUMENT: *οὐδὲις ἔπεινον ἡδοναῖς ἐκτίσαστο* no one has gained praise by pleasures, *τὰ μέλλοντα κρίνομεν τοῖς προγεγενημένοις* we judge of the future by the past, *ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων* they were recognized by the fashion of their arms, *φαρμάκῳ ἀπέθανε* he died by poison, *ζημιοῦσθαι θάνατον* to be punished by death, *ἰδέχοντο αὐτοὺς τῇ πόλει* they received them (by) in the city, *βάλλειν τινα λίθοις* to throw at one with stones, *δρῶμεν τοῖς ὀφθαλμοῖς* we see with our eyes, *Ἡμ. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσω* may the Greeks by thy arrows (be made to) atone for my tears.

a. Hence the dative is found with *χρᾶσθαι* to use (i. e. to serve one's self) as in Lat. the ablative with *utor*. A predicate-noun is often added in the same case: *τούτων τισὶ φύλαξιν ἐχρήτο* he used some of them as guards.

608. DATIVE OF MANNER: *δρόμῳ ἡπείγοντο* they hastened (by running) on a run, *παντὶ τρόπῳ πειρασόμεθα* we will try (by) in every way, *τύχῃ ἀγαθῇ καταρχέτω* let him begin with good fortune, *πολλῇ κραυγῇ ἐπλάσι* they advance with loud outcry, *ἀτελεῖ τῇ νίκῃ ἀνέστησαν* they retired with their victory incomplete. So *βίᾳ* by force, forcibly, *συνῇ* silently, *σπουδῇ* hastily, earnestly, *γένει* Ἑλλην a Greek by descent, *φύσει* κακός evil by nature, *Θάνακος ὀνόματι* Tharsacus by name;—and many forms with omitted subject (509 a): *ταύτῃ* (κελευρῇ, ᾧ, πῇ) in this (that, which, what) way or manner, *ἰδίᾳ* (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense. Often with the idea of ACCORDING TO: *τῇ ἐμῇ γνώμῃ* according to my judgment, *τούτῳ τῷ λόγῳ* according to this statement, *τῇ ἀληθείᾳ* in truth, *τῷ ὄντι* in reality, *ἐργῳ* in act, in fact, *λόγῳ* in word, in profession, *προφάσει* in pretence.

609. DATIVE OF RESPECT. The dative of manner is used to show in what particular point or respect something is true: *διαφέρειν (πρότερον, λείπεσθαι) πλῆθει (μεγέθει, χρήμασι, φρονήσει)* to be distinguished (superior, inferior) in number (size, property, sense), *ισχυέειν τῷ σώματι* to be strong in body, *ταῖς ψυχαῖς ἐρρωμενέστεροι* firmer in their spirit, *τὸ πρᾶττεν τοῦ λέγειν ὕστερον ὃν τῇ τάξει πρότερον τῇ δυνάμει ὁστί* action, though after speech in order, is before it in power.

610. DATIVE OF DEGREE OF DIFFERENCE. The dative of manner is used (chiefly with the *comparative*) to show the degree by which one thing differs from another :

τέτταροι μῶναι ἑλαττον *less by four minae*, τῇ κεφαλῇ μέζων (*greater by the head*) *a head taller*, πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war*, δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης *ten years before the battle at Salamis*. So, very often, the dative of neuter adjectives: πολλῷ *by much*, μακρῷ *by far*, ὀλίγῳ *by little*, etc., πολλῷ χείρων (*also πολλῷ χείρων*, 552) *much worse*, τῷ παντὶ κρείττωσιν (*better by all odds*) *infinitely better*, πόσῳ μᾶλλον ἂν μισοῖσθε *how much more would you be hated?* τοσοῦτῳ ἦδιον (ὡς ὅσην πλεονέκτημαι) *I live more pleasantly (by that degree, by which) in proportion as I possess more*: and with the superlative, μακρῷ ἄριστος *best by far*.

REM. a. In many instances, the same dative may be regarded indifferently as expressing, either the *manner* of an action, or the *means* of its performance: παρελθεῖν οὐκ ἔστιν *it was not possible to get past in a violent manner, or by means of violence*.

611. DATIVE OF CAUSE: πολλὰκις ἀγνοοῖς ἑξαμαρτάνομεν *we often err by reason of ignorance*, φόβῳ ἀπῆλθον *they departed through fear*, οὐδεὶς οὐδέν περὶ ὀρέσκει *on account of poverty no one will do anything*.

a. Many VERBS OF FEELING take a dative of the cause: οὐδενὶ ὄντων χαίρεις ὡς φίλοις ἀγαδοῖς *you delight in nothing so much as in good friends*, ὁ θεὸς ἔργοις τοῖς δικαίοις ἡθεύει *the divinity is pleased with just actions*, ἀχθειςδεις τῇ ἀναβολῇ *vexed at the delay*, τῷ Ἑκατονόμῳ χαλεπαίνοντες τοῖς εἰρημύνοις *angry with Hecatonymus for what he said*, αἰσχύνομαι ταῖς πρότερον ἀμαρτίαις *I am ashamed of the former errors*, ἠγάπων τῇ σωτηρίᾳ *they were contented with their safety*, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present affairs*.

Dative of Place and Time.

612. DATIVE OF PLACE. In poetry, the dative is often used without a preposition, to denote the place in which something is, or is done :

Ἑλλάδι ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling (in) among the Pylians*, τὴν τ' ὄρεσι τέκτορες ἄνδρες ἑξέταμον *which builders felled on the mountains*, εὖθε μύχῳ κλισίῃς *he was sleeping in the recess of the tent*, τότ' ἔμωσεν ἔχων *having the bow on his shoulders*, ἀγροῖσι τυγχάνει *he happens (to be) in the country*, ὁδοῖς on the way.

a. Seldom thus in prose (mostly in reference to Attic demes): Μελίτῳ at Melite, τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea*.

613. DATIVE OF TIME. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for DAY, NIGHT, MONTH, YEAR: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῆς τῇ νυκτὶ *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιδόντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*;—also to ὄρα: χειμῶνος ὄρα *in time of winter*;—further to FESTIVAL times: τοῖς Ὀλυμπίοις *at the Olympic games*. To other words, ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (καιρῷ) *at this time (occasion)*, ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time*. When time is designated by words denoting circumstance or event, ἐν is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ (for ἐν τῇ etc.) *at the time of the former assembly*: cf. poet. χειμερίῳ νότῳ *at the time of the wintry south-wind*.

F. PREPOSITIONS WITH THEIR CASES.

614. The prepositions have a twofold use:—a. In *composition* with verbs, they define the action of the verb, in respect to its direction.—b. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as *ἀνευ* *without*, *πλὴν* *except*, *ἕνεκα* *on account of*, etc., which have the latter use only, not being compounded with verbs, may be called *improper* prepositions. They all take the genitive (cf. 589), except *ὅς*, which takes the accusative.

615. All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Hm.: *περὶ* *round about*, and, with *anastrophe*, *ἄνω* *exceedingly*; *ὅπου δὲ* *and therewith*. Hd. has *ἐπὶ δὲ* *and thereupon*, *μετὰ δὲ* *and next*, *ἐν δὲ* *or ἐν δὲ δὴ* *and among the number*; also *πρὸς δὲ*, *καὶ πρὸς*, and *besides*, which occur even in Attic prose.

a. The preposition, in its adverbial use, may belong to a verb understood, and may thus stand for a compound verb: so, even in Attic prose, *ἔτι* for *ἔνεστι* *it is possible*; in Attic poetry, *ἔτι* for *ἔπειμι* *to be present*. Hm. has also *ἔτι*, *μέτρα*, for *ἔνεστι*, *μέτρεστι*, etc.: similar is the imperative *ἔνα up!* (= *ἀνδ-σσηθι*). For retraction of the accent (*anastrophe*) in this case, see 102 a.

616. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*thesis*, 477) or substantives to which they belong: *ἐν δ' αὐτὸς ἐθίσσετο νόμον χαλκόν* *and he himself put on the shining brass*, *ἀμφὶ δὲ χεῖρας ὤμοις ἄισσονται* *and round their shoulders wave the manes*. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive (487, 492): but particles such as *μέν*, *δέ*, *γάρ*, *τέ*, *καί*, *ὅτι*, may be interposed after the preposition; other words, very rarely: *παρὰ γὰρ οἶμαι τοὺς νόμους* *for contrary, I suppose, to the laws*.

For *anastrophe* when the preposition follows the word it belongs to, see 102 D b. In prose, this is confined to *περὶ* with the genitive.

Use of different cases with the prepositions. General Remarks.

617. The *accusative* is used with prepositions, to denote the object *towards* which motion is directed (551); or, in general, the object *to*, *on*, or *over* which an action extends (544).

The *genitive* is used to denote the object *from* which an action proceeds (579), in expressions of departure, separation, or distinction: also, to denote the object *to* which an action *belongs* (compare genitive with adverbs, 589; and see 573).

The *dative* is used to denote the object *in*, *by*, or *with* which an action takes place.

618. The dative is properly used with prepositions, to express *being*, or *remaining*, in a particular situation; for *coming* to the situation, the *accusative* is used; for *passing* from it, the *genitive*: *μένει παρὰ τῷ βασιλεῖ* *he remains (by the side of) in the presence of the king*, *ἦκε παρ' αὐτόν* *he is come to his presence*, *οἶχεται παρ' αὐτοῦ* *he is gone from his presence*.

a. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῇ ποταμῷ ἔπεσον* they fell (into, and were) in the river. So too, in place of a dative denoting rest, we sometimes have an accusative or genitive, in reference to a following or preceding state of motion: *οὐδὲς εἰς μέσον* (lit. standing into the midst) coming into the midst and standing there, *τοῖς ἐκ Πύλου ληφθεῖσι* to those taken (in, and brought) from Pylus, *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ἅνια ἔφυγον* those in the market left their goods and fled (from it).

General View of the Prepositions.

619. Prepositions used with only ONE case, viz.

I. the Accusative: *εἰς, ὡς*.

II. the Genitive: *ἀντί, ἀπό, ἐξ, πρό*,—also *ἄνευ, ἄχρι, μέχρι, ἕνεκα, πλὴν* (614).

III. the Dative: *ἐν, σύν*.

Prepositions used with two cases, viz.

IV. the Accusative and Genitive: *διὰ, κατά, ὑπέρ*.

V. the Accusative and Dative: *ἀνά*.

Prepositions used with THREE cases, viz.

VI. the Accusative, Genitive, and Dative: *ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό*.

1. Prepositions with the Accusative only.

620. 1. *εἰς* (also *εἰ*) into, to; properly to a position in something (= Lat. *in* with the acc.), opposed to *ἐξ* out of. It is used

a. of PLACE: *Σικελοὶ ἐξ Ἑλλάδας διέβησαν εἰς Σικελίαν* the Siculi passed over from Italy into Sicily, *εἰς δικαστήριον εἰσιέναι* to (enter into) come before a court (of dicasts or jurors), *λόγους ποιῆσθαι εἰς τὸν δῆμον* to make an address to the people, *εἰς ἀνδρᾶς ἐγγράφειν* to enrol among men (write into the list of men).

b. of TIME: *εἰς νύκτα* (to) till night, *εἰς ἡμᾶς* to our time, *ἐς τί* (to what time) how long? *εἰς διανύον* (to the end of a year) for a whole year, poet. *ἔτος εἰς ἔτος* from year to year. An action may be thought of as taking place when a certain time is come to; hence *εἰς* is also used for the time WHEN (618): *ἔσθ'—καὶ γὰρ εἰς τὴν ὀσπερὶαυ ἤξευ βασιλεύς* for it was thought that on the next day the king would arrive, *εἰς καιρὸν* in good time, *ἐς τέλος* finally.

c. of MEASURE and NUMBER: *εἰς διακοσίων* to the number of 200, about 200, *εἰς τέτταρας* to (the depth of) four men, four deep, *εἰς δύναμιν* to (the extent of one's) power, according to one's power.

d. of AIM or PURPOSE: *χρησίων εἰς τὸν πόλεμον* useful (toward) for the war, *εἰς τόδε ἔκομεν* (to this end) for this are we come.

In COMPOSITION: into, in, to.

NOTE. In Attic prose, *εἰς* is the common form: only Thucydides (like Hd.) has *εἰ* almost always. The poets use either form at pleasure.

621. 2. *ὡς* (cf. 614) to, only with persons:

Hm. *ἀεὶ τὸν ὁμοῖον ἄγει* *δεῖς ὡς τὸν ὁμοῖον* a god always brings like to like.

II. *With the Genitive only.*

622. 1. *ἀντί* (compare *ἔπ. ἄντα, ἄντην*; also *ἀντικρύ*), as a separate preposition, lost its original meaning *over against, opposite to* (cf. *ἐν-αντι-ος*); but this gave the idea of *counterpart, substitute*, and hence the common meaning, *instead of, for*:

Hm. *ἀντὶ κατηγήθητο ξείνός δ' ἱκέτης τε τέτυκται* in place of a brother (equally esteemed and aided) is a stranger and suppliant, *ἀντὶ θνητοῦ σώματος ἄδαν-ατον δόξαν ἀλλάττασαι* for a mortal body, to gain in exchange immortal glory.

In composition: *against, in opposition, in return.*

623. 2. *ἀπό* (Lat. *ab, a*, Eng. *off*) *from, off from, away from*; properly *from a position on something*:

a. of PLACE: Hm. *ἀφ' ἵππων ἄλτο χαμᾶς* (from the (horses) car he sprang to the ground, *ἀφ' ἵππου μάχεσθαι* to fight (from a horse) on horseback.

b. of TIME: *ἀπ' ἐκείνης τῆς ἡμέρας* (from) since that day.

c. of CAUSE: *αὐτόνομος ἀπὸ τῆς εἰρήνης* independent (from) in consequence of the peace, *ἀπὸ συσθήματος ἦκει* he is come by agreement.

PHRASES: *ἀπὸ σκοποῦ* away from the mark, *without aim*, *ἀπὸ ταυτομάτου* (from self-moved action) *without occasion, of itself*, *ἀπὸ στόματος λέγειν* to speak (from mouth, not from a thinking mind) *by rote*, *οἱ ἀπὸ σκηνῆς* (those who act from the stage) *the players*.

In composition: *from, away.*

624. 3. *ἐξ* (before consonants *ἐκ*: Lat. *ex, e*) *from, out of*; properly *from a position in something* (627):

a. of PLACE: *ἐκ Σπάρτης φέγγει* he is banished from Sparta.

b. of TIME: *ἐκ παιδων* (from children, Lat. *a pueris*) since childhood. Hence of immediate succession: *λόγον ἐκ λόγου λέγειν* to make one speech after another, Hm. *κακὸν ἐκ κακοῦ* evil after evil.

c. of ORIGIN: *ἐκ πατρὸς χρηστοῦ ἐγενετο* he came of a worthy father. Hence with *passive verbs* (instead of *ἐν* with the gen.): *τιμᾶσθαι ἐκ τιος* to be honored by some one: the agent is then viewed as the source of the action; this construction is rare in Att., but frequent in other dialects.

d. of INFERENCE: *ἐκ τῶν παρόντων* (judging from) according to the present circumstances, *ἐκ τῶν δημολογουμένων ἐμοὶ τε καὶ σοὶ* according to the truths admitted both by me and by thee.

PHRASES: *ἐκ δεξιᾶς* on the right hand, *ἐξ ἴσου* (from equal ground) on an equality, *δέσσει (κρεμάσει) τι ἐκ τιος* to bind (hang) one thing on another.

In composition: *out of, from, away.*

625. 4. *πρό* (Lat. *pro*) *before*:

a. of PLACE: *πρὸ θυρῶν* before the door.

b. of TIME: *πρὸ τῆς μάχης* before the battle.

c. of PREFERENCE: *πρὸ τούτων τεθνάναι μᾶλλον ἢ εἵλοιτο* before these things he would rather choose death.

d. of PROTECTION (for one's safety, interest), a less frequent use: *πρὸ παιδων μάχεσθαι* to fight for one's children (prop. in front of them).

PHRASES: *πρὸ πολλοῦ ποιεῖσθαι* (to esteem in preference to much) to consider as valuable, important, Hm. *πρὸ ὁδοῦ* further on the way.

In composition: *before, forward, forth.*

626. IMPROPER PREPOSITIONS (614).

5. *ἀνευ* (poetic *ἀτερ*) *without*, Lat. *sine*.6. *πλὴν* *except*; often used as a conjunction, see Rem. r.7. *ἄχρι*, *μέχρι*, *until*; often used as conjunctions (877, 8).8. *ἐνεκα* (also *ἐνεκεν*, *εἵνεκα*, poet. *οὔνεκα*) has two meanings:a. *on account of, for the sake of* (with gen. of the motive, Lat. *caused*):
τῆς ὀφείας ἐνεκα χρώμεθα τῷ ἰατρῷ *for the sake of health, we employ the physician* (cf. *διὰ* with acc., 680 b).b. *as regards*: *ἀσφαλὺς ἔζη, ἐνεκά γε τῶν συκοφαντῶν* *he lived in safety, so far as the sycophants were concerned* (without danger from them).REM. r. The adverbs *μεταξύ* *between*, *δίχα* and *χωρὶς* *apart* (from), are often used as improper prepositions.—On the other hand, *πλὴν* *except* is often used without a genitive, as a conjunction: poet. *οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσι πλὴν ὅδε* (with the same meaning as *πλὴν τοῦδε*) *have the Achaeans no men but this one?*III. *With the Dative only.*627. 1. *ἐν* (Hm. *ἐνί*, *ἐν*) *in*, = Lat. *in* with the ablative:a. of PLACE: *ἐν Σπάρτῃ* *in Sparta*:—with a word implying number, it has the sense of *among*: *ἐν τούτοις* *among these*, *ἐν δῆμῳ λέγειν* *to speak* (among) *before the people*.b. of TIME: *ἐν τούτῳ τῷ ἔτει* *in this year*.c. of OTHER RELATIONS: *ἐν τῷ θεῷ τὸ τῆς μάχης τέλος* (in the power of) *with God is the issue of the battle*, *ἐν παρασκευῇ εἶναι* *to be in* (a course or state of) *preparation*.PHRASES: *ἐν ὅπλοις εἶναι* *to be* (in) *under arms*, *ἐν αἰτίᾳ ἔχειν τινα* (to hold one in blame) *to blame one*, *ἐν ὀργῇ ἔχειν τινα* *to be angry with one*, *πειράσομαι ἐν καιρῷ σοι εἶναι* *I will try to be* (in good time) *useful to you*, *ἐν προσδήκῃς μέρει* (in the (part) character of an addition, as an addition:—also *ἐν τοῖς*, rarely used to strengthen the superlative: *ἐν τοῖς πρώτοις ἦλθε* *he came first of all* (i. e. *ἐν τοῖς ἰαδοῦσι* *among those who came*), cf. 665 a. For *ἐν* with verbs of motion (*ἐν χερσὶ τιθέναι* *to put in one's hands*), see 618 a.IN COMPOSITION: *ἐν*, *on*.NOTE. Rare poetic forms are *εἰν*, *εἰβ*.628. 2. *σύν* (also *ξύν*, = Lat. *cum*) *with*, i. e. *in company with*, in connection with (cf. *μετά* with the gen., 644):*ἐκαιδεύετο σὺν τῷ ἀδελφῷ* *he was educated with his brother*, *σὺν Ἀπόλλωνι ἐνίκησε* *he gained the victory with* (the help of) *Apollo*, *σὺν νόμῳ* (in conformity) *with law* (opposed to *παρά* with acc., 648 e).IN COMPOSITION: *with*, *together*.IV. *With the Accusative and Genitive.*629. 1. *διὰ* *through* (connected with *δύο* *two*, *δί-χα* *in two, apart*, Lat. *di-*, *dis-*, *asunder*: prop. *through the space which separates two objects*).*διὰ* with the GENITIVE:a. of PLACE: Hm. *διὰ μὲν ἀσπίδος ἦλθε φαινήης ὄβριμον ἔγχος* *through the shining shield passed the stout spear*.

b. of TIME: διὰ νυκτός *through the night*, διὰ παντός τοῦ βίου *amphivanō to be without resource through his whole life*.

c. of MEANS: διὰ τῶν ὀφθαλμῶν ὁρᾶμεν *we see (through) by means of the eyes*, δι' ἐρμηνέως λέγειν *to speak by an interpreter*.

d. of a STATE of action or feeling: αὐτοῖς διὰ πολέμου ἵναί *to proceed (in the way of war) in a hostile manner toward them*, διὰ φόβου γίγνεσθαι *to come to be in a state of alarm*.

PHRASES: διὰ στόματος ἔχειν *to have in one's mouth* (passing through the mouth), διὰ χειρῶν ἔχειν *to have in hand*, διὰ ταχέων (by quick ways) *quickly*, διὰ τέλους *completely*.—Διὰ with the gen. often denotes, not the space or time of the action itself, but that which separates it from something else: διὰ μακροῦ *after a long interval*, Μεσσήνῃ διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίσειν *they are about to occupy Messene after (an exile of) 400 years*, διὰ πολλῶν ἡμερῶν ὁδοῦ *at a distance of many days' journey*, διὰ δέκα ἐτάλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers*.

630. διὰ with the ACCUSATIVE:

a. *through, during*, mostly poetic: Ἡμ. διὰ δώματα *through the halls*, διὰ νύκτα *during the night*.

b. regularly, on account of (with accus. of the efficient cause, cf. ἐνεκα, 626 a): διὰ τὴν νόσον χρέμαθα τῷ ἰατρῷ *on account of the sickness, we employ the physician*.

PHRASES: αὐτὸς δι' ἑαυτὸν *by and for himself*, διὰ τί *why, wherefore?*

IN COMPOSITION: *through, also apart* (Lat. *di-, dis-*): διαφέρω = *differe*.

631. 2. κατὰ (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

κατὰ with the GENITIVE:

a. *down from*: Ἡμ. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus, τὰ κατὰ γῆς that which is (down from) under ground*.

b. *down towards, down upon*: Ἡμ. κατ' ὀφθαλμῶν κέχυν' ἄχλυσ *a mist settled down upon his eyes*, φέρε κατὰ χειρὸς ὕδωρ *bring water (to pour) on the hands*. Hence towards: ἔπαινος κατὰ τινος *praise (directed) towards one*; but usually in a hostile sense, against: ψεύδεσθαι (κακὰ λέγειν, μάρτυρας παρέχεσθαι) κατὰ τινος *to lie (speak evil, produce witnesses) against one*.

PHRASES: πόλιν κατ' ἄκρας εἰλεῖν *to take a city completely* (from its highest point down), κατὰ νότον *in the rear* (of an army).

632. κατὰ with the ACCUSATIVE, *down along*; *passing over, through*, or *unto*; *pertaining to, according to*:

a. of PLACE: κατὰ ποῦν *down stream*, κατὰ γῆν καὶ θάλασσαν (over) *by land and by sea*, Ἡμ. Ζεὺς ἔβη κατὰ δαῖτα *Zeus came down to the feast*.

b. of TIME: κατ' ἐκεῖνον τὸν χρόνον *at that time*, κατὰ τὴν εἰρήνην *during the peace*, οἱ καθ' ἡμᾶς *our contemporaries*.

c. of OTHER RELATIONS: κατὰ τοῦτον τὸν τρόπον (according to) *in this manner*, κατὰ πάντα *in all respects*, κατὰ δύναμιν *according to ability*, κατὰ τοῖς νόμοις *according to the laws*, κατ' ἐμέ *as regards me*, κατὰ Πίνδαρον, Ἄριστον ἰδοῦ *according to Pindar, water is best (of all things)*.

d. in DISTRIBUTIVE expressions: Ἡμ. κατὰ φύλα *according to clans, each clan by itself*, κατὰ τρεῖς *by threes, three by three*, καθ' ἡμέραν *day by day, daily*.

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

633. 3. ὑπὲρ (Ἡμ. also ὑπερ) *over* = Lat. *super*.

ὑπὲρ with the GENITIVE:

a. of PLACE: $\delta \eta \lambda \iota \circ \varsigma \upsilon \pi \epsilon \rho \eta \mu \omega \nu \pi \alpha \rho \epsilon \upsilon \tau \alpha \iota$ *the sun journeys above us.*

b. in derived sense, *for, in behalf of*: $\mu \alpha \chi \epsilon \sigma \sigma \alpha \iota \upsilon \pi \epsilon \rho \tau \iota \omega \varsigma$ *to fight for one* (orig. over him, standing over to defend), $\delta \upsilon \pi \epsilon \rho \tau \eta \varsigma \pi \alpha \tau \rho \iota \delta \omicron \varsigma \kappa \iota \nu \delta \iota \omega \varsigma$ *the (peril) struggle for the fatherland*;—also in place of: $\epsilon \gamma \omega \upsilon \pi \epsilon \rho \sigma \circ \upsilon \alpha \nu \alpha \rho \epsilon \nu \nu \omicron \upsilon \mu \alpha$ *I will answer in thy stead*;—and on account of: $\upsilon \pi \epsilon \rho \tau \eta \varsigma \epsilon \lambda \epsilon \upsilon \theta \epsilon \rho \iota \alpha \varsigma \upsilon \mu \alpha \varsigma \epsilon \upsilon \delta \alpha \iota \mu \omicron \nu \iota \zeta \omega$ *I congratulate you on account of your freedom.*— $\upsilon \pi \epsilon \rho$ in the sense of *concerning* is rarely found before Demosthenes: $\tau \eta \nu \upsilon \pi \epsilon \rho \tau \circ \upsilon \pi \omega \lambda \epsilon \mu \omicron \nu \gamma \nu \omega \mu \eta \nu \tau \omicron \iota \alpha \upsilon \tau \eta \nu$ *to have such an opinion concerning the war.*

634. $\upsilon \pi \epsilon \rho$ with the ACCUSATIVE, *over, beyond, of place and measure*: $\text{Hm. } \upsilon \pi \epsilon \rho \sigma \acute{\omicron} \delta \delta \omicron \nu \epsilon \beta \eta \sigma \epsilon \tau \omicron$ *he passed over the threshold*, $\upsilon \pi \epsilon \rho \delta \upsilon \nu \alpha \mu \iota \nu$ *beyond one's ability.*

In COMPOSITION: *over, beyond, exceedingly, in behalf of.*

V. With the Accusative and Dative.

635. $\alpha \nu \alpha$ (cf. adv. $\alpha \nu \omega$ *above*) originally *up* (opposed to $\kappa \alpha \tau \alpha$).

$\alpha \nu \alpha$ with the DATIVE, only in Epic and lyric poetry, *up on*: $\alpha \nu \alpha \Gamma \alpha \rho \gamma \alpha \rho \upsilon$ *on the summit of Gargarus*, $\chi \rho \upsilon \sigma \acute{\epsilon} \tau \epsilon \alpha \nu \alpha \sigma \kappa \acute{\eta} \tau \rho \epsilon \upsilon$ *upon a golden sceptre.*

636. $\alpha \nu \alpha$ with the ACCUSATIVE, *up along*; *passing over, through, or unto* (cf. $\kappa \alpha \tau \alpha$ with acc., 632):

a. of PLACE: $\alpha \nu \alpha \rho \circ \upsilon \nu$ *up stream*, $\alpha \nu \alpha \pi \alpha \varsigma \alpha \nu \tau \eta \nu \gamma \eta \nu$ *over the whole land*, $\text{Hm. } \alpha \nu \alpha \sigma \tau \rho \alpha \tau \acute{\omicron} \nu$ *through the camp.*

b. of TIME: $\alpha \nu \alpha \pi \alpha \varsigma \alpha \nu \tau \eta \nu \eta \mu \acute{\epsilon} \rho \alpha \nu$ (over) *through the entire day.*

c. in DISTRIBUTIVE expressions: $\alpha \nu \alpha \tau \acute{\epsilon} \tau \tau \alpha \rho \alpha \varsigma$ *by fours.*

PHRASES: $\alpha \nu \alpha \kappa \rho \acute{\alpha} \tau \omicron \varsigma$ (up to his power) *with all his might*, $\alpha \nu \alpha \lambda \acute{\omicron} \gamma \omega \nu$ (up to) *according to proportion*, $\alpha \nu \alpha \sigma \acute{\omicron} \mu \alpha$ *to have in one's mouth, to talk about* (cf. $\delta \iota \delta$, 629).

In COMPOSITION: *up, back, again.*

VI. With the Accusative, Genitive, and Dative.

REM. The proper meaning of the preposition is, in general, most clearly seen with the dative.

637. 1. $\alpha \mu \phi \iota$ (Lat. *amb-*) connected with $\alpha \mu \phi \omega$ *both*: properly *on both sides of*; hence *about* (cf. $\pi \epsilon \rho \iota$, 649).

$\alpha \mu \phi \iota$ with the DATIVE, only Ionic and poetic, *about, and hence concerning, on account of*: $\text{Hm. } \iota \delta \rho \acute{\omega} \sigma \epsilon \iota \tau \epsilon \lambda \alpha \mu \acute{\epsilon} \nu \alpha \mu \phi \iota \sigma \acute{\tau} \eta \delta \epsilon \sigma \sigma \iota$ *the shield-strap will sweat about his breast*, $\text{Hd. } \alpha \mu \phi \iota \alpha \pi \acute{\omicron} \delta \epsilon \nu \tau \eta \epsilon \mu \eta \pi \epsilon \lambda \sigma \omicron \mu \alpha \iota \tau \omicron \iota$ *concerning my departure*, *I will obey you*, poet. $\alpha \mu \phi \iota \phi \acute{\omicron} \beta \epsilon \nu$ *on account of fear.*

638. $\alpha \mu \phi \iota$ with the GENITIVE, *about, concerning*: $\text{Hd. } \alpha \mu \phi \iota \tau \alpha \upsilon \tau \eta \varsigma \tau \eta \varsigma \pi \acute{\omicron} \lambda \iota \omega \varsigma$ (about) *in the neighborhood of this city*, $\delta \iota \alpha \phi \acute{\epsilon} \rho \epsilon \sigma \theta \alpha \iota \alpha \mu \phi \iota \tau \iota \omega \varsigma$ *to quarrel about something.*

639. $\alpha \mu \phi \iota$ with the ACCUSATIVE, *about, of place, time, measure, occupation*: $\alpha \mu \phi \iota \tau \alpha \delta \rho \iota \alpha$ (about) *close to the boundaries*, $\alpha \mu \phi \iota \tau \circ \upsilon \tau \omicron \nu \tau \omicron \nu \tau \omicron \nu \chi \rho \acute{\omicron} \nu \omicron \nu$ *about this time*, $\alpha \mu \phi \iota \tau \alpha \epsilon \xi \eta \kappa \omicron \nu \tau \alpha$ *about sixty* (Lat. *circiter sexaginta*), $\alpha \mu \phi \iota \delta \epsilon \iota \nu \tau \omicron \nu \pi \omicron \nu \epsilon \iota \varsigma$ *to be busy about the supper.*

PHRASES: $\alpha \mu \phi \iota \tau \iota \nu \alpha$ *a person with those about him, his friends, followers, soldiers, etc.*; hence even $\alpha \mu \phi \iota \Pi \lambda \acute{\alpha} \tau \omega \nu \alpha$ *Plato, as head of a philosophic school.*

In COMPOSITION: *about, on both sides.*

640. 2. ἐπὶ on, upon.

ἐπὶ with the DATIVE:

a. of PLACE: Hm. ἐπὶ χθονὶ σίτον ἔδωκες eating bread upon the earth, ἐπὶ τῇ θαλάσῳ οἰκεῖν to live (close upon) by the sea.

b. of TIME: ἐπὶ τούτοις after these things, thereupon.

c. in OTHER RELATIONS: ἐπὶ τοῖς πράγμασι εἶναι to be (over) at the head of affairs, ἐπὶ τοῖς πολεμοῖσι εἶναι to be (dependent upon) in the power of the enemy, ἐπὶ τινι χαλεπῷ to rejoice (on the ground of) on account of something;—especially of the AIM, on which an action proceeds: ἐπὶ παιδείᾳ τοῦτο ἔμαθες in order to an education hast thou learned this;—and the CONDITION, on which an action depends: ἐπὶ τόκοις δανείζειν to lend on interest, ἐπὶ τούτῳ on this condition.

641. ἐπὶ with the GENITIVE:

a. of SPACE,—to denote the place *where*: Κύπρος προὔφαλετο ἐφ' ἡμῶν Cyrus appeared upon a chariot, ἐπὶ τοῦ ἐωνύμου (sc. κέρως) on the left (wing), ἐπὶ μαρτύρων in the presence of witnesses;—or the place *whither*: ἐπὶ Σάμου πλεῖν to sail (upon) toward Samos.

b. of TIME: ἐπὶ Κροίσου ἔρχορτος whi's Croesus reigned, ἐφ' ἡμῶν in our time, ἐπὶ κινδύνου in time of danger.

c. in OTHER RELATIONS: ἐπὶ τῆς ἀρχῆς μένειν to remain in the office, λέγειν ἐπὶ τινος to speak (upon) with reference to some one, ἐφ' αὐτοῦ οἰκεῖν to live by himself (apart from others), ἐπ' ὀλίγων τεταγμένοι drawn up with little depth (few men in depth).

642. ἐπὶ with the ACCUSATIVE, to (a position) upon, unto: ἀναβαλεῖν ἐφ' ἵππον to mount on horseback, ἐπὶ δεξιᾷ toward the right.

PHRASES: ἐπὶ πολὺ to a great distance, ὡς ἐπὶ τὸ πολὺ for the most part, τὸ ἐπ' ἐμὲ so far as I am concerned.

In COMPOSITION: upon, over, after, toward, unto. Often it only marks the action as going forth upon the object, and in many such cases cannot well be translated.

643. 3. μετὰ (akin to μέσος medius) a-mid, among.

μετὰ with the DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι Hector who was a god among men.

644. μετὰ with the GENITIVE, with, implying participation (cf. σύν, 628): μετὰ τῶν συμμάχων κινδυνεύειν to meet the dangers of battle (in common) with the allies, μετὰ δακρύων with (amid) tears, γῆρας μετὰ πτωχίας old age along with poverty.

645. μετὰ with the ACCUSATIVE:

a. to (a position) among or along with, poetic: Hm. ἰὼν μετὰ ἔθνος ἑταίρων going among the multitude of his friends, Hm. εἰν δοῦρι μετ' Αὐτομέδοντα Βεβήκει he went with his spear after (in pursuit of) Automedon.

b. after (so as to be with something, and obtain or secure it), poetic: Hm. βῆναι μετὰ πατρὸς ἀκοῇν to go after (in quest of) tidings of a father, Hm. πόλεμον μετὰ δωρήσαντο they were arming for war.

c. after, in TIME or ORDER: μετὰ τὸν Πελοποννησιακὸν πόλεμον after the Peloponnesian war, μετὰ θεῶν ψυχὴ δειδωμένη (after) next to the gods, the soul is (a thing) most divine.

PHRASES: μετὰ χεῖρας ἔχειν to have in hand (prop. to take between the hands and hold there), μεθ' ἡμέραν by day (after day comes, begins).

In COMPOSITION: *with* (of sharing), *among*, *between*, *after*, *from one place to another* (μετατιθέναι *to put in a new place*).

646. 4. παρά (Hm. also πᾶρ, παρὰ) *alongside of, by, near*.

παρὰ with the DATIVE: Hm. παρὰ νηυσὶ κορωνίσιοι μυράειν *to remain by* (the side of) *the curved ships*, καὶ παρ' ἐμοὶ τις ἐμπειρία ἐστὶ *with me too* (as it were, at my side) *is some experience*.

647. παρὰ with the GENITIVE, *from beside, from*, with verbs of MOTION and those which imply RECEIVING (outwardly or inwardly): Hm. ἀπονοστεῖν παρὰ νηῶν *to return from the ships* (from a position by or near them), λαμβάνειν (μανθάνειν, ἀκούειν) παρὰ τινος *to take (learn, hear) from some one*. Very rarely, and only in poetry, without the meaning "from": παυεῖται παρ' Ἰσμήνου βελδρῶν *dwelling by the currents of Ismenus*.

648. παρὰ with the ACCUSATIVE, *to* (a position) *beside, unto*; also *along by*:

a. of PLACE: Hm. τὰ δ' αὖτις ἔτην παρὰ νῆας *but they two went again to the ships* (to be by or near them), Hm. βῆ δ' ἄχένυ παρὰ θύνα θαλάσσης *he went sorrowing along the sea-shore*.

b. of TIME: παρ' ὅλον τὸν βίον (along by) *during his whole life*.

c. of COMPARISON: δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι *we must put the actions beside each other, compare them*, μείζον τι παρὰ τοῦτο *somewhat larger in comparison with this*.

d. of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὔξεται *on account of our neglect Philip is becoming great* (prop. by it, in connection with it).

e. of EXCEPTION OR OPPOSITION: ἔχομεν τι παρὰ ταῦτα ἄλλο λέγειν *beside this we have another thing to say*, παρὰ τὸν νόμον *contrary to the law* (prop. passing by or beyond it, transgressing it) the opposite of κατὰ with acc. (632 c).

PHRASES: παρὰ μικρόν *by little, within a little*, παρὰ μικρόν ἦλθον ἀποθνήσκειν *I came near dying*, παρὰ πολὺ νικᾶν *to be (victorious by much) completely victorious*, παρ' οὐδὲν ποιῆσαι *to esteem as naught*.

In COMPOSITION: *beside, along by or past, aside, amiss*.

649. 5. περί *around* (on all sides, cf. ἀμφί 637).

περί with the DATIVE, not frequent in Attic prose:

a. of PLACE: Hm. ἐνδυε περί στήθεσσι χιτῶνα *he put the mail-coat around his breast*, Hm. περί κῆρι (about the heart) *at heart, heartily*.

b. of CAUSE: Hm. περί οἷσι μαχεύμενος κτεάτεσσι *fighting (about) in defence of his possessions*, ἐβυσαν περί τῷ χωρίῳ *they became alarmed for the place*.

650. περί with the GENITIVE:

a. chiefly in derived sense, *about, concerning* (Lat. *de*): βουλευονται περί τοῦ πολέμου *they are taking counsel about the war*, τίνα δόξαν ἔχεις περί τούτων *what opinion hast thou concerning these things?*

b. in Hm. (surrounding, and hence) *surpassing, more than*: περί πάντων ἔμμεναι ἄλλων *to be superior to all others*. Hence, in prose, such phrases as περί πολλοῦ ποιῆσαι *to consider as* (more than much) *very important, desirable*, περί οὐδενὸς ἡγεῖσθαι *to esteem (just above nothing) very low, think little of*.

651. περί with the ACCUSATIVE, nearly the same as ἀμφί (639): περί Αἰγυπτον *about Egypt, in the region of Egypt*; and in derived sense, περί φιλοσοφίας σπουδάζειν *to be busily engaged about philosophy*.

In COMPOSITION: *around, (remaining) over, surpassing* (with adjectives = Lat. *per* in *permagis*).

For Hm. περί as adverb *exceedingly*, see 615.

652. 6. *πρός* (Hm. also *πρὸς*, *πρὶ*) *at or by* (the front of, cf. *παρά*, 646), akin to *πρό*.

πρός with the DATIVE:

a. *at*: ὁ Κύρος ἦν πρὸς Βαβυλῶνι *Cyrus was at Babylon*. Also with verbs of motion (618 a): Hm. *πρὶ δὲ σκῆπτρον βάλε γαῖρ* *but he threw the staff on the ground* (so as to be, lie, there);—and in derived sense: τὸν νοῦν προσέχετε *πρὸς τούτῳ* *apply your mind to this*.

b. *in addition to*: *πρὸς τούτοις* *in addition to these things, furthermore*, *πρὸς τοῖς ἄλλοις* *beside all the rest*.

653. *πρός* with the GENITIVE:

a. *in front of, looking towards*: *πρὸς Θράκης καίσθαι* *to be situated over against Thrace*, τὸ πρὸς ἐσπέρας τεῖχος *the westward wall*, cf. *πρός* with acc.;—similarly in swearing: *πρὸς θεῶν* *before the gods, by the gods*. So *πρὸς πατρός* (μητρός) *on the father's (mother's) side*, *πρὸς Πρωταγόρου εἶναι* *to be on the side of Protagoras*, *πρὸς τινας λέγειν* *to speak on one's side, in one's favor*, Hm. *πρὸς γὰρ Διὸς εἰσι ξένοι* *for strangers are (on the side of) under the care of Zeus*. Often, to express what is *natural or appropriate* on the part of some one: *πρὸς λατροῦ ἐστὶ* *it is the way of a physician*, *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* *it was not according to the character of Cyrus*.

b. *from* (prop. from before, cf. *παρά*, 647): *ἄλβος πρὸς θεῶν* *prosperity from the gods*;—sometimes used with passive verbs (instead of *ὑπό*, 656 b): *πρὸς τινας φιλεῖσθαι* *to be loved by some one* (cf. *ἐκ*, 624 c).

654. *πρός* with the ACUSATIVE:

a. *to* (prop. to the front of): *ἔρχονται πρὸς ἡμᾶς πρέσβεις* *embassadors come to us*, *πρὸς τὸν δῆμον ἀγορεύειν* *to speak to (before) the people*.

b. *towards*: *πρὸς βορρᾶν* *towards the north*;—especially of DISPOSITION OR RELATION TOWARD some one: *πιστῶς διακείσθαι πρὸς τινα* *to be faithfully disposed towards one*, *πρὸς βασιλέα σπονδὰς ποιᾶσθαι* *to make a truce with the king*, *δικάζεσθαι πρὸς τινα* *to carry on a law-suit against one*.

c. *with a view to*, in reference to: *πρὸς τὸ ταυτὶ συμφέρον* *in order to his own advantage*, *πρὸς τί με ταῦτ' ἐρωτᾷς* (to what end) *for what do you ask me this?* *πρὸς ταῦτα* (in view of these things) *therefore*, *διαφέρειν πρὸς ἀρετὴν* *to differ in respect to virtue*, τὰ πρὸς τὸν πόλεμον *the things pertaining to the war*, *πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν* *to judge of happiness (by reference to) according to money*.

PHRASES: *πρὸς ἡδονήν*, *χάριν* *with a view to please, gratify* (one's self or another), *πρὸς βίαν* *by (resort to) force, forcibly*, *πρὸς ὀργήν* *in anger, angrily*, *οὐδὲν πρὸς ἐμέ* *it is nothing to me*.

In COMPOSITION: *to, towards, in addition*.

655. 7. *ὑπό* (Hm. also *ὑπαι*) *under* = Lat. *sub*.

ὑπό with the DATIVE: *ὑπὸ τῇ οὐρανῷ* *under the heavens*, *ὑπὸ τῇ βρῆ* *at the foot of the mountain*, *ὑπ' Ἀθηναίων εἶναι* *to be under (the power of) the Athenians*, poetic in Hm. *χερσὶν ὑφ' ἡμετέρεσιν Ἀλεῦσα* (*Troy*) *conquered (under) by our hands*.

656. *ὑπό* with the GENITIVE:

a. OF PLACE: *ὑπὸ γῆς* *under the earth*;—hence in some expressions of DEPENDENCE: *ὑπ' αὐλητῶν χορεύειν* *to dance under (the lead of) flute-players*. But much oftener, under the working of a cause or agent: hence

b. OF AGENCY, with PASSIVE VERBS or those of passive meaning: *τιμᾶσθαι ὑπὸ τῶν πολιτῶν* *to be honored by the citizens*, *ἡ πόλις ἔδρα ὑπὸ τῶν Ἑλλήνων* *the*

city was taken by the Greeks, πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων many died (were slain) by the barbarians.

c. OF CAUSE: ὑπὸ γήραος ἀσθενὴς ἦν he was weak by reason of old age.

657. ὑπὸ with the ACCUSATIVE:

a. OF PLACE, prop. to (a position) *under*: Ἦμ. ὑπὸ πόντον ἐθύετο κυμαίνοντα he dived under the surging sea; used also in expressions denoting rest (618 a): ὑπὸ τὸ ὄρος ἤλίζοντο they were passing the night at the foot of the mountain. Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑφ' αὐτοῦ ποιεῖσθαι to bring cities and nations under their power.

b. OF TIME (under a time either impending or in progress): ὑπὸ νύκτα just before night (Lat. sub noctem); ὑπὸ τὴν νύκτα during the night.

In COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

ADJECTIVES.

658. For attributive and predicate-adjective, see 488. For agreement of adjective and substantive, see 498. For omitted subject, and use of adjective as substantive, see 509. For peculiarities in number and gender, see 511–23. For use of adjective as adverb, see 226, 228. For neuter adjective used as cognate-accusative, see 547 c.

Degrees of Comparison.

659. POSITIVE FOR COMPARATIVE. The positive may express a quality as disproportioned to the circumstances of the case, and may thus have a comparative force:

ἡ χώρα συμκρὰ δὴ ἐξ ἰκανῆς ἔσται the territory, from being sufficient, will become small (i. e. too small, smaller than its inhabitants require). In most cases of the kind, an INFINITIVE follows, usually with *ὥς* or *ὥστε*: ἐλπίς ἐμὴν ὥς ἐγκρατεῖς εἶναι αὐτῶν we are too few to have possession of them.

660. COMPARATIVE. The comparative degree may be followed by a genitive, or by *ἢ* *than* (see 585–6).

a. The genitive is always used, when the comparative is followed by a reflexive pronoun: ὅταν ἐν τινι κινδύνῳ ᾖσι, πολλὰ χειρὸν αὐτῶν λέγουσι whenever they are in any danger, they speak much worse (than themselves, i. e. than they do under other circumstances) than they usually do. Compare βέλτερος αὐτοῦ (best of himself, better than in any other state) in his best estate (559 a).

b. *ἢ* is always used, when the two objects of comparison are adjectives: both of these are then put in the comparative: στρατηγοὶ πλείους ἢ βελτίους generals more numerous than good, συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly.

c. *ἢ* is used after the comparative, when the quality is represented as disproportioned to something: thus *ἢ* *κατὰ* with the acc., *ἢ* or *ἢ* *ὥς* or *ἢ* *ὥστε* with the infin.: νομοθέτης βελτίων ἢ κατ' ἀνθρώπον a lawgiver better (than according to man) than consists with man's nature, μείζων ἢ κατὰ δάκρυα πεπνυμένος they

a. These forms of expression appear to have arisen by incorporation and attraction (810-11): *οὕτως δεῖσθαι, ὡς ἐλάχιστά ἐστι to want (things) in that way, in which they (the things wanted) are least, ἐν τούτῳ δ τι βραχυτάτῳ ἐστι in that space which is shortest, ἐμὲ ὡς τοῦτο δ τι βέλτιστόν ἐστι γενέσθαι that I should become as that which is best, πάγου τοιούτου ὅλος δευρότατός ἐστι a frost of that sort which is most severe.*

b. In such expressions, words denoting POSSIBILITY are sometimes found (but not with *εἶμι*): *διηγήσομαι ὡς ἂν δύναμαι διὰ βραχυτάτων I will state in the briefest terms I am able, οἱ Λακεδαιμόνιοι σίτην § ἀνυστόν μετριωτάτην τρέφουσι the Lacedaemonians support life with an amount of bread as moderate as possible, ἦγε στρατιὰν ὅσην πλείστην εἶδύνατο he led as large an army as he could.*

665. a. The superlative is also strengthened by *δή* annexed: *μέγιστος δὴ the very greatest.* For *ἐν τοῖς* with superl., see 627.—A negative form of expression may be used with emphasis: *οὐκ ἐλάχιστος not least = very great (an example of *litotes*).—The superlative may receive emphasis from the numeral εἰς: πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν being able to render most aid (as one man, i. e.) beyond any other one man.*

b. Sometimes *μάλιστα* is added to the superlative: *διὰ τῶν νόμων μάλιστα μέγιστοί ἐστε through the laws ye are most of all greatest.* So *μᾶλλον* is sometimes found with the comparative: *ἀσχυρηρότερος μᾶλλον τοῦ βέλτερος dashful more than he ought to be.*

666. The PARTICIPLES never form a comparative and superlative, but take *μᾶλλον, μάλιστα* instead. This is the case also with many verbals in *τός*, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

PRONOUNS.

667. The PERSONAL PRONOUNS, when they stand in the nominative, are *emphatic*; otherwise they would be omitted (504 a):

καὶ σὺ ὕψει αὐτόν thou also wilt see him (thou as well as others). Yet they have little emphasis in some phrases, such as *ὡς ἐγὼ ἀκούω (πυνθάνομαι, οἶμαι) as I hear (learn, think).*

668. The pronoun *οὗ, οἷ, etc.*, of the third person, is in Attic always *reflexive* (671 a); instead of it, *αὐτός* is used as a *personal* pronoun: this also, when it stands in the nom., is *emphatic*: *εἶδον αὐτήν I saw her, αὐτὸς ἔφη (ipse dixit) he himself (the master) said it.*

669. INTENSIVE PRONOUN. a. *Αὐτός*, in agreement with a substantive, is intensive or *emphatic* (= Lat. *ipse*): *ὁ ἀνὴρ αὐτός or αὐτὸς ὁ ἀνὴρ the man himself* (538 b).

So with various shades of meaning: *ἐπιστήμη αὐτῇ knowledge in itself (in its own nature); ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει agriculture itself also (as well as other pursuits) affords much instruction; ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν παλὸν κρείσσω εἶναι I believe our city by itself (alone) to be much superior in strength; αὐτοὶ ὀργίζονται οἱ στρατιῶται the soldiers being angry of themselves*

(aside from the influence of others); ἐπ' αὐτοῖς τοῖς ἀγυαλοῖς *on the coasts themselves* (just upon, close upon, the coasts); τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all* (604). It is used, by a peculiar idiom, with ORDINAL numerals: ἐστρατήγει Νικίας τρίτος αὐτὸς Νίκιας *was general with two associates* (being himself third and chief).

b. It is often emphatic when it stands by itself (in agreement with a word understood); in the nom. it is always so (668), and sometimes in the oblique cases:

Βρασιδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσ.) φίλος ἦν Βρασιδας *was a friend to the country of the Thessalians and to (the people) themselves*, πλευστέον (sc. ὑμῖν) εἰς τὰς τριήρεις αὐτοῖς ἐμβάσι (you) *must sail, having yourselves gone on board of the triremes*, οὐχ οἷόν τε ἀμελεῖ αὐτὸν εἶναι (sc. τινὰ) ἄλλους ποιεῖν ἐπιμελεῖσθαι *it is impossible (for one) who is careless himself to make others careful*.

c. But usually, when standing by itself in an oblique case, it serves as a personal pronoun (668), or a weak demonstrative, referring to a person or thing previously mentioned (491 b):

Κύρου παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πυθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them*, οὐς δὲ μὴ εὗρισκον, κενोटάφιον αὐτοῖς ἐποίησαν *such as they did not find, they made a cenotaph for them*.

For ἐ αὐτὸς *the same*, see 538 b.

670. The REFLEXIVE PRONOUNS refer to the subject of the sentence: τὰ ἀριστα βουλευέσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves*.

a. When connected with a *dependent* verb (finite, infinitive, or participle), they refer to the subject, not of the dependent, but of the *principal* verb; and are then said to be INDIRECT REFLEXIVES:

τὰ ναυάγια, ὅσα πρὸς τῇ αὐτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own (land)*, ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν αὐτῷ *the tyrant thinks that the citizens are servants to him* (lit. to himself), τοῦτων ἦρξε Κύρος οὐχ αὐτῷ δημογλάττων δυνάων *Cyrus became ruler of these, though they were not of the same tongue with him*.

b. Sometimes, however, the reflexive pronouns refer, not to the principal subject, but to a *dependent* word: ἀπὸ σαυτοῦ σε διδάξω *from yourself I will instruct you*, ζηλοῦτε τοὺς μηδὲν κακὸν σφίσιν αὐτοῖς συνεῖδοντας *emulate those who are conscious (with themselves) in their own minds of no evil*, τὸν κωμόρχην φέρετο Ξενοφῶν θύων πρὸς τοὺς αὐτοῦ οἰκίας Ξενοφῶν *went conducting the governor of the village to his own people* (the governor's, not Xenophon's).

671. The personal pronouns are sometimes used instead of the reflexive:

δοκῶ μοι οὐκ ἀπαράσκευος εἶναι *I (seem to myself to be) think that I am not without preparation*; —especially for the Indirect reflexives: οὐχ ἔξαι δ τι χρήσεσθαι αὐτῷ νομίζει *he thinks that you will not know what to do with him*.

a. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic always used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: ἀγέληματα ἐποιεῖντο, ὅπως σφίσιν οὗ μεγίστη πρόφασις εἴη τοῦ πολεμεῖν *they were bringing charges, that they might have the greatest pos-*

sible color for making war, λέγεται Ἀπόλλων ἐκείρην Μαρσύαν ἐρίοντά αὐτὸν περὶ σοφίας Apollo is said to have flayed Marস্যas, when contending with him (Apollo) in respect to skill.

b. In Hm., οὗ, οἱ, etc., are freely used as personal pronouns (= Att. αὐτοῦ, -ης, etc.): αὐτόματος δὲ οἱ ἦλθε Μενέλαος but Menelaus of his own accord came to him;—yet they are often reflexive: γαστήρ ἐκέλευσε ἔο μνησασθαι ἀνάγκη the stomach requires one perforce to think of it.

672. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς we must question ourselves.

—In Hm., the possessive pronoun ὅς (ὅς) has a similar use: οὐ γὰρ ἔγωγε ἦς (for ἐμῆς) γαίης δύναιμι γλυκερώτερον ἄλλο ἰδέσθαι for I can look on nothing sweeter than (mine) own land.

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal (ἀλλήλων, ἀλλήλοις, etc.): διελεγόμεθα ἑμὶν αὐτοῖς we were conversing (with ourselves) with one another.

673. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are emphatic only, not reflexive:

τοὺς παῖδας τοὺς ἐμοὺς κατήσχυνε καὶ ἐμὲ αὐτόν he insulted my children and me myself, poet. αὐτῷ ταῦτά σοι δίδωμι to thee thyself do I give these things. Instead of ἑ αὐτόν, etc., in the third person, αὐτόν alone is used: λαμβάνουσιν αὐτόν καὶ γυναῖκα they take the man himself and his wife. In the plural, ἡμῶν αὐτῶν, etc., may be either reflexive or emphatic; αὐτῶν ἡμῶν, etc., emphatic only: but σφῶν αὐτῶν is only reflexive, and αὐτῶν σφῶν is never used.

a. But in Hm., to whom the compound reflexives are unknown (235 D), such forms as ἑ αὐτόν, οἱ αὐτῷ, σοὶ αὐτῷ, etc., are sometimes reflexive and sometimes emphatic.

674. The reflexive pronoun may be made to receive emphasis by prefixing αὐτός to it:

αὐτός in this use agrees, not with the reflexive itself, but with the subject to which it refers: αὐτὸς αὐτόν ἀπέκτανε he (himself) killed himself, τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι the wise man must be wise especially for himself. The two pronouns are separated by a preposition: τὰ μὲν αὐτῇ δὲ αὐτῆς ἡ ψυχὴ ἐπισκοπεῖ some things the soul surveys by itself; but not, usually, by the article: καταέλυκε τὴν αὐτοῦ αὐτοῦ δυναστείαν he has overthrown his own dominion.

675. POSSESSIVE PRONOUNS. The article is often used instead of an (unemphatic) possessive pronoun (527 d). (For the article with a possessive pronoun, see 538 c.)

a. The genitive of the personal pronoun is very commonly used instead of the possessive: σοῦ ὁ υἱός or ὁ υἱός σου (for the position, see 538 a). For the 3d person, the Attic prose always has αὐτοῦ, -ης his, her, τίς (instead of ὅς); and αὐτῶν their (instead of σφέτερος).—σφέτερος in Attic prose is always reflexive: ὅς or ἐός is only poetic.

b. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive (cf. 528 b): ἡ βυμέτρα τῶν σοφιστῶν τέχνην ἐπιδέδωκε the art of you the sophists has advanced, poet. τὰμὰ δυστήνου κακὰ the ills of me, unhappy one, Hm. βυμέτρος δ' εἰ μὲν θυμὸς νεμεσῆται αὐτῶν if your (own) mind is offended.

676. The possessive pronouns often have a reflexive use:

τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι I lend to thee of my own property: as to σφέτερος, see 675 a. In this use, ἡμέτερος, ὑμέτερος commonly take αὐτῶν (675 b): ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν our own actions we do not speak; for σφέτερος αὐτῶν, the genitive ἐαυτῶν is frequent: τὰ σφέτερα αὐτῶν (or τὰ ἐαυτῶν) εἰς τῷδεσθαι to manage well their own affairs. The forms ἐμὸς αὐτοῦ (-ῆς), σὸς αὐτοῦ (-ῆς) are poetic: the genitives ἐμαυτοῦ (-ῆς), σεαυτοῦ (-ῆς) are used instead; and in the third person, ἐαυτοῦ (-ῆς).

677. A possessive pronoun is sometimes equivalent to an objective genitive: εὖνοια ἢ ἐμὴ good-will to me (not my good-will to another); σο σὴν χάριν (as a favor to thee) for thy sake.

678. DEMONSTRATIVE PRONOUNS. The ordinary demonstrative is οὗτος *this, that*. Ὅδε *this (here)* is used of something near or present; ἐκεῖνος *that (yonder)*, of something remote.

a. These pronouns, and especially ὅδε, are sometimes used almost as adverbs of place:

ἀτίος Χαιρέφῶν ὅδε Chaerephon here is to blame for it, poet. ὁρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην I see Jocasta coming hither from the house, ἰππεῖς οὗτοι πολέμιοι φαίνονται there are seen horsemen of the enemy ("those horsemen" would be expressed by οἱ ἰππεῖς οὗτοι), νῆες ἐκεῖνα ἐπιπλέουσιν yonder are ships sailing towards us.

679. In referring to an object already mentioned, οὗτος is generally used; but ὅδε, in reference to an object yet to be mentioned: ἔλεξαν ταῦτα they said these things (before stated), ἔλεξαν τὰδε they said these things (which follow). The same distinction exists also between τοιοῦτος *such*, τοσούτος *so much, many*, τηλικούτος *so old, large*,—and the corresponding forms in δε, τοιόσδε, τοσόςδε, τηλικόςδε.

a. Yet οὗτος is sometimes used—especially the neuter τοῦτο—in reference to a word or sentence following in apposition: οὐ τοῦτο μόνον ἐννοοῦνται, τί πεύσονται they think not of this alone, what they shall suffer. More rarely, ὅδε is used in reference to something before mentioned.

b. Ἐκεῖνος is also used in referring to an object before mentioned, even when mentioned immediately before, if the object is thought of as remote, or is otherwise especially distinguished: Κύριος καθ' ὁρὰν βασιλεῖα καὶ τὸ ἐμφ' ἐκείνου στίφος Cyrus observes the king and the band around him (some way off, as leader of the opposite army). Ἐκεῖνος may even refer to a word or sentence following in apposition: παρὰ ἐκείνων, οἶμαι, παρὰ τῶν μηδέποτε πολεμίων from those, I think, (viz.) from such as never were hostile.

680. Οὗτος sometimes repeats the subject or object of a sentence with emphatic force:

ὁ τὸ σπέρμα παρὰσχόν, οὗτος τῶν φύτων ἀτίος the one who furnished the seed, he is responsible for what grew from it. So αὐτός, but without emphasis: πεύρασμαι τῷ πάτρῳ, κρᾶτιστος ὢν ἰππεύς, συμμαχεῖν αὐτῷ to my grandfather, I will try, being a first-rate horseman, to act as an ally to him.

For καὶ ταῦτα and that with omitted verb, see 508 b.

a. Οὗτος is sometimes used in addressing a person: οὗτος, τί ποιεῖς you there, what are you doing (678 a).

681. RELATIVE PRONOUNS. For agreement of relative and antecedent, see 503. For peculiarities of relative sentences, see 807-23.

a. The ordinary relatives (*ὅς, ὅσος, ὅλος*, etc.) are often used where the antecedent is indefinite: *πείθονται οὓς ἂν* (= *οὕτως ἂν*) *ἡγῶνται βελτίστους εἶναι they obey* (those, any) *whom they may think to be best*.

b. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος*, etc.) are not used where the antecedent is definite or particular. Where the antecedent is apparently of this nature, an indefinite idea is really connected with it: *Ἡδ. ἐπεθύμησε Πολυκράτεια ἀπολέσαι, δι' ὅτινα κακῶς ἤκουσε he desired to destroy Polykrates*, (as being a person) *on whose account he was ill spoken of*. Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For indefinite relatives used as (dependent) interrogatives, see 682, 825: as indefinites, see 816 a.

682. INTERROGATIVES. A question may be—1. one which the speaker himself asks (*direct question*): *τί βούλεσθε what do you want?* or—2. one which he describes as being asked (*indirect or dependent question*): *ἥρῳτα τί βούλουτο he asked what they wanted*.

The interrogatives (pronouns and adverbs, 247-8) are used in both kinds of questions. But in dependent questions, the indefinite relatives are more common: *ἥρῳτα ὃ τί βούλουτο*; in direct questions, they are never found.

For peculiarities of interrogative sentences, see 824-31.

683. INDEFINITE PRONOUNS. The pronoun *τις, τὶ*, may express indefiniteness, not in respect to the particular object, but in regard to its nature or quality:

ὁ σοφιστὴς πέφανται τις ἔμπορος the sophist has been shown to be (not some one who trades, but one who pursues some trade) *a sort of trader*. In this sense, it is often connected with adjectives: *μὴ βλάξ τις καὶ ἡλιδίος γένημαι lest I should come to be a sort of dull and simple fellow* (not some one who is dull, but one who has some dullness): *σο τοιαῦτ' ἄττα* (not some things of that kind, but) *things of some such kind*, *μέγας τις* of some magnitude, *ἐν βραχεῖ τινι χρόνῳ in a pretty short time*, *τριάκοντά τινας ἀπέκτειναν they killed* (some thirty) *about thirty*, *ὀλίγοι τινές some few*.

a. So *τὶ* with adverbs: *σχεδόν τι pretty near*, *μηδέν τι πᾶν διακόμενοι scarcely pursued at all* (lit. a sort of none at all).

b. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τίς* is sometimes used in the sing., when *several* must be thought of: *χρὴ δεῖπνέιν ὃ τις τις ἔχει whatever one* (and another) *has, he* (they) *must make a supper of it*.

c. *Τίς* is sometimes used with an implied notion of *importance*: poet. *ἠέχεις τις εἶναι you pretended to be somebody* (of consequence), *λέγειν τι to say something* (worth while): *σο οὐδέν λέγειν to say nothing* (worth while).

THE VOICES.

A. ACTIVE.

684. The active voice represents the subject as acting. It is transitive when the action passes over to a direct object, otherwise intransitive.

a. The active voice of some verbs has both a transitive and an intransitive meaning:

ἵσταναι tr. to drive, intr. to ride, march; *πράττειν* tr. to do, intr. *εἶ* (κακῶς) *πράττειν* to (do, i. e.) succeed well (ill); *ἔχειν* tr. to have, hold, intr. *ἔχει δὴ* (hold) stop now, *ἔχ' ἡρέμα, ἡσυχῇ* (hold) keep still, καλῶς *ἔχει* Lat. bene se habet, it is well.—In English, this is still more common, as in the verbs to move, turn, break, melt, increase, etc.

In some verbs, the two meanings belong to different tenses, see 416-7.

685. Some transitive verbs have an intransitive meaning only when compounded with a preposition:

βάλλειν to throw, *μεταβάλλειν* (to throw from one place to another) to change tr. and intr., *εἰσβάλλειν* and *ἐμβάλλειν* to make an invasion, also (of rivers) to empty; *δίδουαι* to give, *ἐνδίδουαι* to give in, surrender tr. and intr., *ἐπιδίδουαι* to advance, improve; *κόπτειν* to cut, *προκόπτειν* to make progress; *φέρειν* to bear, *διαφέρειν* to differ.

For intransitive verbs which become transitive in composition, see 544 d.

686. A subject is often described by the active as doing what it only causes another to do (*causative* use): *ὁ Κύρος κατέκαινε τὰ βασίλεια* Cyrus burnt the palace, i. e. caused it to be burnt.

B. MIDDLE.

687. The middle voice represents the subject as acting on itself, that is, as affected by its own action.

It is, therefore, *reflexive* in meaning, the action, as it were, turning back upon the agent. Like the active, it is transitive when it takes a direct object: *πράττεισθαι χρήματα* to get one's self money;—otherwise, intransitive: *ἀπέχεσθαι* (to hold one's self away) to abstain.

The subject may be variously affected by the action. Hence we distinguish the following uses of the middle:

688. 1. The DIRECT MIDDLE,—in which the subject of the action is at the same time its direct object:

λούεσθαι to wash (one's self), *τρίβεσθαι* to turn (one's self), *ἐπιδείκνυσθαι* to show one's self, *ἵστασθαι* to set one's self, *καλύπτεσθαι* to cover one's self. Instead of the reflexive form, an intransitive verb is often to be used in Eng.: *παύειν* to make cease, *παύεσθαι* (to make one's self cease) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πειθεῖν* to persuade (cause to believe), *πειθεσθαι* (to make one's self believe) to trust, comply.

a. The direct middle is much less frequent than the indirect: instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *φθίγονται ἢ κακῶσαι ἑμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι* they will get the start either in harming us or in securing themselves.

689. 2. The INDIRECT MIDDLE,—in which the subject of the action is at the same time its indirect object, most commonly as dative of interest, FOR *one's self*:

πορίζω to procure, *πορίζομαι* (χρήματα) to procure (money) for one's self, *σπᾶσθαι τὸ ξίφος* to draw (for one's self) one's own sword, *ἀγέσθαι γυναῖκα* to take a wife (to one's own house), *μεταπέμπομαι τινα* I send after one (that he may come to me), Hm. αὐτὸς ἐφέλκεται ἄνδρα σίδηρος the iron itself draws the man to it. Thus too, *ὁ νομοδότης τίδησι νόμους* the lawgiver makes laws (for others), but *ὁ δῆμος τίδηται νόμους* the people makes laws for itself.

a. It may be for the interest of the subject that something should be removed FROM it: *ἀμύνεσθαι κίνδυνον* to ward off danger (for one's self, i. e.) from one's self, *τρεπόμεθα τοὺς πολεμίους* we turn the enemy from ourselves, *put them to flight*, *ἀποδόσθαι ναῦν* to sell a ship (prop. to give it from and for one's self, for value received).

b. In some verbs, the indirect middle has a *causative* use (686):

διδάσκωμαι τὸν υἱόν I procure instruction for my son (make others teach him for me), *παράτιθεμαι δείπνον* I have a meal served up to me (make others serve it for me); *δανίζω* I lend, *δανίζομαι* (I make one lend to me) I borrow; *μισθώω* I let for hire, *μισθούμαι* (I make one let to me) I hire; *δικάζω* I give judgment, *δικάζομαι* (I make one give judgment for me, in my case) I maintain a suit at law.

690. 3. The SUBJECTIVE MIDDLE,—in which the subject is thought of as acting in his own sphere, with his own means and powers:

παρέχειν to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τι* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some *intransitive* verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλευεῖν* to take counsel, *βουλευέσθαι* to take one's own counsel, form his own plan; *πολιτεῖν* to be a citizen, act as such, *πολιτεῖσθαι* to perform one's civic duties (espec. public duties), to conduct public affairs; *πρεσβεῖν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations (by sending ambassadors).

691. The following verbs may be added to those already given, as showing various and important differences of meaning between active and middle: *αἰεῖν* to take, *αἰεῖσθαι* to choose; *ἄπτειν* to fasten, *ἄπτεσθαι* (to fasten one's self to) to touch; *ἔχειν* to hold, *ἔχεσθαι* to hold on to, hence to be close to; *τιμωρεῖν τινα* to act as avenger or helper to a person, *τιμωρεῖσθαι τινα* to avenge one's self on a person; *ἔρχω* I begin (in advance of others, opposed to *ὀσπερῶ* am behind), *ἔρχομαι* I begin (my own work, without reference to others, opposed to *παύομαι*

I cease); $\delta \rho\eta\tau\omega\rho \gamma\rho\acute{\alpha}\phi\epsilon\iota \nu\acute{o}\mu\omicron\nu$ *the orator (writes) proposes a law*, $\delta \kappa\alpha\tau\acute{\eta}\gamma\omicron\rho\omicron\varsigma \gamma\rho\acute{\alpha}\phi\epsilon\tau\alpha\iota \tau\acute{o}\nu \acute{\alpha}\delta\iota\kappa\tau\acute{\omega}\nu\tau\alpha$ *the plaintiff brings his suit (indictment) against the offender*.

a. The same verb may have different uses of the middle voice: thus $\delta\iota\delta\acute{\alpha}\sigma\kappa\omicron\mu\alpha\iota$ indirect middle with causative meaning (689 b); but also as direct middle, *I teach myself, learn*.

692. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

thus, Direct Middle, $\delta\pi\sigma\chi\upsilon\nu\epsilon\iota\sigma\theta\alpha\iota$ (to hold one's self under) *to undertake, promise*; Indirect, $\delta\acute{\epsilon}\chi\epsilon\sigma\theta\alpha\iota$ *to receive* (to one's self), $\kappa\tau\acute{\omega}\sigma\theta\alpha\iota$ *to acquire* (for one's self), $\acute{\alpha}\nu\alpha\beta\iota\omega\sigma\sigma\theta\alpha\iota$ causative, *to (make live again) re-animate*; Subjective, $\acute{\alpha}\gamma\omega\nu\iota\sigma\theta\alpha\iota$ *to contend* (with one's own powers), $\omicron\lambda\epsilon\sigma\theta\alpha\iota$ *to think* (in one's own mind).—For passive deponents, see 418.

For future middle used in passive sense, see 412 b.

C. PASSIVE.

693. The passive voice represents the subject as acted on, or suffering an action.

Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive; sometimes by the dative (600): usually by $\acute{\upsilon}\pi\acute{o}$ with the genitive; rarely by other prepositions (624 c, 653 b).

694. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not in the accusative): $\kappa\alpha\tau\alpha\phi\omicron\rho\omicron\upsilon \tau\iota\omega\varsigma$ *I despise some one*, $\kappa\alpha\tau\alpha\phi\omicron\rho\omicron\upsilon\epsilon\iota\tau\alpha\iota \tau\iota\varsigma \delta\pi' \epsilon\mu\omicron\upsilon$; $\pi\iota\sigma\tau\epsilon\upsilon\omicron\upsilon\sigma\iota \tau\acute{\omega} \beta\alpha\sigma\iota\lambda\epsilon\iota$ *they trust the king*, $\delta \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma \pi\iota\sigma\tau\epsilon\upsilon\epsilon\tau\alpha\iota \delta\pi' \alpha\upsilon\tau\acute{o}\nu$.

b. Neuter passive participles are formed from verbs wholly intransitive: $\tau\acute{\alpha} \sigma\tau\alpha\tau\epsilon\upsilon\acute{o}\mu\epsilon\nu\alpha$ *the things done in making war, military operations*, $\tau\acute{\alpha} \sigma\omicron\iota \pi\epsilon\pi\omicron\lambda\iota\tau\epsilon\upsilon\mu\epsilon\nu\alpha$ *thy political course or conduct*.

c. Dependent verbs (though properly middle, 418) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: $\beta\acute{\upsilon}\delta\epsilon\sigma\theta\alpha\iota$ *to do violence*, Aor. $\beta\acute{\upsilon}\delta\sigma\alpha\sigma\theta\alpha\iota$; but also pass. *to suffer violence*, Aor. $\beta\upsilon\alpha\sigma\theta\eta\eta\alpha\iota$ (cf. 415). So too in other verbs, a passive meaning may arise from that of the middle: $\alpha\lambda\epsilon\iota\omega$ *to take*; Mid. $\alpha\lambda\epsilon\iota\sigma\theta\alpha\iota$, Aor. $\acute{\epsilon}\lambda\epsilon\sigma\theta\alpha\iota$, *to choose*; Pass. $\alpha\lambda\epsilon\iota\sigma\theta\alpha\iota$, Aor. $\alpha\lambda\epsilon\sigma\theta\eta\eta\alpha\iota$, *to be taken*, also *to be chosen*.

REM. d. On the other hand, the Latin impersonal passive from intransitive verbs (*curretur*, *venitum est*, etc.) is unknown to the Greek.

For Aor. Pass. with middle sense, see 414.

THE TENSES.

695. The tenses of the verb distinguish the action——1. in relation to its own progress:——2. in relation to the time of speaking. Hence

1. The tenses represent the ACTION as *continued, completed, or indefinite*.

a. In the indefinite tenses, the action is viewed at the OUTSET of its progress, as introduced into being, *brought to pass*, without reference to continuance or completion. In the continued tenses, it is viewed in the COURSE of its progress, as *going on*, without reference to introduction or completion. In the complete tenses, it is viewed at the CLOSE of its progress, as *concluded*, without reference to introduction or continuance.

696. 2. The tenses of the *indicative* also express TIME, *present, past, and future*. Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω <i>am writing</i>
"	at a past	Imperfect	ἔγραφον <i>was writing</i>
bro't to pass	at a past	Aorist	ἔγραψα <i>wrote</i>
"	at a future	Future	γράψω <i>shall write</i>
completed	at the present	Perfect	ἔγραφα <i>have written</i>
"	at a past	Pluperfect	ἔεγραφεῖν <i>had written</i>
"	at a future	Fut. Perf.	ἔγραψομαι <i>shall have</i> [been written]

a. It will be observed that the above scheme has no form for action brought to pass at the present time, or action continued at a future time. But these deficiencies are usually supplied by the present and the future: thus γράφω *I am writing*, but also *I write*; γράψω *I shall write*, also *I shall be writing*.

b. The other modes of the present, perfect, and aorist represent the action as continued, completed, or indefinite, without reference to the time of speaking. But as regards the optative, infinitive, and participle, of the aorist, see 717: for the same modes of the future, see 718.

I. TENSES OF THE INDICATIVE.

A. PRESENT.

697. UNIVERSAL TRUTHS. A proposition which is *always* true, is generally expressed by the present, as being true *now*:

ἔστι θεός there is a god, ἡ ἀλήθεια ἐκικραται πάντων truth prevails over all things.——But sometimes it is expressed by the PERFECT or the FUTURE, as that which has been or will be true: πολλοὶ διὰ δόξης μεγάλα κακὰ πεπόνθασι many on account of glory have suffered great evils, ἀνὴρ ἐπικεικτός ἀπαλίστως τι βέβηκα οἷσι a reasonable man, when he has lost anything, will bear it very easily.——For a similar use of the AORIST, see 707.

698. **PRESENT FOR PERFECT.** The present of some verbs may be used to express an action which belongs to the past, but has results that continue in the present:

ἀκούω *I hear*, also *I (have heard and so) am informed*; νικάω *I conquer*, or (have conquered) *am victorious*; φεύγω *I flee*, or (have fled) *am in exile*; ἀδικέω *I do wrong*, or (have done wrong) *am a wrong-doer*. The presents ἔκω *I am come*, ὄχομαι *I am gone*, are only used in this way.

699. **PRESENT FOR PAST OR FUTURE.** In vivid narration, a past event is often thought of and expressed as present.

The tense in this use of it is called **HISTORICAL PRESENT**; it is freely interchanged with the historical tenses (263): Ἀρσίου καὶ Παρυσάτιδος παῖδες γίγνεται δύο of Darius and Parysatis are born two sons, ἐπεὶ ἦγγετο Ἀρχίδαμος ἐπὶ τοὺς πολεμίους, ἐνταῦθα οὐτοὶ οὐκ ἰδέσθαι, ἀλλ' ἐγκαλίνουσι when Archidamus was leading against the enemy, these did not abide the attack, but turn to flee.

a. Even a **FUTURE** event, when thought of as immediate or certain, may be expressed by the present: μικρὰ εἰπὼν ἤδη καταβαίνω after having said a little, *I am already coming down*. This is the general use of εἰμι *I (am going, i. e.) am about to go* (405 a).

700. **PAST FOR PRESENT.** Sometimes (especially in letters) a writer puts himself in the position of the reader, and views the moment of writing as a past time: πρῶστε μετ' Ἀρταβάζου, ὅν σοι ἐπεμψα negotiate with Artabazus, whom *I (sent) send to thee*.

a. A past tense is sometimes used, where a present fact or truth is thought of as perceived (or not perceived) at a past time: οὐ τοῦτ' ἦν εὐδαιμονία κακοῦ ἀπαλλαγῆς this—*deliverance from evil—is not happiness* (as we before supposed it to be).—The future also may be used in a similar way.

B. IMPERFECT.

701. The imperfect is used especially where different past actions are conceived as going on at the same time. It is used also in reference to past actions frequently repeated, and in reference to past states or conditions:

Hm. ὥρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἡμῶν, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πῶτε δὲ λαὸς as long as it was morning and the sacred day was increasing, so long were the weapons of both parties clashing, and the people were falling, οὐπορὶ μείων ἀπεστρατοεδέοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίῳ the barbarians never encamped (in their repeated encampments) at a less distance from the Greeks than sixty stades, τοὺς ἐπίορκους καὶ ἀδίκους ὥς εἰ ὅπλισμένους ἐφοβεῖτο the perjurer and unjust he was afraid of as (thinking them) well armed.

702. **IMPERFECT OF ATTEMPTED ACTION.** The imperfect often represents an action as attempted merely, not accomplished:

Κλέαρχος τοὺς στρατιώτας ἐβιάζετο λέναι· οἱ δὲ αὐτὸν ἐβαλλον, ἐπεὶ ἤρξατο προΐναι Clearchus (was forcing) attempted to force his soldiers to march; but they were throwing stones at him, when he began to go forward.—As this use grows out of the idea of continued action, it is sometimes found in the **PRESENT**: thus δίδωμι *I am (proposing to give) offering*, Hm. τέρποντες πυκινὸς ἀκαχήμενον· οὐτι δὲ θυμὸν τέρπετε endeavoring to amuse (Achilles) in his grievous affliction; but he was by no means amused in spirit.

703. Verbs of OBLIGATION are used in the imperfect, to express that which ought to be, but is not:

ἔδει τοὺς λέγοντας μὴτε πρὸς ἑχθρὰν ποιῆσθαι τὸν λόγον μὴτε πρὸς χάριν *the speakers ought not to make their discourse with any reference either to enmity or to favor* (i. e. they do speak with partiality, but were under prior obligation not to do so). Thus also *χρῆν* *it were proper, εἰκός ἦν* *it were fitting*.

704. The imperfect is sometimes used with *ἄν*, to express a *customary* past action (action which took place, if occasion served, at various past times):

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων *ἄν* τί λέγοιεν *taking up their poems, I (would be asking) was often asking them (the authors) what they meant.*—The AORIST INDICATIVE with *ἄν* has a similar use, but without the idea of continued action which belongs to the Impf.: *ἔλεξεν ἄν* *he (would say) was accustomed to say*.

C. AORIST.

705. The aorist is used in narrating past actions, when thought of merely as *events* or *single facts*, without reference to the time they occupied, or to other actions going on at the same time:

τοξικὴν καὶ ἱατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρε *Archer and medicine and divination, Hm. τὴν δὲ πρῶτος ἶδε Τηλέμαχος Διοκίδης, βῆ δ' ἰδὼς πορθόροιο, νημεσῆδιν δ' ἐνὶ θυμῷ ξείνον δῆδα δόρρῳ ἐφροσάμεν, ἐγγυδί δὲ στὰς χεῖρ' ἔλε δεξιερὴν καὶ ὁδῆατο χάλκεον ἔγχος* *but long before others, godlike Telemachus saw her, and went straight toward the door-way, and was vexed in his spirit that a stranger should stand long at the door, and standing near he took her right hand and received the brazen spear.*

706. AORIST FOR PERFECT OR PLUPERFECT. The aorist indicative is often used in Greek where the perfect or pluperfect might be used with more exactness:

τῶν οἰκετῶν οὐδένα κατέλειπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all, Δαρεῖος Κύρον μεταπέμπτει (699) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε Darius sends for Cyrus from the government of which he (made) had made him satrap.* The aorist is thus used with the temporal conjunctions, *ἐπεὶ, ὥς, ὅτε, when*, as in Latin the perfect with *postquam, ubi, ut*: *ὥς δὲ Κύρος ᾤσατο τῆς κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον when Cyrus (had) perceived the outcry, he leaped upon his horse.*

707. GNOMIC AORIST. General facts, established by experience, are often expressed by the aorist indicative, referring to past instances in which the fact appeared.

The aorist, in this use, is freely interchanged with the present; and the English present indefinite is naturally used in rendering it: *τῷ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποισαμένη with time justice always (came) comes inflicting retribution, τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσεν the associations of the bad a little time (is wont to) dissolve.* It is called *gnomic aorist*, as being especially frequent in proverbs or maxims (*γνώμαι*). By Hm. it is often used in *similes* or comparisons.

708. INCEPTIVE AORIST. In many verbs, the present of which denotes a continued state, the aorist expresses the inception of that state (895 a):

ἄρχω to exercise dominion, *ἄρξαι* to attain dominion; *ἐβασίλευε* he was king, *ἐβασίλευσε* he became king; *ἰσχύειν* to be strong, *ἰσχύσαι* to grow strong; *σιγᾶν* to be silent, *σιγήσαι* to become silent; *ἔχειν* to hold, possess, *σχεῖν* to take hold of, get possession of; *φαίνεται* to appear, be evident, *φανῆναι* to become evident; *κινδυνεύειν* to be in danger, *κινδυνεύσαι* to incur danger; *νοσεῖν* to be sick, *νοσήσαι* to be taken sick.—This use is found in all the modes of the aorist.

709. The aorist is sometimes used, especially in the 1 Sing., to denote an action which began to be, just before the moment of speaking: *ἐγέλασα* I can't help laughing (was made to laugh by something just seen or heard), poet. *ἔπνευ' ἔργον καὶ πρόνοιαν ἦν ἔδου* I praise the work, and the forethought which you exercised.

For the aorist indicative with *ἔν*, see 704.

D. FUTURE.

710. a. The second person of the future is used as a softened form of command (*Future for Imperative*):

οὕτως οὖν ποιήσετε καὶ πεῖθεσθέ μοι (thus then ye will do) *do thus and obey me*. With negatives, it expresses prohibition: *οὐκ ἐπιμαρτήσεις* thou (wilt) shalt not swear falsely. But in negative questions, it forms a lively expression for urgent demand: *οὐ περιμενεῖς τίς* thou not wait? *οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί* (won't you not talk) *don't talk, but follow me*.

b. With the future indicative, *ἂν* (Hm. *κέν*) is sometimes used to mark the future event as contingent: *εἰ οἶδα ὅτι ἄξιμος ἂν πρὸς ἄνδρα ὅλος σὺ εἰ ἀπαλλαγῇσεται* I know well that he will gladly be reconciled (should opportunity be given) to a man such as thou art, Hm. *ὁ δὲ κεν κεχολώσεται, ὅν κεν ἴκωμαι* but he will be angry, to whom I may come (= if I come to any one, he will be angry).

c. In relative sentences, the future indicative is often used to express purpose: *οὐ γὰρ ἔχομεν οὗτον σίτον ἀγοράμεθα* for we have nothing with which (we shall buy) to buy corn.—For *ὅπως* with Fut. Ind. used in this way, see 756.

711. PERIPHRASTIC FUTURE. To represent a future action as immediately expected or intended, the verb *μέλλω* is used with the infinitive of the present or future, or (more rarely) the aorist:

μέλλω ὑμᾶς ἔγειν (ἔξγειν, ἀγαγεῖν) *eis Ἀσίαν* (in *Asiam vos ducturus sum*) I am about to lead you into Asia.—Other tenses of *μέλλω* are used in a similar way: *πλησίον ἦδη ἦν ὁ σταθμὸς, ἔβδα ἔμελλον καταλθεῖν* the station was near, where they were about to stop for the night. Cf. Lat. *ducturus eram, ero*, etc.—The phrase *πῶς (τί) οὐ μέλλω*—; has a peculiar meaning, *how (why) should I not?—πῶς οὐ μέλλει τὸ σοφώτερον κάλλιον φαίνεσθαι* why should not that which is wiser appear nobler?

E. PERFECT.

712. PERFECT WITH PRESENT MEANING. Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μνήσκω (from *μνήσκω*: I have recalled to mind, and hence) *I remember*, Lat. *memini*; *κέκλημαι* (from *καλέω*: I have received a name and still bear it) *I am called*; *κέκτημαι* (from *κτάομαι*: I have acquired) *I possess*; *ἠμφίεσμαι* (from *ἠμφιέννυμι*: I have dressed myself) *I am dressed*; *πέποιθα* *I* (have put confidence) *have confidence in*; *πέφυκα* *I* (have been produced) *am by nature*; *ἔστηκα* *I* (have set myself) *stand*; *βέβηκα* *I* (have stepped) *stand fast*, also *I am gone*; *ὤλωλα* *I* (have suffered destruction) *am ruined*. Here belong also the perfects *οἶδα* *know*, *ἔοικα* *am like*, *ἐώδα* *am accustomed*, *δέδοικα* *am afraid*, *κέκραγα* (Pres. *κράζω* rare) *cry*, and several others: though it may be doubted whether some of these ever expressed completed action.

a. In these verbs, the *pluperfect* has the meaning of an *imperfect*: *ἔκεκτήμην* *I was in possession of*, *ἔσθηκειν* *I was standing*;—and the *future perfect* has the meaning of a *simple future*: *μνησσομαι* *I shall remember*.

For the aorist used instead of the perfect or pluperfect, see 706.

F. FUTURE PERFECT.

713. This tense is formed only in the middle voice (264 b), though usually with passive meaning. In the active, its place is supplied by using the perfect participle with the future of *εἰμι* to be: *ἀν ταῦτ' εἰδόμεν, τὰ δέοντα ἐσόμεθα ἰγνώσκοντες* *if we know these things, we shall have recognized our obligations*.

II. TENSES IN OTHER MODES.

714. PRESENT. The other modes of the present represent the action as CONTINUED, whether in present, past, or future time:

μαίνόμεθα πάντες, ὅπταν ὀργιζόμεθα *we are all insane, as often as we are angry*, *ἔλεγον τῷ Εὐθύδημῳ ὅτι πάντες ἔτοιμοι εἰεν μανθάνειν* *they said to Euthydemus that they were all ready to learn*, *ὅπως ποτήσω ἔσως ἂν σὺ κελεύῃς* *I will act as you may command (be commanding)* Lat. *sic agam ut tu me agere jubebis*, *οἶκ' ἐδίδουσι* (*ἤδειον, ἐδειλίσσουσι*) *μάχεσθαι* *they are not (were not, will not be) willing to fight*, *ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες* *they happened to be sleeping in the market-place*.

715. PERFECT. The other modes of the perfect represent the action as COMPLETED, whether in present, past, or future time:

φαίνομαι (*ἐφάνην, φανήσομαι*) *οὐδὲν κακὸν σε πεποιηκώς* *I appear (appeared, shall appear) to have done thee no wrong*, *οὐ βουλευσάδα ὦρα, ἀλλὰ βεβουλευσάδα* *it is time, not to be consulting, but to have consulted (finished and decided)*, *Ἑρένης ὡς ἐπιδέτο τὸν Ἑλλησποντον ἐξεύχδαι, προήγεν ἐκ τῶν Σαρδεῶν* *when Xerxes learned that the Hellespont was bridged over (already, ὅτι ἐξευκτο), he led forward from Sardis*, *ἦκεν ἄγγελος λέγων ὅτι Σύννεσις λελοιπώς εἴη τὰ ἕκαρα* *there came a messenger saying that Syennesis had left the heights*, *οὐδεμία παραινεῖς ἱκανὸς πορεῖν ποιήσει, ἢν μὴ πρόσθεν ἡσκηκότες ᾖσι* *no exhortation will make (men) able to endure toil, unless they have had previous exercises*.

716. AORIST. The other modes of the aorist represent the action as BROUGHT TO PASS, whether in present, past, or future time :

οὐ μοι ἀπώκρυαι *do thou answer me, μη δαυμόσητε, ἂν παράδοξον εἶπω τι σε* not amazed, if I say something surprising, οἱ τριῶντα πρόσταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποδάνοι *the thirty gave orders to lead away Leon, that he might be put to death, ἐπιθυμεῖ (ἐπεθύμει, ἐπιθυμήσει) ἁλλήγημος γενέσθαι* he desires (desired, will desire) to become famous.

a. It is often difficult to express the difference between these modes as used in the present and in the aorist. In general, the present is used when continuance is naturally thought of; otherwise, the aorist, especially in reference to single or transient actions: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον *it is difficult to execute (in continued action), to command (a single, transient act) is easy; εἰ πη ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι* πολλάκις λέγων τὸν αὐτὸν λόγον *if thou hast any answer to make, answer (in continued discourse); but if not, cease (at once) repeating the same statement.*—Yet the briefest action may be viewed as going on, and thus expressed by the present; while the longest action may be viewed without reference to its length, simply as brought to pass, and thus expressed by the aorist.

For the aorist used (in all modes) to express an incipient state, see 708.

717. The AORIST PARTICIPLE, however, represents the action as prior to that of the principal verb in the same sentence :

Κροῖσος ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus having crossed the Halys will destroy a great empire, παθὼν δὲ τε νῆπιος ἔγνω* (707) *by (previous) suffering even a fool becomes wise.*

a. Properly, the Aor. Part. represents the action only as introduced (brought to pass) before that of the principal verb; in its continuance, the former may coincide with the latter: Ἦμ. δέσας δ' ἐκ θρόνου ἄλτο καὶ ἔαχε *and (having become afraid) in fear he sprang from his throne and cried.* Thus the Aor. Part., when joined to a principal verb in the aorist, may denote the means or manner: εὖ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me.*

b. The aorist OPTATIVE and INFINITIVE, used in dependent assertions (784), may represent the action as prior to that of the principal verb with which they are connected: οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς (Indic. ὅτι ἐπέμψε) *the Indians said that the king of the Indians had sent them, Κύκλωες λέγονται ἐν Σικελίᾳ οἰκῆσαι* *the Cyclopes are said to have lived in Sicily.*

718. FUTURE. The future optative, infinitive, and participle represent the action as posterior to that of the principal verb with which they are connected :

ὅ τι δὲ ποιήσοι, οὐ διεσήμηνε *but what he would do, he did not indicate, ἀδύνατα πρᾶξειν ὁπισχονοῦνται* *they promise (that they will perform) to perform impossible things, ἐνηύσαν βουλευσόμενοι* *they came together for consultation (about to consult, cf. 789 d).*

a. The FUTURE PERFECT in the same modes has a similar use, representing the completed action as posterior to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

719. The INDICATIVE represents the action of the verb as *real*; the SUBJUNCTIVE and OPTATIVE, as *possible*; the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is, was, or will be*. It is used when the *reality* of the action is *affirmed, denied, or questioned*: "He went; he did not stay; will he return?"

REM. a. *Reality* must be distinguished from *certainty*. Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as uncertain.

For the indicative in hypothetical sentences (with or without *ἄν*), see 745-6; in expressions of wishing, see 721 b. For the Ind. (Impf. or Aor.) with *ἄν* to denote customary action, see 704.

720. The SUBJUNCTIVE expresses that which *may be*. It represents the action as *possible*, with some *present expectation* of its being realized. Hence it is used

a. to express something *demanded or requested*: this use is nearly confined to the first person: ἴωμεν (eamus) *let us go*, φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνῶ *come now, let me read you the testimonies*.

b. with μή, to express something *prohibited or deprecated* (723 a): μή τοῦτο ποιήσῃς (ne hoc feceris) *do not do this*.

c. in *questions* as to what may be done with *propriety or advantage* (SUBJUNCTIVE OF DELIBERATION).

Thus chiefly in the first person: τί φῶ *what shall I say?* (not "what am I going to say" as a future fact, but "what had I best say"), δέξασθε ἡμᾶς, ἢ ἀπώμεν *will you receive us, or shall we go away?* Ἡμ. πῶς τίς τοι πρόφρων ἔσταιν πελιδνηταὶ Ἀχαιῶν *how shall any one of the Achaeans willingly obey thy words?*

d. with μή, in expressions of *anxiety or apprehension*: μή ἀγχοκρότερον ἢ τὸ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true*. (In strictness, the sentence here expresses something desired, — may it not be too rude, I hope it may not be, though I fear it is.) If the object of apprehension is negative, μή οὐ is used: Ἡμ. μή ῥύ τοι οὐ χραίσμη σκηπτέρων καὶ στέρμμα δαείῳ (there is danger) *indeed that the staff and wreath of the god may not avail thee*.

e. In Ἡμ., the subjunctive is sometimes used to denote *future events*, nearly like the future indicative: οὐ γὰρ πῶ τοιοῦς ἴδον ἄνδρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor (may I hereafter) shall I see them*. To the Subj. in this use, *ἄν* is sometimes added: οὐκ ἄν τοι χραίσμη δῶρ' Ἀφροδίτης *the gifts of Aphrodite (may probably) will avail thee nothing*. Cf. 710 b.

721. The OPTATIVE expresses that which *might be*. It represents the action as *possible*, but *without present expectation* of its being realized. Thus

1. OPTATIVE OF WISHING. The optative is used without *ἄν*, to express a wish (that something might be) :

οἱ θεοὶ ἀποτίσαιτο may the gods requite (would that they might do so). From this use comes the name *optative*.

a. Particles which serve to introduce a wish are *εἰ* (Hm. *al*), *εἴθε* (Hm. *ai3e*), *εἰ γάρ*, *ὥς* : *εἴθε σὺ φίλος ἡμῶν γένοιτο* O that thou wouldst become a friend to us (i. e. "if thou wouldst do so", I should rejoice), Hm. *ὥς ἐπὶ ἀπώλοιστο* would that strife might perish (lit. how might it perish, O for a way in which it might perish).

b. WISH VIEWED AS UNATTAINABLE. When a wish is recognized as inconsistent with a known reality, it is expressed by a *past tense of the indicative* with *εἴθε*, *εἰ γάρ* (746). The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect* :

εἰ γὰρ τοσαύτην δύναμιν εἶχον O that I had so much power (but I do not have it), *εἴθε σοι τότε συνεγενόμην* O that I had been with thee then (as I was not). Such wishes are expressed also by *ἔφελον* (ought) with the present or aorist infinitive : *ἔφеле μὲν Κύρος ζῆν* O that Cyrus were living :—the particles of wishing may be prefixed, *εἴθ' ἔφελον*, *εἰ γὰρ ἔφελον*.

722. 2. POTENTIAL OPTATIVE. The optative is used with *ἄν* in assertions and questions :

τοῦτο γένοιτ' ἄν this might take place, *πολλὰς ἄν εὔροις μηχανὰς* thou couldst find many contrivances, *οὐκ ἄν ἀρνησέην* I would not deny it, *ποῦ δῆτ' ἄν εἰεν* of ξένοι where, I pray, might the strangers be?

a. This use of the potential optative is not essentially different from that in the conclusion of a conditional sentence (748). In the cases here described, the condition on which the event depends is left indeterminate, not being expressed, nor indeed distinctly thought of. Thus "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them).

b. The potential optative is often used, where the *indicative* might stand. A known reality is modestly or cautiously expressed as something possible.

Thus *οὐκ ἄν λέγοιμι* I would not say (non dixerim, for "I will not say"), *βουλόμην ἄν* I should like (velim, for "I wish"), *ἔρα ἄν συσκενέ(εσθαι εἴη* it might be (for "it probably is") time to pack up for starting. Sometimes it approaches the *imperative*, expressing a command as a permission : *λέγοις ἄν ὥς τάχιυτα* (you might speak) speak at once.

c. In poetry, the potential optative is also used *without ἄν* : Hm. *βεῖα θεός γ' ἐδέλων καὶ τηλόθεν ἄνδρα σάσσει* a divinity willing (to do so) could easily bring a man in safety even from far. This is rarely the case in prose.

723. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited*.

a. For the second person, there are only two ways of expressing prohibition :—by *μή* with the *present imperative*, if the action is thought

of as continued: *μὴ χαλείπαινε* do not be offended;—otherwise, by *μὴ* with the aorist subjunctive: *μὴ χαλεπήνης* do not take offence (720 b); ταῦτά μοι πράξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἐτι Τροίας do this for me, child, and don't be lingering, nor mention Troy any more.

b. For the third person, *μὴ* can be used also with the aorist imperative: ἀλλὰ γὰρ μὴ θρήνῳν τις τοῦτον τὸν λόγον νομισάτω but let not any one regard this discourse as being a lamentation.

For the infinitive instead of an imperative, see 784. For the imperative in the conclusion of a hypothetical sentence, see 745, 747: for imperative used in expressing the condition, 751.

B. FINITE MODES IN COMPOUND SENTENCES.

724. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence:

οἱ δὲ ἀπεκρίναντο (principal sentence) ὅτι οὐκ ἐνταῦθα εἴη (dependent sentence) but they answered that he was not there; τὸν κακὸν δεῖ κολᾶζειν (principal), ἵν' ἀμείνων ᾖ (dependent) we must punish the bad man, that he may be better; εἰ θεοὶ τι θρώσω αἰσχρόν (dependent), οὐκ εἰσὶν θεοὶ (principal) if gods do any thing shameful, they are not gods.

a. CO-ORDINATION. On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent:

κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἄρατον fortune is fickle, and the future is unseen, τοῦτο ἐγὼ οὐτ' εἶρηκα οὔτε λέγοιμι ἄν this I neither have said nor would say.—For different conjunctions used with co-ordinate and subordinate sentences, see 853 a.

b. The same thought may often be expressed either by two co-ordinate sentences or by one compound sentence: μηδενὶ συμφορὰν δνειδῖς, κοινὴ γὰρ ἡ τύχη reproach no one with misfortune, for fortune is fickle;—or ἐπεὶ ἡ τύχη κοινὴ ἐστὶ, μηδενὶ συμφορὰν δνειδῖς since fortune is fickle, reproach no one with misfortune.—The co-ordinate arrangement prevails especially in the Homeric language.

725. A dependent sentence may have another sentence depending on it, to which it stands as principal.

Thus in the compound sentence ἡρόμην Ἀφροβὸν εἰ τιwes παρήσαν δτ' ἀπελάμβανε τὴν προῖκα I asked Aphobus whether any persons were present when he received the dowry, δτ' ἀπελάμβανε τὴν προῖκα depends on εἰ τιwes παρήσαν, and this again depends on ἡρόμην Ἀφροβὸν. So too an infinitive or participle may have a sentence depending on it: ὁμοῖαι αὐτὸν εἶπεν ὅς ἄκυρόν ἐστι τὸ ψήφισμα I suppose he will say that the decree is without force, δκυρόντες μὴ ἀφαιρεθεῖεν τῷ Δεξιππῷ λέγονσι fearing that they might be deprived (of them) they speak to Dexippus.

726. A substantive which properly belongs to the dependent sentence, is often transferred (usually with change of case) to the principal sentence. The object is to give it a more emphatic position. When the substantive

is thus brought in before its proper place, the arrangement is called **PROLEPSIS** (πρόληψις *anticipation*).

Thus *καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάδῃκε τὴν τέχνην* (= *καὶ μοι εἰπέ εἰ ὁ υἱὸς μεμάδῃκε τὴν τέχνην*) and *tell me whether my son has learned his art*, Hm. Τυδείδην δ' οὐκ ἂν γνοίης ποτέρουσι μετελὴ you could not distinguish to which party Τυδίδης belonged, *καὶ τῶν βαρβάρων ἐπεμελεῖτο ὥς πολεμεῖν ἱκανοὶ εἴησαν* he took care also that the barbarians should be in condition to make war. On the other hand, a substantive may be transferred from a principal to a dependent sentence: Hm. μετὰ δ' ἔσσεται ἣν τότε ἀπύρου κούρην Βρισηῖος and among them shall be the daughter of Briseus, whom I then took away. Cf. 809.

GENERAL USE OF THE MODES IN DEPENDENT SENTENCES.

727. 1. The **INDICATIVE** in dependent sentences expresses a *reality as conceived or assumed*, not asserted, by the speaker.

Thus in the sentences, *ἡγγέλῃδε ὅτι Μάγαρα ἀφίστηκε* it was announced that Megara was in revolt, *εἰ θεοὶ εἰσιν, ἔστι καὶ ἔργα θεῶν* if there are gods, there are also works of gods, *ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο* these things they were doing until darkness came on,—the (reported) “revolt of Megara,” and the (supposed) “existence of gods” are not asserted, nor is it clear that they are believed, to be real: even the “coming on of darkness,” though clearly believed, is not asserted by the sentence. Indeed it is sometimes implied that the reality which the speaker would assert is directly contrary to that which he assumes: *ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριῶν ἀρχὴ κατελύθη* I should perhaps have been put to death, if the government of the thirty had not been overthrown (but it was overthrown, and I was not put to death).

728. 2. The **SUBJUNCTIVE** expresses *possibility with present expectation*—that which *may be* realized in present or future time.

Thus in **FINAL** sentences: *παρακαλεῖ ἰατρούς, ὅπως μὴ ἀποθάνῃ* he calls in physicians, that he may not die;—in **CONDITIONAL** sentences: *ἐὰν ἔχωμεν χρήμας, ἔσομεν φίλους* if we have property, we shall have friends;—in **RELATIVE** sentences: *ἔτι' ἂν σοὶ φαίνηται βέλτιστα, ταῦτα ἐπιτέλει* whatever things may appear to thee best, these execute:—also *Subjunctive of Deliberation* in **DEPENDENT QUESTIONS**: *ἀπορῶ τοῦ (244) πρῶτον μνησθῆναι* I am in doubt what I should mention first.

729. 3. The **OPTATIVE** often expresses *possibility with past expectation*—that which could be looked for, as a thing that *might be* realized, at some past time.

In this use, it corresponds to the subjunctive in dependent sentences: the *subjunctive* being used, if the principal verb denotes *present or future* time; the *optative*, if it denotes *past* time.

Thus in **FINAL** sentences: *παρακάλει ἰατρούς, ὅπως μὴ ἀποθάνοι* he called in physicians, that he might not die;—in **RELATIVE** sentences: *ἔτιτα βέλτιστα φαίνοιο, ταῦτα ἐπιτέλει* whatever things might appear best, these he was executing;—*Optative for Subj. of Delib.* in **DEPENDENT QUESTIONS**: *ἠπόρουν τοῦ πρῶτον μνησθῆναι* I was in doubt what I should mention first.

a. Very often, however, *past* expectation is expressed by the *subjunctive*, the past time being lost sight of:

ἐβουλευοντο εἰ κατακάουσι τοὺς ἄνδρας *they were consulting whether they (shall) should hurt the men, ἢ οἱ ἄλλοι τῶν δικαίων τύχωσι, τὰ ὑμετέρας αὐτῶν ἀνηλίσκετε that the others (may) might obtain their just rights, you expended your own resources.*

b. In conditional and relative sentences, the optative is much used to express *indefinite frequency* of *past* action; that which occurred often, being thought of as liable to occur—as something to be expected—at any time:

εἰ τις ἀντρεῖται, εὐδὺς τεδήκει *if any one opposed (as happened from time to time), he was immediately put to death, ἔπεμπε τὰτα οἱς ἡσθελς τύχοι he was sending (occasionally) those things with which he happened to be pleased, ἐπειδὴ τι ἐμψάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο as soon as they had eaten something (one company after another), they got up and continued the march.*

730. 4. The OPTATIVE is often used to express mere *possibility* without expectation,—that which *might* be realized in present or future time.

This is the prevailing use of the optative in *CONDITIONAL* sentences: τί ἂν ἔχοις εἰπεῖν, εἰ θεοὶ σε λέγειν *what would you have to say, if it should be necessary for you to speak?* It occurs likewise in *HYPOTHETICAL RELATIVE* sentences, see 760 d. And here belongs the *potential optative* with ἔν (722), when it stands in an *INDIRECT* sentence: ἀπεκρίνατο Κλεόνωρ ὅτι πρόσθεν ἂν ἀποδάνοιεν ἢ τὰ ἔκτα παραδοίεν *Cleonor answered that they would sooner die than surrender their arms (direct πρόσθεν ἂν ἀποδάνοιεν, etc.)*

731. 5. The OPTATIVE is often used in place of the indicative in repeating *past conceptions* or *expressions* (*oratio obliqua*, 734):

τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαμεν *then it was understood that the barbarians had sent the man, ἀνέηρον ὅστις εἴη they inquired who he was, οἱ Ἀθηναῖοι Περικλέα ἐκάκισον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξείχετο ἐπὶ τοὺς πολεμίους the Athenians were speaking ill of Pericles, because (as they said), though a general, he did not lead out against the enemy, εἰ τις πόλις ἐπὶ πόλιν στρατεύσει, ἐπὶ ταύτην ἔφη λέγειν he said that if any city should make war against (another) city, he would go against it.*

a. In all such cases, the indicative may also be used: but the optative shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be.

b. The subjunctive has no analogous use in reference to the present or future: μή μ' ἀνέηρ τίς εἰμι (never τίς ὦ) *do not ask me who I am*, Lat. *ne me interroges quis sim.*

732. *PROTASIS, APODOSIS.* These are grammatical terms corresponding to each other: *protasis*, applied to the *dependent* sentence, final, conditional, or relative (but not to the indirect); *apodosis*, to the *principal* sentence on which it depends.

I. *Modes in Indirect Sentences.*

733. Indirect *assertions* are introduced by *ὅτι* or *ὥς that*: indirect *questions*, by *εἰ whether*, *πότερον . . . ἢ whether . . . or*, and other interrogatives (882). The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

734. ORATIO OBLIQUA. When the words or thoughts of another are stated in a dependent form, they are said to stand in *oratio obliqua* (indirect discourse): in distinction from this, the original, independent form is called *oratio recta* (direct discourse).

Thus or. obl. of δὲ ἀπεκρίναντο *ὅτι οὐκ εἰδότες* but they answered that they did not know, or. recta οὐκ ἴσμεν *we do not know*; or. obl. οὐκ ἐννοεῖ τί πείσεσθαι *he does not consider what he shall suffer*, or. recta τί πείσεσθαι *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in the *oratio obliqua*:

ἤρουν Ἀφοβὸν εἰ τινες παρῆσαν *I asked Aphobus whether there were any present*, or. recta ἄρα παρῆσαν *τινες were any present?* τοῦτο γινώσκω, *ὅτι τόλμῃ δίκαια καὶ θεὸς συλλαμβάνει* *this I perceive, that with righteous daring a deity also co-operates.*

b. In many cases, the forms proper to the *oratio obliqua* do not differ from those of the *oratio recta*: thus in the example last given, the direct sentence would read *τόλμῃ δίκαια καὶ θεὸς συλλαμβάνει*. But often, where the proper forms would be different, we find those of the *oratio recta* used in dependent sentences, instead of those proper to the *obliqua*:

οἱ δὲ εἶπον *ὅτι ἱκανοὶ ἐσμεν* but they said (that) "we are able," instead of *ἱκανοὶ εἰεν* or *εἰοί* they were able. Sometimes the two are found together in the same connection: *μετὰ τούτων ἄλλος ἀνέστη ἐπιδεικνὺς ὥς εἴηδες εἶναι* (or. obl.) *ἡγεμόνα αἰτεῖν παρὰ τούτου ὃ λυμαινόμεθα* (or. recta) *τὴν πρᾶξιν* after him another rose, showing that it was a foolish thing to ask a guide from this man (Cyrus), for whom we are ruining his enterprise.

c. AN INFINITIVE OR PARTICIPLE is often used in the *oratio obliqua*, instead of a dependent sentence:

ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους *they said that those indeed had transgressed, but they themselves were upholding the laws*, or. recta οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν, etc.; *Τισσαφέρνης Κύρον ἐπιστρατεύοντα πρῶτος ἡγγαίε* *Tissaphernes was the first to announce that Cyrus was carrying on war*, or. recta *Κύρος ἐπιστρατεύει*.

735. USE OF MODES. In general, indirect sentences have the same modes that would be used in the direct. This is regularly the case, when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time. Thus

a. INDICATIVE. When the Ind. is used, the *tense* is generally the same as would be found in the direct sentence: λέγει ὥς οὐδὲν ἐστὶν ἀδικώτερον φήμης *he says that nothing is more unjust than fame*, φησι Ἀφοβὸς σαφῶς *ὅτι ἐξελεγχ-*

δῆσεται *Arphobus knew clearly that he (will be) would be convicted*, ἦκεν ἀγγέλλων τις ὡς Ἑλάτεια κατελήπται *there came some one announcing that Elatea (has been) had been taken*, πολλὸν χρόνον ἠπόρουν τί ποτε λέγει *ο δὲ* *for a long time I was in doubt what the god (means) meant.*—But when the principal verb refers to past time, the indirect sentence may take the imperfect, in place of a present in the direct: ἐπειδούρτο τῷ Κλεόρχῳ, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *(the soldiers) obeyed Clearchus, seeing that he alone had the mind which a commander ought to have (direct μόνος φρονεῖ he alone has the mind).*

b. SUBJUNCTIVE (of deliberation, 720 c): βουλευομαι πῶς σε ἀποδρῶ *I am considering how I shall escape from you*, οὐκ εἶχον ὅ τι γένωνται *they knew not what (they should become) would become of them.*

c. OPTATIVE (potential opt. with ἄν, 722): οὐκ οἶδ' ὅ τι ἂν τις χρῆσται στρατιώταις ὅπως ἀδύμους ἔχοναι *I know not what any one could do with soldiers in this state of discouragement*, εἶπεν ὅτι ὁ ἀνὴρ ἂν ἀλώσιμος εἴη *he said that the man would be easy to capture.*

736. But if the principal verb denotes *past* time, the indirect sentence may take the optative, in place of an indicative or a subjunctive in the direct: thus

1. the OPTATIVE is often used in place of the INDICATIVE (731): ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη *the soldiers perceived that their fear was groundless (direct κενὸς ὁ φόβος ἐστὶ)*, Τισσαφέρνης διαβάλλει: (699) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλευοί αὐτῷ *Tissaphernes (accuses) accused Cyrus to his brother, (saying) that he was plotting against him*, Κύρος ἔλεγεν ὅτι ἡ δόδος ἐσοίτο πρὸς βασιλέα *Cyrus said that their march would be against the king (direct ἡ δόδος ἐσται)*, ἠρώτων Πολυκλέα εἰ ἀναπλεούσειεν ἔχων ἀργύριον *I asked Polyycles whether he had sailed away with money (direct ἄρα ἀνέπλευσας)*, ἔλεγον ὅτι Κύρος μὲν τέθνηκεν (735), Ἀριαῖος δὲ κεφευγὼς εἴη *they said that Cyrus was dead and that Ariæus had fled.*

a. The *hypothetical indicative* (746 b) never changes to an optative in the indirect sentence: οὐκ ἦν ὅ τι ἂν ἐποιεῖτε μόνοι *there was nothing which you could do (by yourselves) alone.*

737. 2. the OPTATIVE is generally used in place of the SUBJUNCTIVE (729): ἐβουλευόμην πῶς σε ἀποδράω *I was considering how I should escape from you (direct πῶς ἀποδρῶ how shall I escape? Subj. of Delib.)*, οἱ Ἐπιδάμνιοι τὸν Σεῶν ἐπήρουντο εἰ παραδοίεν Κορινθίοις τὴν πόλιν *the Epidamnians inquired of the god whether they should give up their city to the Corinthians (direct παραδῶμεν shall we give up?)*.

a. It must be observed that the form ἤγνων ὅ τι ποιοῖεν (*nesciebant quid facerent*) may mean, according to the connection, either *they knew not what they were doing*, or *they knew not what they should do.*

738. When two or more connected sentences stand in the *oratio obliqua*, depending on the same principal verb, these uses of the optative (736-7) are not confined to the first (or leading one) of the connected sentences, but may appear in any of them. The same is true when an infinitive is used in place of the leading sentence (734 c).

Thus ἔλεγον πολλοὶ, ὅτι παντὸς ἔξια λέγει (735), χειμὼν γὰρ εἴη (direct ἐστὶ) *many said, that he says things worthy of all (heed), for it was winter*, ἐβόα ἔγειν τὸ στράτευμα κατὰ μέσον τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη *he cried out that he should lead the army against the centre of the enemy, because the king was*

there, ἀλογίζοντο ὥς, εἰ μὴ μάχοντο, ἀποστήσουντο αἱ πόλεις (direct εἰ μὴ μάχεσθαι, ἀποστήσουντο) they considered that, if they should not fight, the cities would revolt. Ἀναξίβιος ἀπεκρίνατο ὅτι βουλευέσσοτο περὶ τῶν στρατιωτῶν ὃ τι δύναιτο ἀγαθόν (direct βουλευέσθαι ὃ τι ἂν δύνωμαι) Anaxibius said that he would provide for the soldiers whatever advantage he might be able.

II. Modes in Final Sentences.

739. Sentences expressing aim or purpose are introduced by the conjunctions ἵνα, ὥς, ὅπως (and Hm. ὅφρα), *that, in order that*, —μή, or ὅπως (ὥς, ἵνα) μή, *that not*.

Present or future purpose is expressed by the subjunctive; past purpose, by the optative (728-9):

ὁ τύραννος πολέμους κινεῖ, ἵ' ἐν χρεῇ ἡγεμόνος ὁ δῆμος ἢ the tyrant stirs up wars, that the people may be in want of a leader, διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε he intends to destroy the bridge, that you may not cross, —καθεῖλκεν τὰς τριήρεις, ὥς ἐν ταύταις σφύζοντο they were launching the triremes, that in these they might save themselves, ἐδόκει ἀπίναί, μὴ ἐπίδρασις γένοιτο τοῖς καταλελειμμένοις it was thought best to return, lest an attack should be made on those left behind. —In some elliptical expressions, the principal sentence is omitted: ἵνα συντρέψω to be brief (sc. I say only this); ἵ' ἐκ τούτων ἔρξωμαι to begin with these things.

740. a. But the subjunctive is often used in reference to a past purpose (729 a):

Περδίκκας ἐπράσσειν, ὅπως πόλεμος γένηται Perdiccas was exerting himself, that a war (may be) might be brought about, Ἀβροκόμης τὰ πλοῖα κατέκαυσε, ἵνα μὴ Κύρος διαβῇ Abrocomas burned the vessels, that Cyrus (may not) might not cross. In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

b. The optative is rarely used of present purpose, to represent the attainment as a mere possibility (730): τοῦτον τὸν τρόπον ἔχει ὁ νόμος, ἵνα μὴδ' ἐξαπατηθῇται γένοιτο the law stands thus, that no deception might occur. The optative may be used with the same force, when the principal verb is an optative of mere possibility: εἰ μὴ σύ γε ἐπιμελοῖο ὅπως ἔλθοιεν τι εἰσφέροιτο unless you should take care that something should be brought in from without.

741. With ὥς or ὅπως, the particle ἂν (Hm. κέ) is sometimes used, to mark the attainment of the purpose as contingent: ὥς ἂν μάθῃς, ἀκουσον hear, that you may learn (as you will, if you hear).

742. UNATTAINABLE PURPOSE. A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative (746): ζῶντι ἔδει (703) βοηθεῖν πάντας, ὅπως δικαιοδρατα ἔζη they ought all to have aided him while living, that he might have lived most justly (as he could have done, if they had all aided him).

For ὅπως with the future indicative, see 756. For the result expressed with ὥστε, see 770-71.

743. FEARING implies aim or purpose that the apprehended event may not be realized. Hence

After expressions of *fearing*, a dependent sentence is introduced by *μή* lest, that; or, if it is negative, by *μή* οὐ. The modes are used as above: present apprehension is expressed by the subjunctive; past apprehension by the optative, yet very often by the subjunctive:

ἔθεοικα μὴ ἐπιλαθέμεθα τῆς οἰκᾶς ὁδοῦ I am afraid we may forget the homeward road, ἐφοβέτο μὴ οὐ δύνατο he feared that he might not be able, Φίλιππος ἐν φόβῳ ἦν μὴ ἐκφύγοι τὰ πράγματα Philip was in alarm lest his objects might escape him, οἱ Ἀθηναῖοι τοὺς συμμάχους ἐδέδεσαν μὴ ἀποστῶσι (729 a) the Athenians were afraid that their allies (may) might revolt. Other words of fearing are φοροῦν to think anxiously, φυλάττομαι to beware, ὑποπτεύω to suspect, ὁρᾶω to see to it, σκοπέω to consider, etc.

a. After expressions of fearing, *μή* and *ὅπως μή* are occasionally followed by the indicative, the object of apprehension being thought of as a reality: φοβοῦμαι μὴ ἥδονας εὐρήσομεν ἐναντίας I fear that we shall find opposite pleasures;—especially when the fear relates to something already past: φοβόμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν we are afraid that we have failed of both.

b. After such words as ὁρᾶω and σκοπέω, *μή* often introduces something suspected as probable, i. e. conjectured (rather than feared): ἔδρει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν take heed lest this may not be the (genuine) good. The indicative is then used in regard to something conceived as a reality: ὅρα μὴ ταῖς λέγει (look to it lest he spoke in jest) see whether he did not speak in jest.

III. Modes in Conditional Sentences.

744. In the dependent sentence (*protasis*) something is supposed or assumed as a CONDITION, from which the principal sentence (*apodosis*) follows as a CONCLUSION. The former is introduced by the conjunction IF, Greek *εἰ*, or *εἰάν* (for *εἰ ἂν*, cf. Hm. *εἰ κε* contracted *ἦν*, *ἂν* (*ā*). The latter often takes *ἂν* (*ā*) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a HYPOTHETICAL PERIOD.

There are four leading forms of the hypothetical period, corresponding to four varieties of supposition.

745. 1. SIMPLE SUPPOSITION. The condition is *assumed as real*, but without implying any judgment as to its reality (727). We have then,

in the condition, *εἰ* with the indicative;

in the conclusion, the indic. without *ἂν*, or the imperative.

Thus *εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἔξιος εἰ* if thou hast done this, thou art worthy to be praised, *εἰ τι πέσονται Μῆδοι, ἐς Πέρσας τὸ δεῖνόν ἕξει* if the Medes (shall) suffer anything, the danger will come to the Persians, *σοὶ εἰ πρ ἄλλῃ δοκεῖ, λέγε καὶ διδάσκει* if to thee it appears otherwise, speak and instruct me.

a. The past tenses of the indicative may also be used in this kind of supposition; and care must then be taken not to confound this form with the following (746): *ἐξῆν σοι ἀπέραι ἐκ τῆς πόλεως, εἰ μὴ ἡρεσκόν σοι οἱ νόμοι* you were at liberty to depart from the city, if the laws did not please you (in the present *ἔστι*—, *εἰ μὴ ἀρέσκουσι*); *εἰ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν οὐκ ἐμὲ φησὶ αἰτιῶν γεγενῆσθαι* if any of the necessary (measures) was carried out, he says that the occasion has been the cause (of it, and) not I.—If *ἂν* is used with the past tense in the conclusion, the supposition is always of the second kind; if *ἂν* is not used, it is generally of the first (but see 746 b).

746. 2. SUPPOSITION CONTRARY TO REALITY. The condition is *assumed as real*, but with an implied judgment that it is *contrary to reality*. We have then,

in the condition, *εἰ* with a past tense of the indicative ;

in the conclusion, a past tense of the indicative with *ἄν*.

Both the condition and the conclusion imply a contrary reality ; and in each, the *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*.

Thus *εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτὸν* if I saw Philip doing what was just, I should regard him as very admirable (but I do not see—, and do not regard him thus), *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done these things, if I had not ordered him (but I ordered him, and he did them), *εἰ περὶ καινοῦ τιτος πράγματος προνιδέτο λέγειν, ἐπέσχον ἂν* if it were proposed to speak on any new matter, I should have waited (but this is not proposed, and I did not wait), *εἰ μὴ ὁμοῖς ἦλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα* if you had not come, we should be marching against the king (but you came, and we are not marching), *εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὕβρικε τοσούτον χρόνον* if your decrees were sufficient, Philip would not have insulted you so long (but they are insufficient, and he has insulted you).

a. But the imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*: *Ἀγαμέμνων οὐκ ἂν τῶν νήσων ἐκράτει, εἰ μὴ τι ναυτικὸν εἶχε* Agamemnon would not have been master of the islands, if he had not been possessor of a naval force (but he was possessor of a navy, and was master of the islands).—And, less often, the *aorist* is used when the contrary reality would be expressed by a *present* (indefinite, 696 a): *εἰ τίς σε ἤρωτο, τί ἂν ἀπεκρίνω* if any body asked you, what would you answer? (but no one asks, and you answer nothing).

b. The indicative, thus used in the conclusion, is called the *HYPOTHETICAL INDICATIVE*; the accompanying particle *ἄν* is sometimes omitted: *ἤσυχνύμην, εἰ ὑπὸ πολέμιον γε ὄντος ἐξηπατήην* I should be ashamed, if I had been deceived by one who was an enemy.

747. 3. SUPPOSITION WITH PROBABILITY. The condition is assumed as *possible* and with some *present expectation* that it may be realized. We have then,

in the condition, *ἐάν* with the subjunctive ;

in the conclusion, the indicative (principal tenses),

or the imperative.

Thus *πάντ' ἔστιν εὐρεῖν, ἐάν μὴ τὸν πόνον φέρῃ τις* it is possible to find out all things, if one shun not the toil, *ἢν τις ἀνδιστῇται, πειρασόμεθα χειροῦσθαι* if one resist, we shall try to subdue him, *εὐλαβοῦ τὰς διαβολὰς, κὰν ψευδεῖς ᾖσι* avoid calumnies, even if they be false.

a. The *aorist subjunctive* in conditional sentences is often nearly equivalent to the Latin *future perfect*: *ρέος ἂν πορήσῃς, γῆρας ἔξεις εὐδαλές* (si juvenis laboraveris, senectutem habebis jucundam) if you toil (shall have toiled) while young, you will have a thriving old age.

b. Hm. sometimes uses *εἰ* alone, instead of *ἐάν* (*εἰ ἂν*, *εἰ κε*), with the subj. In Attic, this is very rare: *Σοφ. ἄνδρα, καὶ τίς ᾗ σοφός, τὸ μάνδαναι πόλλ' ἀλοχρὸν οὐδέτ' ἄν* for a man, even if he be wise, to learn much (more) is no disgrace.

748. 4. SUPPOSITION WITH MERE POSSIBILITY. The condition is assumed as *possible*, but wholly uncertain, *without expectation* of its being realized. We have then,

in the condition, εἰ with the optative;
in the conclusion, the optative with ἄν.

Thus εἰ τις κεκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μὴ, ἄρ' ἂν εὐδαιμόνοι if a man should possess wealth, but (should) make no use of it, would he be happy? εἰ πάντες μισηταίμεθα τὴν Λακεδαιμονίων πλεονεξίαν, πάντες ἂν ἀπολοίμεθα if we should all imitate the rapacity of the Lacedaemonians, we should all perish.—In Hm., ἄν (κε) is sometimes inserted in the condition, and sometimes omitted in the conclusion. The former occurs also, though rarely, in Attic writers.

The optative thus used with ἄν in the conclusion, is called the **POTENTIAL OPTATIVE**, cf. 722 a.

749. There is a very different use of the optative with εἰ, in which it denotes a *past expectation* (729), or a *past conception* (731).

This occurs chiefly when the conclusion is itself dependent on a verb of past time: ἐπορεύομην, ἴνα, εἰ τι δέοιτο, ὠφελοῖν αὐτόν I was going, in order that I might aid him, if he should have any need of it (present πορεύομαι, ἴνα, ἕαν τι δέχεται, ὠφελῶ).—In the oratio obliqua, after verbs of past time, the optative is often used with εἰ, where the oratio recta would have the indicative or the subjunctive (i. e. with supposition of the first or third kind): Κλέανδρος εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοῖ, εἰ τὰτα πεποικώς εἴη Cleander said that he did not praise Dexippus, if he had done these things (or. recta οὐκ ἐπαινῶ, εἰ πεποικῆκε); ἐδήλωσε Κύρος ὅτι ἐτοιμός ἐστι (735) μάχεσθαι, εἰ τις ἐξέρχοιτο Cyrus showed that he was ready to fight, if any one should come out (or. recta ἐτοιμός εἰμι, ἕαν τις ἐξέρχηται). Cf. 738.

a. The optative with εἰ is also used to express *indefinite frequency* of past action (729 b), usually with an indicative in the conclusion: εἰ πον ἐξελαύνει Ἀστύαγες, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κύρον as often as Astyages rode out, he took Cyrus about on a horse with golden bridle.

750. MIXED FORMS. The form of the conclusion does not always correspond to that of the condition. Thus, very frequently, when the condition has the *first* or *third* form, the conclusion takes the *fourth*, being represented as a mere possibility:

εἰ τοῦτο λέγεις, ἀμαρτάνεις ἂν if you mean this, you might be in error, ἕαν ἐδελήσγητε πράττειν ἕξιος ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good.—A condition of the *second* form is rarely connected with a conclusion of the *fourth*: Hm. καὶ νῦν κεν ἐνδ' ἀπόλοιτο, εἰ μὴ ἔρ' δὲν νόησεν Ἀφροδίτη and now would he perish there (his destruction being vividly conceived as an undecided possibility), if Aphrodite had not keenly observed him.

751. OTHER WAYS of expressing the condition or conclusion. The most frequent is by a *participle* (789 e), or an *infinitive* (783).

The condition may be implied in other forms of expression: δι' ὧμας αὐτοῖς πᾶσαι ἂν ἀπολέαιτε by yourselves (i. e. if you had been left to yourselves) ye would have perished long ago. It may be implied even in a co-ordinate sentence: οὐκ ἐσθίουσι πλεὺς ἢ δύναται φέρειν, διαβραγείην γὰρ ἂν they eat no more than they can bear, for (if they should eat more) they would burst. The imperative

is sometimes equivalent to a condition of the third form: *παῖδες γενέσθαισαν · φροντίδων ἤδη πάντα πλεῖα* let children be born (= if they are born), all things now are full of cares.

752. CONDITION OMITTED. This occurs especially in the *second* and *fourth* varieties of supposition. Thus *ἡβουλόμην ἂν* I should wish (*εἰ ἐδυνάμην* if I had the power, as I have not), *βουλοίμην ἂν* I should wish (*εἰ δυνάμην* if I should have the power, as possibly I might have). The potential opt. with *ἂν*, in simple sentences, may be explained in this way (722).

753. CONCLUSION OMITTED. This occurs when *εἰ*, *εἴθε*, *εἰ γάρ* are used in expressions of wishing with the optative or indicative (721 a, b).

a. When two opposite suppositions are expressed, the second by *εἰ δὲ μή* (754 b), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: *εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω* · *εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε* if then I instruct you well enough (καλῶς ἔχει it is well, or οὕτω διδάσκεισθε be instructed thus); but if not, learn from the men of former times.—For *aposiopesis*, see 888.

754. VERB OMITTED IN CONDITION OR CONCLUSION. This may occur in the cases 508 a, b, c:

χαρίζεσθαι σοι βούλομαι · *καὶ γὰρ ἂν καὶ μαινέμην, εἰ μή* (sc. *βουλοίμην*) I wish to gratify you; for indeed I should be even insane, if I did not wish it, φοβόμενος, ὥστερ ἂν εἰ παῖς, τὸ τέμνεισθαι fearing, like a boy, to be cut (prop. ὥστερ ἂν φοβοῖτο, εἰ παῖς εἴη as he might fear, if he were a boy).

a. Especially, where the same verb belongs at once to the condition and conclusion, it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἀνὴρ, καὶ Κύριος ἄξιός ἐστι θαυμάζεσθαι if any other man (is worthy to be admired), *Cyrus* also is worthy (856 b), *ἠπάκουσαν, εἴπερ πᾶσαν* ἄνδρῶπων τινί (sc. *ὑπήκουσας*) obey, if ever yet (you obeyed) any man, οὐκ οὖν ἡμᾶς γε σφάλλει, ἀλλ' εἴπερ σέ (for εἴπερ τινὰ σφάλλει, σφάλλει σέ) us then it does not deceive, but, if (any one) I, thee, εἰ δὲ τῶ σφώτερος φαῖν εἶναι, τούτῳ ἂν (sc. *φαῖν*, etc.) if in any respect I should say that I was wiser, in this (I should say it).—Hence *εἰ μή* gets the meaning of *except*: *οὐ γὰρ ὁρώμεν, εἰ μὴ ἄλλους τοιούτους* for we see not (any, if we do not see these few) except these few. But *εἰ μή* *διὰ* except for must be explained by supplying an idea of hindrance: *εἰδοῦν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν* it appeared that they would have taken all things, (if not prevented by) except for his delay.

b. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μή*:

ἀπῆγει τὰ χρήματα · *εἰ δὲ μή, πολεμήσειν ἔφη αὐτοῖς* he bade them restore the property; but if not (if they should not restore it, *εἰ μὴ ἀποδοῖεν*), he said he would make war upon them. *Εἰ δὲ μή* is sometimes found where *ἐὰν δὲ μή* would be more regular: *ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθῆς, εὐνομολογήσατε* · *εἰ δὲ μή, ἀντιτείνετε* if I seem to you to speak truth, agree with me; but if not, oppose. It is often used after negative sentences, where we might expect *εἰ δὲ*: *μὴ οὕτω λέγε* · *εἰ δὲ μή, οὐ διαβούνητά με ἔξεῖς* do not speak thus; but (if not, if otherwise) if you speak thus, you will not find me confident. So too *εἰ δὲ* is sometimes used where we might expect *εἰ δὲ μή*: *εἰ μὲν βούλεται, ἐψέτω* · *εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω* if he wishes, let him boil me; but if (he wishes something else), let him do what he wishes.

IV. *Modes in Relative Sentences.*

755. Relative sentences are introduced by relative pronouns or ad verbs. They show, in general, the same uses of the modes as occur in simple sentences.

Thus SUBJUNCTIVE OF DELIB. (in indirect questions, 735 b), *οὐκ ἔχω δ τι πρῶτον λάβειν* I (have not) know not what I should first take; OPTATIVE OF WISHING (721), *δρῶ σε διώκοντα ἄν μὴ τῷχοις* I see thee pursuing what (I pray) thou mayst not obtain; POTENTIAL OPTATIVE (722), *ὅμοις ἔστε παρ' ἃν ἂν κάλλιστα τοῦτο μάθοι* you are of those from whom one might best learn this; HYPOTHETICAL INDICATIVE (746 b, 762), *οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν ἡδιστ' ᾗ ἀκοεῖν* I did not wish to say such things to you as would be most agreeable for you to hear (i. e. *εἰ ἔλεγον* if I said them).—Even the imperative may stand in a relative sentence: *δεῖ πιστεῦσαι τοῖς ἔργοις, ὃν ὑμεῖς σαφέστατον ἔλεγον* τοῦ ἀληθοῦς νομίσате you must believe the actions, which (I bid you) consider as the surest test of the truth, poet. *οἷσθ' ὃ θρασὺν; κνοῦσθαι τοῦ ἔργου* art thou art to do?—or the subjunctive with imperative meaning: *ἐκαστέφεο Ἄνυτος ἔδε, δ μεταδῶμεν τῆς ζητήσεως* Anytus has set down here, to whom let us give a part in the investigation.

756. The FUTURE INDICATIVE is often used in relative sentences to express PURPOSE, see 710 c. Thus, in particular, *ὅπως* how, that, in order that, is very often used with the future indicative, after verbs which express attention, care, or effort:

σκόπει ὅπως τὰ πράγματα σωθήσεται see to it that the state be preserved (lit. how the state shall be preserved), *φρόντιζε ὅπως μὴδὲν ἀνάξιον τῆς βασιλείας ποιήσεις* consider anxiously that you may do nothing unworthy of the royal office. For *ὅπως* with subjunctive of purpose, see 739.

a. Before *ὅπως* with the future, in earnest commands and warnings, the principal verb is often omitted: *ὅπως παρέσεις εἰς τὴν ἑσπέραν* (sc. *σκόπει* look to it) that thou be present at the evening, *ὅπως περὶ τοῦ πολέμου μὴδὲν εἰπῇς* (sc. *φύλαττου* take heed) that thou say nothing concerning the war.

757. A relative sentence is *indefinite*, when the relative word refers to an uncertain (*undetermined*) subject or object. A sentence of this kind may have a *hypothetical* force, implying that *if* the event (conceived as possible) takes place, with *whatever* subject or object, the principal sentence then holds good. This is called a

HYPOTHETICAL RELATIVE SENTENCE. It takes

the subj. with *ἄν*, in a case of *present* uncertainty (728);

the opt. without *ἄν*, in a case of *past* uncertainty (729).

The *principal* sentence commonly has the indicative (without *ἄν*), or the imperative.

Thus *ὅτι ἂν μέλλας εἰπεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ* whatever you may be going to say, first consider it in your mind (i. e. if you are going to say any thing, whatever it may be, consider it), Hm. *ὃν' ὃ αὐθιμὸν τ' ἄνθρωποι βοδοντά τ' ἐφύρον, τὸν σκήπτρῳ ἐδάσασκε* but whatever man of the people he (might see) saw, and found him bawling, him he struck with his sceptre (= if he saw any one bawling, he struck him), *ὅς ἂν τούτων τι εἰρῇ, τεθνήσκει* whoever may do any of these things, let him die, *ἱκετεύουσιν* (699) *ὅτε ἐντυγχάνουσιν μὴ φεύγειν* they

entreat whomsoever they might fall in with not to flee, ἔφασαν ἔπειν ὅσα ἂν δύνωνται κρᾶτιστα (729 a) they declared that they would say such things as they best (can) could, πᾶντας, ὅσους λαβοῖεν ἐν τῇ θαλάσσῃ, διέφθειρον they were destroy ing all, as many as they might take on the sea.

758. Hypothetical relative sentences of *time*, *place*, and *manner*, are introduced by relative words denoting time, place, and manner. They show the same uses of the modes.

Thus περιμένοντες ἐκαστὸς ἕως ἀνοιχθεῖν τὸ δεσμαστήριον· ἐπειδὴ δὲ ἀνοιχθεῖν, ἔβην πρὸς τὸν Σωκράτη we waited each time until the prison should be opened; but when it was opened, we went to Socrates (if it was opened at any time, we waited till then, and went then), δεῖ τοὺς γινόμενους, μέχρι ἂν (ῶσι, ποιεῖν those who are born must toil as long as they live (if they live for any length of time, they must toil so long), ἔπεισθε ὅτι ἂν τις ἡγήται follow where any one may lead you (if one lead you anywhere), ὥς ἂν τις χρῆσθαι τοῖς πράγμασιν, ὅπως ἀνάγκη καὶ τὸ τέλος ἐκβαλεῖν in whatever way one may conduct his affairs, in the same way must the end also turn out.

For conjunctions of time, place, and manner, see 875-9. For πρὶν with the infinitive, see 769.

759. The particle ἄν, which belongs to the subjunctive, is placed in immediate connection with the relative word: it even unites with some relative adverbs, giving compound forms,—ὅταν, ὁπόταν, ἐπὶ ἂν or ἐπὶ ἤν (Hd. ἐπὶ ἂν), ἐπειδὴν, from ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ.—But ἄν is sometimes omitted, even by Attic writers, where the rule requires it: ἐσπείσεται, μέχρι οὐ ἐπανάλθωσιν οἱ πρέσβεις a truce has been made, until the ambassadors shall have come back. Still more rarely is ἄν found with the optative.

760. a. The aorist subjunctive with ἄν is often nearly equivalent to the Latin future perfect (747 a): ἐπειδὴν πάντα ἀκούσητε, κρινατε when you (shall) have heard all, then judge.

b. The subjunctive with ἄν is sometimes found in cases of past uncertainty (729 a): πολεμεῖν οὐκ ἔδοκει δυνατόν εἶναι, πρὶν ἂν ἱππίας μεταπέμψωσι it did not as yet seem to be possible to carry on war, before they should send for cavalry.

c. The optative, used in hypothetical relative sentences, implies past expectation, and very often with the idea of indefinite frequency (729 b): ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπείοιεν, ῥαδίως ἀπέφυγον as often as the Greeks might attack the enemy, these escaped with ease.

d. But sometimes it is used, espec. in poetry, to express a mere possibility (730): poet. ἂν ἡ πόλις στήσῃ, τοῦδε χρὴ κλέειν if the city should instal any one as ruler, him it is necessary to obey. This is regularly the case, when the principal verb is an opt. of mere possibility: ἐκὼν ἂν δρέψαις (or εἰ γὰρ ἔχῃς) ἄνδρα ὅστις ἔδελοι ἀπερκεῖν τοῦς ἀδικούντας σε you would gladly support (or, O that you might have) a man who would be willing to keep off those that injure you.

761. A hypothetical relative sentence takes the indicative, when it expresses an event assumed as real (cf. 745): οὓς μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν (= εἰ τινὰς μὴ εὕρ.) if they failed of finding any, they made a cenotaph for them. Such sentences, though very common, have nothing peculiar in the use of the mode. But, if negative, they take μή, not οὐ: see 835.

C. INFINITIVE.

762. The infinitive and participle are verbal nouns,—a substantive and adjective derived from the stem of the verb (261 b). But they are unlike other verbals, being much more nearly related, both in form and in construction, to the finite verb. Thus, in particular,

a. They are made from *all* verbs, and with different forms for the different voices and tenses.

b. Words expressing the *object* are connected with them in the same manner as with the finite verb (486 b).

Dependence of the Infinitive.

763. The infinitive may stand as the *subject* or the *object* of a verb:—as a SUBJECT,

chiefly with INTRANSITIVE or PASSIVE verbs: *πᾶσιν ἀδεῖν χαλεπὸν* (sc. ἐστὶ, 508 a) *to please all is difficult, ἐξῆν μένειν* *it was possible to remain, εἶχε προῖναι* *it seemed best to proceed, οὐχ ὑμῖν προσήκει* (πρέπει) *τούτους φοβεῖσθαι* *it does not become you to be afraid of these, λέγεται τὸν Κύρον νικῆσαι* *it is said that Cyrus conquered.*—The infinitive may also stand as the predicate: *τοῦτο μάθδδεν καλεῖται* *this is called learning.*

764. as an OBJECT,

a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (*verba sentiendi et declarandi*): *σέεται δεῖν* *he thinks it is necessary, ἀκούς πάντας παρῖναι* *I hear that all are present, διαμύκκατε δικάζειν* *ye have sworn to give judgment, κινεῖσθαι τὰ πάντα ἀποφαινόμενος* *maintaining that all things are in motion.*

b. with verbs which imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE,—to produce (or prevent) an action: *δύναται ἀπελθεῖν* *they can go away, μείζον τι ἔχω εἰπεῖν* *I have something greater to say (can say it), οὐ πέφυκας δουλεύειν* *thou art not formed to be a slave, πλουτεῖν ἐθέλει* *he wishes to be rich, φοβοῦμαι λέγειν* *I am afraid to speak, ἔγνωσαν τὸν ποταμὸν διαβῆναι* *they determined to cross the river, τίς αὐτὸν καλύσει δεῦρο βαλῆναι* *who will hinder him from marching hither? ὑμῖν συμβουλεύω γινῶναι ὑμᾶς αὐτοὺς* *I advise you to know yourselves, αἰτοῦνται τοὺς θεοὺς δίδναι* *they ask the gods to give.*—So with the impersonal *δεῖ* *it is necessary, χρῆ* *it behoves* (strictly, something requires, urges, 494): *δεῖ (χρῆ) μ' ἐλθεῖν* *I must (should) come.*

c. sometimes with other verbs: *ἡ πόλις ἐκινδύνωσε πᾶσα διαφθαρεῖναι* *the city was in danger of being wholly destroyed.*

765. The infinitive is often used (as an indirect object) to denote the PURPOSE of an action:

Ἡεροφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Λεονοφῶν left half the army to guard the camp, παρέχω ἑμαυτὸν τῷ ἱατρῷ τέμνειν καὶ καίειν* *I yield myself up to the physician to cut and cauterize, πίνειν δίδναι* *τῷ to give one (something) to drink.*

766. The infinitive may stand in *apposition* with the subject or object: *αὕτη μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι* *this alone is evil fortune, to be deprived of knowledge* (500 d).

767. The infinitive may depend upon a SUBSTANTIVE OR ADJECTIVE:

οὐχ ὥρα καθεύδειν it is not a time to be sleeping, ἀνάγκη ἐπιμελεῖσθαι it is necessary to take care, ἡλικίαν ἔχουσι παιδεύεσθαι they have the proper age for receiving instruction, ὅπως ἦν ἀνίστασθαι there was an unwillingness to rise up, οὐδὲς φθόνος λέγειν there is no (grudge) objection to speaking, —πρόθυμος (ἐτοῖμος) κινδύνον μένειν eager (ready) to abide danger, ἱκανὸς (δυνός, πυδανός) λέγειν able (skilful, persuasive) in speaking, ἄξιος πλεγῆς λαβεῖν worthy to receive blows, χαλεπὸν εὖρεῖν hard to find, οἰκία ἡδίστη ἐνδιαστᾶσθαι a house very pleasant to live in, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful to hear, ἀλλ' ὁ χρόνος βραχύς ἐστι διηγῆσασθαι τὰ πραχθέντα but the time is (too) short to relate what was done (659).

For *οἶος, οἶδρε, ὅσος*, with the infinitive, see 814.

a. The infinitive with substantives may be compared to the genitive of connection (563), or the genitive objective (565): with adjectives, it may sometimes be compared to the genitive in 584-7, but oftener to the dative of manner (608) or of respect (609).—The infinitive used as a dative of respect is sometimes found with substantives: *θαῦμα καὶ ἀκοῦσαι a wonder even to hear of*.—The active is generally employed in these constructions, even where we might expect the passive: *ἄξιος θαυμάζειν worthy of admiration* (that one should admire him) = *ἄξιος θαυμάζεσθαι worthy to be admired*.

768. The infinitive is used with *ἢ* *than* after comparative words:

ποστ. νόσημα μείζον ἢ φέρεν a disease (greater than that one should bear it) too great to be borne, οὐδὲν ἄλλο ἢ δοκεῖν σοφὸν εἶναι nothing else than appearing to be wise.—*ὥστε* is usually added with the infinitive: *ἤσθοντο Ἐκδικὸν ἐλάττω δυνάμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that Ecdicius had too small a force to assist his friends*. Cf. 659. For infinitive with *τοῦ* after comparatives, see 781.

769. After *πρίν* (*prius*) *before*, *ἢ* is generally omitted (in Attic prose almost always so):

πρίν τὴν ἀρχὴν ὁρᾶς ὑποδέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς λέγειν before laying down the commencement properly, I think it vain to speak about the end. Hm. uses *πᾶρος* in a similar way: *πᾶρος τὰδε ἔργα γενέσθαι before these works were brought to pass*. Instead of *πρίν* alone, we often find *πρότερον* . . . *πρίν*, or *πρόσθεν* . . . *πρίν* (and in Hm. *πρίν* . . . *πρίν*, or *πᾶρος* . . . *πρίν*): *οὗτοι τινες εὐπειθεῖς εἰσιν, ὥστε πρίν εἰδέναι τὸ προσταττόμενον πρότερον πείθονται some are so obedient, that they obey before knowing the order*.

770. The infinitive is used with *ὥστε* to denote the RESULT:

τοῖς ἡλικιώταις συνεκέκρατο, ὥστε οἰκείως διακείσθαι he had mingled with those of his own age, so as to be on familiar terms with them. The infin. with *ὥστε* may also denote the PURPOSE (as a result to be attained): *πάν ποιῶσιν, ὥστε δικὴν μὴ δοῦναι they do every thing, in order not to suffer punishment*;—or the CONDITION (to be attained, in order that something else may be): *ἐξὴν τοῖς προγόνοις ἔρχειν τῶν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ it was in the power of your ancestors to be leaders of the Greeks, on condition of being themselves subject to the (Persian) king*.

For *ἐφ' ᾧ* with the infinitive, see 813.

771. Both *πρίν* and *ὥστε* are followed by a *finite* mode, when the action of the verb is to be expressed as something real, probable, or possible: *εἰς τῆς*

ὅστερ' αὖ οὐκ ἦκεν, ἔσθ' οἱ "Ἕλληνες ἐφρόντισον on the next day he did not come, so that the Greeks were anxious, οὐ χρή μ' ἐνδεύεσθαι ἀπελθεῖν πρὶν ἢν δὴ δίκην I must not go hence before I have suffered punishment (760 a).

772. INFINITIVE IN LOOSE CONSTRUCTION. The infinitive (with or without the particle ὥς) is used in several phrases with loose construction, somewhat like the adverbial accusative (552): ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν so to speak, to use this (rather strong) expression, (ὥς) συνελόντι εἰπεῖν (sc. τιμῇ, cf. 601 a) to speak concisely, ἐμοὶ δοκεῖν as it seems to me, in my view, ὀλίγου (μικροῦ) δεῖν so as to want little of it, almost, τὸ νῦν εἶναι for the present, κατὰ τοῦτο εἶναι in this relation, and the like.

For ἐκὼν εἶναι, see 775 a.

Subject and Predicate with the Infinitive.

773. The subject of the infinitive stands in the accusative case (485 c). A predicate-noun, belonging to the subject of the infinitive, stands in the same case.

ἠγγεῖλαν τὸν Κύρον νικῆσαι they reported that Cyrus had conquered, συνέβη μηδὲνα τῶν στρατηγῶν παρῆναι it chanced that no one of the generals was present, — τὸν ἄδικον ἄνδρα φημὶ ἄδλιον εἶναι I assert that the unjust man is miserable, καὶ οἱ μὲν εὐχόντο ὥς θάλλευσ ἦντας λαφιδῆναι and some desired that they should be taken as being treacherous.

a. The subject of the infinitive may be another infinitive: διαπεπραγμένος ἦκει παρὰ βασιλέως δοθῆναι οἱ σώσει τοὺς "Ἕλληνας he is come having obtained from the king that it should be granted him to rescue the Greeks, where σώσει is the subject of δοθῆναι.

b. A sentence, when stated in oratio obliqua, is often expressed by the infinitive (usually with subject-accusative); see 784 c. When two or more connected sentences are stated in oratio obliqua, the infinitive may be used, not only for the leading sentence, but for any of those connected with it: τοιαῦτ' ἔτα σφῶς ἔφη διαλεχθέντας ἵναι· ἐκεῖ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεωγμένην καταλαμβάνειν τὴν θύραν "after such conversation," he said, "they went away: but when they came to the house, they found the door open."

774. OMITTED SUBJECT. The subject of the infinitive is frequently omitted: thus

1. very often when it is an *indefinite* word:

πᾶσιν ἀδεῖν χαλεπὸν (sc. τινὶ for any one) to please all is difficult, οὐκ ἔρα καθεύδειν it is not a time (for one) to be sleeping, λόγοι χρησιμώτατοι ἀκοῦσαι words most useful (for me) to hear. — A predicate-noun, connected with the infin. and belonging to the indefinite subject, is put in the accusative: τὰ τοιαῦτα ἔξεστι (sc. τινὶ) μετρήσαντα καὶ ἀριθμήσαντα εἶδέναι such things (a man) may know by measuring and counting.

775. 2. when it is the same as the *subject* of the *principal* verb:

ὁμώμακα δικάσειν ye have sworn to give judgment (that you will give), φοβούμαι λέγειν I am afraid to speak, πᾶν ποιῶσιν ἕστε δίκην μὴ διδόναι they do every thing in order not to suffer punishment (that they may not suffer). — A predicate-noun with the infinitive is then put in the nominative case: δ' Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός Alexander declared that he was son of Zeus, ἐγὼ οὐχ

ὁμολογήσω ἁκλήτος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee, οἱ δοκοῦντες πάντων σοφέτατοι εἶναι* those who seem to be wisest of all.

a. From *ἐκὼν* willing, connected as pred.-adj. with the inf. *εἶναι* used in loose construction (772), comes the phrase *ἐκὼν εἶναι* (so as to be willing) *willingly*: *τοῦτο ἐκὼν εἶναι οὐ ποιήσω* *I shall not do this of my own will.*

b. But sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either in the nominative or the accusative: Hd. *οἱ Αἰγύπτιοι ἐνόμιζον ἑαυτοὺς πρώτους γενέσθαι ἀνθρώπων* the Egyptians believed that they themselves were created first among men, *εἰ ὀλεσθε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς ὀλεσθε* if you think that the Chalcidians or Megarians will save Greece, but that you will escape the trouble, you are mistaken.

776. 3. when it is the same as the object of the principal verb:

τίς αὐτὸν καλύψει δεῦρο βαδίζειν who will hinder him from coming hither? *τὸ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον* he left half to guard the camp, *ὁμῖν συμβουλευόμεν γινώκει ὑμᾶς αὐτοὺς* I advise you to know yourselves. — A predicate-noun with the infinitive takes the case of the preceding object: *Κύρου ἐδόκτο ὡς προθυμοτάτου γενέσθαι* they desought Cyrus to show himself as favorable as possible, *παντὶ ἔρχοντι προήκει φρονίμῳ εἶναι* it becomes every ruler to be prudent; — but sometimes it stands in the accusative, when the object is a genitive or dative: *συμφέροι αἰτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους* it is advantageous for them to be friends rather than enemies.

777. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb (494 a) with the accusative and infinitive and the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb.

This occurs with *δοκεῖ* it appears, *εἵκει* it seems, *λέγεται* it is said, *ἀγγέλλεται* it is reported, *ὁμολογεῖται* it is agreed, and the like; with *συμβαίνει* it happens; and with *δικαῖον ἐστί* it is just, *ἀναγκαῖον ἐστί* it is necessary, *ἐπιτρεβέον ἐστί* it is fitting, and some similar phrases: *ὁ Κύρος ἡγγέλθη νικῆσαι* (Cyrus was reported to have conquered) = *ἡγγέλθη τὸν Κύρον νικῆσαι* it was reported that Cyrus had conquered, *αὐτὸς μοι δοκῶ ἐνδίδδε καταμενεῖν* it seems to me that I myself shall remain here, *δικαίως εἰ ἔγωγε ἀνθρώπους* (thou art just to lead men) it is just that thou shouldst lead men, *ἐπιδοξοί εἰσι τὸ αὐτὸ πεσεσθαι* (they are probable to suffer) it is probable that they will suffer the same. — Yet the impersonal construction is also admissible: *ἡγγέλθη τὸν Κύρον νικῆσαι, σὲ δικαῖον εἶσιν ἔγωγε ἀνθρώπους*, etc.

a. The personal construction here may be explained by *prolepsis* (726): thus, proper form *ἡγγέλθη ὅτι ὁ Κύρος ἐνίκησε*, by *prolepsis* *ἡγγέλθη ὁ Κύρος ὅτι ἐνίκησε*, and, with *νικῆσαι* in place of *ὅτι ἐνίκησε* (734 c), *ἡγγέλθη ὁ Κύρος νικῆσαι*.

b. The ordinary construction of the acc. with the inf. (773) may be explained by a similar *prolepsis*, when the principal verb is *transitive*: thus, proper form *ἡγγεῖλαν ὅτι ὁ Κύρος ἐνίκησε*, by *prolepsis* *ἡγγεῖλαν τὸν Κύρον ὅτι ἐνίκησε*, and with the infin. *ἡγγεῖλαν τὸν Κύρον νικῆσαι*. The construction was perhaps first established in connection with transitive verbs, and thence extended to cases where the principal verb was intransitive or passive.

Infinitive with Neuter Article.

778. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Each case receives a form of its own, and may be made to depend on any word which would take the same case of a substantive. But as to words which depend on the infinitive (its *subject*, *predicate*, and *object*), they are expressed in the same way, whether it has or has not the article. Hence the rules in 773-6 and 762 b are applicable here.

779. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first (condition) of happiness*, τὸ ἀμαρτάνειν (sc. αὐτοῖς) ἀνδρῶνους ὄντας οὐδὲν δαυμαστόν (sc. ἐστὶ) *it is no wonder that being men they should err*.

780. ACCUSATIVE: περὶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι (sc. ταῦτα) ἃ βούλει πράττειν *endeavor to secure, as far as possible, the understanding of those things which you wish to pursue*. Especially with the prepositions *ἐκ* or *κατὰ* in reference to, *διὰ* by reason of, *ἐπὶ* or *πρὸς* in order to, *παρὰ* in comparison with: διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι *do you think you would not be injured on account of being a foreigner?* πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμένος *well trained to having only moderate wants*.

a. The infinitive with τὸ is sometimes found in loose construction, analogous to the accusative of specification (549): ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν *they are without hope as regards the invasion of our land*, τίς Μῆδων σοῦ ἀπελειψθῇ τὸ μὴ σοι ἀκολουθεῖν *what one of the Medes remained away from you, so as not to follow you (as to the not following)?* Sometimes it resembles the adverbial accusative, see 772.

781. GENITIVE: ἐπιθυμία τοῦ πλεῖν *desire of drinking*, ἡ τοῦ πείθειν τέχνη *the art of persuading*, ἀήδης τοῦ κατακοῦεν τινός *unaccustomed to obeying any one*, ἐμοὶ οὐδὲν πρσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible*, ἐπιμελεῖται τοῦ ὥς φρονιμώτατος εἶναι *he is careful (of being) to be as wise as possible*. So with many prepositions, as *ἐξ* from, in consequence of, *πρὸ* before, prior to, *περὶ* concerning, *ἐνεκα* on account of, *ὕπέρ* for the sake of, *διὰ* by means of, *ἀνευ* without, *ἀπὸ* from; and with some adverbs, as *ἐξω* εἶναι *τοῦ κακῶς πύσχειν* *to be out of reach of injury*.

a. The infinitive with τοῦ is often used, without a preposition, to denote the PURPOSE (especially a negative purpose): τοῦ μὴ διαφεύγειν τὸν λαγὺν *ἐκ τῶν δικτύων*, σκοποὺς καθίσταμεν *that the hare may not escape out of the nets, we set watchers*.

782. DATIVE: ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοῦς Φωκίας σώζεσθαι *these things were no bar to the preservation of the Phocians*. Especially as dative of means, cause, or manner: κερράτηκε τῷ πρότερος πρὸς τοὺς πολεμίους λέναι *he has triumphed by marching first against the enemy*, αἱ καλῶς πολιτευόμεναι δημοκρατίαι πρότερον εἶναι *well conducted democracies are superior in being more just*. Also with prepositions, as *ἐν* in, *ἐπὶ* on the ground of or on condition that, *πρὸς* in addition to: ἐν τῷ ἑκαστον δικαίως ἔρχειν ἡ πολιτεία σώζεται *when each administers his office justly, the order of the state is preserved (in and through the just administration)*.

Infinitive with ἄν.

783. The infinitive takes ἄν, where a finite verb, standing independently, would take it. Thus the inf. with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *μάλιστα οἶμαι ἄν σοῦ πυθεῖσθαι* (independent construction *μάλιστα ἄν πυθολίμην*) *I think that I should learn best from you*;—and with expressed condition (748): *δοκεῖτέ μοι* (777) *πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι* (indep. *βέλτιον ἄν βουλευσάμεθε*), *εἰ τὸν τόπον τῆς χώρας ἐνδυμηδέητε* *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country.*

b. to the HYPOTHETICAL INDICATIVE with ἄν (746): *Κύρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι* (indep. *ἄριστος ἄν ἐγένετο*) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler.* So with implied condition (761): *τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν κεκληῖσθαι ἡγήετο* (indep. *εἰ τινες ταῦτα ἡγνόουν, ἀνδραποδώδεις ἄν ἐκέκληντο*) *Socrates thought that persons ignorant of these things (if such there were) would be called slavish.*

REM. c. The particle ἄν, though belonging to the infinitive, may be attached to the principal verb, or to other emphatic words in the sentence: see the foregoing examples.

Infinitive for the Imperative.

784. This occurs in the second (seldom in the third) person. It is rarely found in Attic prose.

In this use of the inf., its subject, if expressed, is put in the nom.; a predicate-noun belonging to the subject is put in the same case: Hm. *παῖδα δ' ἐμοὶ λύσαι τε φίλην, τὰ τ' ἄκουα δέχεσθαι* *release to me my dear child, and accept the ransom*, Hm. *δαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* *with courage now, Diomedes, fight against the Trojans*, σὺ, *Κλεαρτίδα, τὰς πόδας ἀνολίξας ἐπεκδεῖν* *do thou, Cleartidas, having opened the gates, hasten out against (the enemy).*

D. PARTICIPLE.

For the nature of the participle, as a verbal adjective, but different from other verbal adjectives, see 762. For the agreement of the participle with its substantive or subject, see 498.

Attributive Participle.

785. The participle, like the adjective (488 a), may express an attribute of its substantive or subject (493):

πόλις εὐρέας ἀγυιάς ἔχουσα (= *πόλις εὐρυάγυια* Hm., or *πόλις ἣ εὐρέας ἀγυιάς ἔχει*) *a city having broad streets*, *αἱ καλούμεναι Αἰόλου νῆσοι* *the so-called islands of Aëolus*, *ὁ παρὸν καιρὸς* *the present occasion*.—The participle is always attributive, when it follows the article (492 d).

786. The attributive participle is often found, with omitted subject, used as a substantive (509):

οἱ παρόντες *the (persons) present*, ὁ τυχών *whoever happens*, παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι *with those who appear to be best*, πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους *we are sailing against (men) who possess many ships*.—Such participles are often to be translated by substantives: ὁ δοῦσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοιτές τινες *some relatives*, πόλις πολεμουμένων *a city of belligerents*, τὰ δεόντα *the duties*, πρὸς τὸ τελευταῖον ἐβδὼν ἕκαστον τῶν πρὶν διαφερόντων κρίνεται *by the final issue is each one of the previous measures judged of*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως (563) *the advantages of the state*, τὸ δοξάζον τῆς ψυχῆς (559) *the thinking (part) of the soul*, poet. ὁ ἐκείνου τεκνών (563 a) *his parent*.

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετῶν *the not-exercising, failure to exercise* (= τὸ μὴ μελετᾶν). In prose, this is nearly confined to Thucydides.

Predicate-Participle.

787. The predicate-participle, like the predicate-adjective (488 b), is brought into connection with its subject *by the sentence*. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, *supplying an essential part* of the predicate.

a. These subdivisions of the predicate-participle are not in all cases clearly distinguished, but run into each other.

Circumstantial Participle.

788. The circumstance, denoted by the participle, may be related in various ways to the action of the principal verb. Thus there is always a relation of

a. TIME (for the tenses of the participle, see 714–18): ταῦτα εἰπὼν ἀπῆεν *after saying these things, he went away*, γελῶν εἶπε *he spoke laughing* (at the same time), προσέχετε τούτοις ἀναγινωσκομένοις τὸν νοῦν *give your attention to these things, while they are being read*, Ἀλκιβιάδης ἔτι παῖς ὢν ἱδανμύετο *Alcibiades, while yet a boy, was admired* (in such cases ὢν cannot be omitted), ἐπὶ Ἀρχύτῃ ἐφορευόντος Λυσάνδρου εἰς Ἐφέσον ἀφίκετο *while Archytas was ephor, Lysander came to Ephesus*.

Sometimes the participle may be rendered by an *adverbial expression*: ἀρχόμενος *at first*, τελευταῖον *at last*, διαλειπὼν χρόνον *after an interval of time*, ἐδ (καλῶς) ποίῳν *with right*. Similarly πολλῇ τέχνῃ χρώμενος *with much art*, τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδαν *they despatched Alcidas with the ships*. Observe also such forms as φλυαρεῖς ἔχων *thou art trifling* (holding on to it) continually, ἀνοργε ἀνύσας *open with despatch*, ἥκει τὰ κακὰ φερόμενα *the evils are come with a rush* (lit. borne on, with haste and violence).

789. But the participle may denote also

b. MEANS: ληϊζόμενοι (ὥς) *they live by plundering*, οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαλεῖν κτήσασθαι *it is not possible (for any one) by wrong-doing to gain firm power*.

c. CAUSE: *τούτων τῶν κερδῶν ἀπέχοντο αἰσχρὰ νομίζοντες εἶναι* from these gains they abstained, because they considered them to be shameful.—Thus *τί παδῶν* having suffered what? and *τί μαδῶν* having learned what? are used in asking, with surprise or severity, the reason of some fact: *τί γὰρ μαδόντες τοὺς θεοὺς ὕβριζετε* for with what idea did you insult the gods?

d. END. The future participle often denotes purpose: *παρελήλυθα συμβουλεύων ὑμῖν* I have come forward to advise you, *τὴν ἀδικούντα παρὰ τοὺς δικαστάς ἐγειν δεῖ δίκην δάσονται* it is necessary to bring the evil-doer before the judges, in order that he may suffer punishment (lit. give justice).

e. CONDITION: *τοῖς Ἀθηναίοις πολεμοῦσιν ἕμαινον ἔσται* it will be better for the Athenians, if they make war.—Even an attributive participle may imply a condition on which the verb depends: *ὁ μὴ δαπὲς ἄνθρωπος οὐ παιδεύεται* the man who is not whipped is not educated (if not whipped, he is not educated). The conditional participle with *μὴ* can often be rendered by *without*: *οὐκ ἔστιν ἐρχειν μὴ δίδόντα μισθόν* it is not possible to command without giving pay (774).

f. CONCESSION (cf. 874): *τὸ ὕδωρ εὐνέτατον ἥριστον ἐν ὕδατι* water is the cheapest (of all things), though it is the best, *ὅμεις ὑποφώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην* you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding.

REM. g. It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus *τοὺς φίλους ἐνεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολλάειν* by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies.

Participle with Case Absolute.

790. The circumstantial participle may be connected in its various uses (788–9) with a *genitive* (less often an *accusative*) *absolute*, i. e. not immediately dependent on any word in the sentence.

GENITIVE ABSOLUTE. The participle with genitive absolute may denote

a. TIME: *Περικλέους ἡγουμένου, πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι* while Pericles was their leader, the Athenians accomplished many noble works, *τούτων λεχθέντων, ἀνέστησαν καὶ ἀπῆλδον* after these things were said, they rose up and went away.

b. MEANS: *τῶν σωματῶν δηλυομένων, καὶ αἱ ψυχαὶ ἀβρωστώτεραι γίνονται* (the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker.

c. CAUSE: *οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν, κακῶς ἔχει τὰ πράγματα* because you are not doing any of your duties, your affairs are in bad condition.

d. CONDITION: *οὐκ ἂν ἦλδον δεῦρο, ὑμῶν μὴ κελευσάντων* (= *εἰ μὴ ὑμεῖς ἐκελεύσατε*) I should not have come here, if you had not commanded it, poet. *γένοιτ' ἂν πᾶν, θεοῦ τεχνωμένου* (= *εἰ θεὸς τεχνῶτο*) every thing would come to pass, should a divinity contrive.

e. CONCESSION: *πολλῶν κατὰ γῆν καὶ θάλατταν θηρίων ὄντων, τοῦτο μέγιστόν ἐστι* though there are many wild animals on land and sea, this one is the greatest.

791. The Greek construction of the genitive absolute differs from the Latin *ablative absolute* in several respects:

a. The subject of the participle is often omitted, when it is easily understood from the context or from the meaning of the participle: ἐντεῦθεν προΐδντων, ἐφαινετο ἵχνια ἵππων *as they (the army of Cyrus) were proceeding from thence, there appeared tracks of horses*, βροτος (Zeus raining, cf. 504 c) *while it was raining*. The subject is omitted, also, when it is indeterminate, see 792 b.

b. The participle of ἐμὶ to be cannot be omitted, where the sense requires it, as in σοῦ παιδὸς ὄντος (but Lat. *te puero*) *when thou wert a boy*. Except in connection with the adjectives ἐκόν and ἄκον, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: ὁ Κύρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Λυδοὺς, Lat. *Cyrus, Croesus victo, Lydos sibi subiecit*.

d. The genitive absolute is sometimes used, even where the subject of the participle is at the same time dependent on other words in the sentence: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said these things, he appeared to Astyages to say something (important)*, διαβεβηκὸς Περικλέους, ἡγγέλθη αὐτῷ (= διαβεβηκὸς Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him*.

792. ACCUSATIVE ABSOLUTE. Instead of the genitive absolute, the accusative is used when the participle is impersonal (494 a), i. e.

a. when the SUBJECT of the participle is an INFINITIVE: οὐδεὶς, ἔξδν εἰρήνην ἔχειν, πόλεμον ἀρήσεται *no one, (it being permitted him) when he is permitted to keep peace, will choose war*, προσταχθέν μοι Μένωνα ἔχειν εἰς Ἑλλησποντον, ψυχόμεν διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste*, κραιώγῃ οὐκ ὀλίγη ἐχρῶντο, ἀδύνατον δὲ ἐν νυκτὶ ἄλλῃ τῇ σημῆναι *they made no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means*. The infinitive is sometimes understood: οὐδεὶς τὸ μείζον ἀρήσεται, ἔξδν τὸ ἥλαττον (sc. αἰρεῖσθαι) *no one will choose the greater (of two evils), when it is permitted (to choose) the less*.

b. when the SUBJECT is INDETERMINATE: τούτων οὐδὲν γίγνεται, δέον πάντων μάλιστα γίγνεσθαι *none of these things takes place, though it is above all necessary (something requires) that they should take place*.—Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἐχόντων (it being thus, things being thus) *in this state of things*. So, also, when the subject is a dependent sentence: σημαδέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (for the plural, cf. 518 a, b).

793. After ὥς (795 e) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

τοὺς υἱεῖς οἱ πατέρες ἐργουσιν ἀπὸ τῶν πονηρῶν, ὥς τὴν τούτων ὁμίαν κατὰ λυσιν οὐσαν ἐρετῆς *fathers keep their sons away from evil men, thinking that their society is the destruction of virtue*, σιωπῇ ἐδείπνου, ὥσπερ τοῦτο προσηταγμένον αὐτοῖς *they were supping in silence, just as if this was enjoined upon them*.—Rarely so, without preceding ὥς or ὥσπερ: προσήκον αὐτῷ τὸ κλήρου μέρος εἶπας *a part of the inheritance belonged to him, δόξαντα δὲ ταῦτα* *but these things having been resolved on* (also δόξαν ταῦτα, where perhaps ποιῶν should be supplied).

794. A participle with case absolute is often connected by conjunctions to a circumstantial participle in construction with the sentence:

εἰσέλθομεν εἰς τὸν πόλεμον ἔχοντες τριῆρεις τετρακοσίας, ὑπαρχόντων δὲ χρημάτων πολλῶν we entered into the war, having four hundred triremes, and (with) many resources belonging to us, *τῇ τείχει προσέβαλον ἰσθονεῖ καὶ ἀνδράπων οὐκ ἐνόντων* they attacked the wall, because it was weak, and there were no men on it.

Adjuncts of the Participle.

795. The relations of the circumstantial participle, in its various uses (788-90), to the action of the principal verb, are rendered more distinct by adding certain particles, which may be called adjuncts of the participle. Thus,

a. *τότε, εἴτα, ἔπειτα, οὕτως* represent the action of the principal verb as SUCCEEDING that of the participle. They are placed *after* the participle, and, as it were, repeat its meaning: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησε* he left a garrison, and thus (after doing this) marched home again.

b. *εὐθύς* (placed *before* the participle) represents the succession as IMMEDIATE: *τῇ δεξιῇ κέρα εὐθὺς ἀποβεβηκότι ἐπέκειντο* they fell upon the right wing immediately after its landing.

c. *ἅμα* at the same time and *μεταξύ* between represent the two actions as CONTEMPORANEOUS: *οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι* the Greeks were fighting while upon the march, *λέγοντός σου, μεταξύ μοι γέγονε ἡ φωνή* even while thou wert speaking, the voice came to me. They are commonly placed *before* the participle.

d. *ἔτε* (also *οἶον, οἶα*) with the participle gives a CAUSAL meaning: *κατέδαρδε πᾶν πολὺ, ἔτε μακρῶν τῶν νυκτῶν οὕσῳν* he slept a great deal, because the nights were long. It denotes something actual (OBJECTIVE), and differs thus from the following.

e. *ὥς* with the participle represents its meaning as SUBJECTIVE, that is, as thought, felt, or uttered, by some person: *Σωκράτην ποδοῦσιν ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν* they regret Socrates, because (as they think) he was most useful for the cultivation of virtue, *θαυμάζοντα ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γαγενήμενοι* they are admired as having been (in the view of their admirers) both wise and fortunate men, *λέγει ὥς διδακτοῦ οὐσης τῆς ἀρετῆς* he speaks in the belief that virtue is a thing that can be taught, poet. *ἔξοστι φωνεῖν, ὥς ἐμοὶ μόνης πέλας* (sc. οὐσης, omitted contrary to 791 b) you are at liberty to speak aloud, assured that I alone am near, *ἴνα πρὸς τὴν ἐκκλησίαν ἤκοιεν, ὥς δὲ συγγενεῖς ὄντες τῶν ἀπολωλότων* that they might come into the assembly, pretending that they were kinsmen of those who had perished, *ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτὸς μὲν ἕκαστος οὐ ποίησάν τὸ δόξαν, τὸν δὲ πλησίον πράξοντα* (798) ye looked to one another, expecting each that he himself would not do what was resolved on, but that his neighbor would accomplish it.

f. *καίπερ* (less often *καί*) with the participle gives a CONCESSIVE meaning and is rendered *though*: *καίπερ οὕτω σοφὸς ἦν, βελτίων ἂν γένοιο* though thou art so wise, thou couldst become better. In Hm., the *καί* and *τέρ* are often separated (cf. 477): *οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἤδ' γέλασαν* but they, although troubled, laughed pleasantly at him; or *τέρ* alone is used in the same sense: *ἀχνύμενοι περ.*—"Οὕτως yet with the principal verb, expresses the same meaning: *ἰδ. ὕστερον ἀπικόμενοι τῆς συμβολῆς ἡμίονοιο ὅμως δεήσασθαι τοὺς Μήδους* though they came too late for the engagement, they yet desired to look upon the Medes.

Supplementary Participle.

796. The supplementary participle supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb:

a. to the SUBJECT: *παύεσθε δὲ περὶ τῶν αὐτῶν βουλευόμενοι cease consulting forever on the same matters, ἵσα: λυπηρὸς ὧν κινῶ that you are offensive.*

b. to the OBJECT: *ὁ πόλεμος ἔπαισεν ἡμᾶς δὲ περὶ τῶν αὐτῶν βουλευομένους the war compelled us to cease consulting forever on the same matters, οἶδα αὐτὸν λυπηρὸν ὅτι I know that he is offensive.*

797. The action of the supplementary participle is represented, through its connection with the principal verb,

1. AS BEING OR APPEARING TO BE.

So with *εἶμι* to be, *ὑπάρχω* to be (orig. to begin to be), *ἔχω* (to hold one's self, and hence) to be, — *φαίνομαι* to appear (802), *φανερὸς* (δηλός) *εἶμι* to be manifest, *ἔοικα* I seem. — So with verbs of SHOWING (causing to appear): *δεικνυμι* (δηλῶν, ἀποφαίνω) to show, *ποιέω* to represent, *ἐξελέγχω* to convict, *ἀγγέλλω* to announce, *ὁμολογέω* to acknowledge.

Thus *εἰ τοῖς πλείοσι ἀρέσκοντές ἐσμεν* if we are acceptable to the majority, *ὥςπερ προσήκόν ἐστι* or *ὥςπερ προσήκον* as it is proper. For the participle used with *εἶμι* to supply certain parts of the verb, see 385, 392-3, 713. — *κηρύξας ἔχω* I have proclaimed (lit. having proclaimed I hold myself thus): this is chiefly poetic. Constructions like *ἐνούμενοι δοῦλους ἔχουσι* they purchase slaves and hold them, belong to 788. — *ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας* they show that the exiles were long ago bad, *Φίλιππος πάντα ἑνεκα ἑαυτοῦ ποιών ἐξελέγηται* Philip has been convicted of doing all things for himself.

798. 2. AS BEGINNING, CONTINUING, OR CEASING, to be.

So with *ἔρχομαι* to begin (691), *διατελέω* (δίδωμι) to continue, *παύω* to make one cease, *παύομαι* (λήγω, ἐπύχω) to cease, *δια-* (ἐπι-) *λείπω* to leave off, *intermit*; also *ἀπαγορεύω* to give over, *ἄλλεῖται* to fail. — Thus *διατελὼ εὐνοίαν ἔχων πᾶσιν ἡμῖν* I continue to bear good-will to you all, *ἐπίσχευε ὀργιζόμενος* cease to be angry, *Ἀγесίλαος οὐκ ἀπέχετο μεγάλων καὶ καλῶν ἐφιέμενος* Agesilaus did not give up aiming at great and honorable things.

799. 3. AS AN OBJECT OF PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary.

So with *αἰσθάνομαι* to perceive, *νομίζω* to consider, *ὁρᾶν* to see, *περιεῶναι* to (over)look, *ἀκούω* to hear, *μανθάνω* to learn (802), *πυνθάνομαι* to learn by inquiry, *εὐρίσκω* to find, *λαμβάνω* to (catch) detect, *ἄλσσκομαι* (φωρδῶμαι) to be detected, — *οἶδα* (ἐπίσταμαι, γινώσκω) to know (802), *ἄγνοεῖ* to be ignorant, — *μύμνημαι* I remember (802), *ἐπιλανθάνομαι* to forget.

Thus *εἶδον τοὺς πολεμίους πελάζοντας* they saw the enemy approaching, *ἡδέως ἀκούω Σωκράτους διαλεγομένου* I gladly hear Socrates discoursing, *ἢ ἐπιβουλεύων ἄλσκηται* if he should be detected in laying plots, *εὐήδης ἐστὶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν* (cf. 618 a) *πόλεμον δεῦρο ἥζοντα* foolish is (any one) who does not know that the war subsisting there will come hither.

a. *συνειδᾶ μοι* may take the participle either in the nominative or in the dative: *ἑαυτῷ ἐννέδωκεν οὐδὲν ἐπιστάμενος* or *ἐπιστάμενῳ* he was conscious that he

know nothing. When it means to *know by privity with another*, it may have an object and participle in the accusative.

800. 4. as an object of ENDURANCE OR EMOTION.

So with *φέρειν* to bear, *ἀνέχουμαι* to support, *κατερεῖν* to endure, — *χαίρω* (*ἡδομαι*, *τέρπασμαι*) to be pleased, *ἀγαπᾶν* to be content, *ἀγανακτέω* (*ἔχθουμαι*, *χαλεπῶς φέρω*) to be vexed, displeased, *ὀργίζουμαι* to be angry, *αἰσχύνουμαι* to be ashamed (802), *μεταμέλομαι* (*μεταμέλει μοι*) to repent: also *κάμνω* to be weary. — Thus *δύναται λοιδορούμενος φέρειν* he is able to bear being reviled, *χαίρει ἡπαιτούμενος* he delights in being praised, *μεταμέλει αὐτῷ ψευσαμένῳ* he repents of having lied, *μανθάνων μὴ κάμνῃ* be not weary in learning.

a. The participle with verbs of emotion might be regarded as the circumstantial used to express means or cause.

801. 5. as taking place in some general MANNER indicated by the principal verb.

So, as taking place WELL or ILL, indicated by *εὖ* (*κακῶς*) *ποιῶ*; WRONGLY, by *ἁδικῶ*, *ἁμαρτάνω*; WITH SUPERIORITY or INFERIORITY, by *νικῶ*, *ἡττῶμαι*; BY CHANCE, by *τυγχάνω*, poet. *κυρῶ*; WITHOUT NOTICE, by *λαοδάνω*; BEFORE the action of another, by *φθάνω*; etc. — Thus *ἁδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες* ye do wrong in commencing war and breaking truce, *ἔτυχον ὁπλῖται ἐν τῇ ἀγορῇ καθεύδοντες* heavy-armed men, as it chanced, were sleeping in the market-place, *ἔλαθε τὸν Κύρον ἀπελθόν* he departed without the knowledge of Cyrus, *ἔλασον διαφθαρέντες* (sc. *ἑαυτοὺς* unnoticed by themselves) they were ruined unawares, *φθάσει τοὺς φίλους εὐεργετῶν* he anticipates his friends in conferring benefits.

a. With *τυγχάνω*, the participle may be omitted where it is readily supplied from the connection: *περιτρέπων ὅππῃ τόχοιμ* (sc. *περιτρέπων*) I was running about wherever I might chance.

802. GENERAL REMARK. With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus *φαίνεται πλουτῶν* he appears to be rich (is rich and appears so), but *φαίνεται πλουτεῖν* he has the appearance (perhaps deceptive) of being rich; *αἰσχύνουμαι λέγων* I speak with shame, but *αἰσχύνουμαι λέγειν* I am ashamed to speak (and therefore do not speak); *οἶδε (μανθάνει) νικῶν* he knows (learns) that he is victorious, but *οἶδε (μανθάνει) νικᾶν* he knows (learns) how to be victorious; *μνησθῆναι εἰς κίνδυνον ἐλθόν* I remember that I came into danger, but *μνησθῆναι τὸν κίνδυνον φεύγειν* I am mindful to shun the danger.

Participle with ἄν.

803. The participle takes ἄν, where a finite verb, standing independently, would take it (783). Thus the participle with ἄν corresponds

a. to the POTENTIAL OPTATIVE with ἄν (722): *τὰς ἄλλας πόλεις ὑπερέδραν, ὥς οὐκ ἂν δυνάμεναι βοηθήσαι* (indep. *οὐκ ἂν δύναντο*) the other cities they overlooked, supposing that they would not be able to give aid; — also with expressed condition (748): *ἐγὼ εἰμὶ τῶν ἡδέως ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω* (750), *ἡδέως ὃ ἂν ἐλεγχθέντων, εἰ τις μὴ ἀληθὲς λέγει* (indep. *οἱ ἂν ἐλεγχθῶντες, ἐλέγξαιεν*) I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue.

b. to the HYPOTHETICAL INDICATIVE with *ἐν* (746): *Φίλιππος Ποτιδαίαν ἐλάσσει καὶ θυρήδεις ἐν αὐτοῖς ἔχουσιν, εἰ ἐβουλήθη, Ὀλυμπίοις παρέδωκε* (indep. *ἐδουλήθη ἐν*) *Philip, when he had taken Potidaea, and would have been able to keep it himself, if he had wished, gave it up to the Olympians.*

VERBAL ADJECTIVES IN *τέος*.

For the meaning of the verbal adjectives in *τός* and *τέος*, see 398.

804. The verbal adjective in *τέος*, when used as a predicate with *εἰμί*, has a twofold construction, personal and impersonal. The latter gives prominence to the necessary action expressed by the verbal; the former, to the object of that necessary action. The copula *εἰμί* is very often omitted, see 508 a.

a. In the PERSONAL construction, the object of the action is put in the nominative (693), and the verbal agrees with it:

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ a man is not to be honored before the truth, *ἡ πόλις τοῖς πολίταις ὠφελιγέα ἐστὶ* the state must be aided by the citizens. —With the infinitive or participle of *εἶμι*, the object and the verbal may be put in other cases: *ἀ τοῖς ἐλευθεροῖς ἡγοῦντο εἶναι πρακτέα* things which they thought were to be done by freemen, *πολλῶν ἔτι μοι λεκτέων ὄντων* there being many things yet to be said by me.

b. In the IMPERSONAL construction, the verbal stands in the neuter (*τέον* or *τέα*, cf. 518 a), and the object is put in an oblique case, the same which the verb itself would take:

τὴν εἰρήνην ἀπτεόν ἐστὶ it is necessary to observe the peace, *ἀπτεόν ἡμῖν τοῦ πολέμου* we must take hold of the war, *οὐς οὐ παραδοτέα ἐστὶ* who must not be surrendered.

805. The verbal in *τέος* takes the AGENT (or doer of the action) in the DATIVE, cf. 600.

For examples, see the sentences given above. With the impersonal construction, the agent is sometimes put in the accusative (perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive): *καταβατέον ἐν μέρει ἕκαστον* each one must descend in turn, *οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον* by no means should (men) willingly do injustice.

806. a. The verbal in *τέος* may also have an indirect object, like the verb from which it comes: *οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ* who must not be surrendered to the Athenians.

b. The verbal in *τέος* sometimes shows the meaning of the middle voice: *πειστέον* one must obey (*πειθω* to persuade, mid. obey), *φυλάκτέον* one must guard against (*φυλάσσω* to watch, mid. guard against), *ἄπτεον* one must take hold of (*ἄπτω* to fasten, mid. touch).

PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

Attraction. Incorporation.

807. A relative pronoun agrees with its antecedent in *number* and *gender* (503), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

808. I. ATTRACTION. The relative often varies from the case required by its own sentence, being *attracted*, or drawn into the case of its antecedent.

Thus the relative may be attracted—1. from the ACCUSATIVE to the GENITIVE: μίμνησθε τοῦ ὅρκου οὗ ὁμωμόκατε (instead of *ὃν ὁμ.*) *remember the oath which ye have sworn*.—2. from the ACCUSATIVE to the DATIVE: τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have, we will acquire others*.

a. The relative is seldom attracted from any case but the accusative (the object of a verb), or to any case but the genitive or dative. But when *incorporation* occurs, other varieties of attraction are sometimes found with it: *ὃν ἐντυγχάνω μάλιστα ἔγχαλ' σε* (for *τούτων οἷς*) *of those whom I meet with, I admire thee most*, εἰ σοι δοκεῖ ἐμμένειν οἷς ἔσθ' ἡμῖν (for *τούτοις ἃ*) *if it seems to you best to adhere to those things which seemed best to us just now*. Cf. 810.

809. II. INCORPORATION. The antecedent is often *incorporated*, or taken up, into the relative sentence.

The relative and antecedent must then agree in case. Hence—1. The antecedent may conform to the case of the relative: εἴ τινα ὁρῶν κατασκευάζοντα ἦς ἄρχοι χώρας (for *τὴν χώραν ἣς ἄρχοι*) *if he saw any one improving the district of which he was governor*.—2. The relative may conform to the case of the antecedent (*attraction*): πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσὶ (for *ταῖς ναυσὶ ἃς ἔλαβε*) *in addition to the ships which he received from Lysander*.—3. When both regularly stand in the same case, no change occurs: μὴ ἀφείλησθε ὑμῶν αὐτῶν ἣν πάλαι κέκτησθε δόξαν καλὴν *do not take away from yourselves the honorable reputation which you long possess*.

a. If the antecedent in its ordinary position would take an article, this usually disappears in the relative sentence. See the examples just given.

810. ANTECEDENT OMITTED. When the antecedent is omitted (510), it is virtually contained in, and supplied by, the relative sentence. Constructions of this kind are regarded, therefore,

813. NEUTER RELATIVE. In some cases of omitted antecedent, the neuter relative has a free construction with the force of *ὅτι* or *ὥστε*:

προσῆκει χάριν αὐτοῖς ἔχειν ὃν ἐσώθησαν ὁφ' ὧν (*ὃν* = *τοῦτον* *ὅτι*, 518 b) *it becomes them to be grateful for this, that they were saved by you*. So *ἀνδ' ὃν* in return for (this) that, *ἐξ ὃν* in consequence of (this) that (cf. *ὄφρα*, *ὀδόνεκα*, 869, 3). So also *ὁφ' ᾧ*, *ὁφ' ᾧτε* (= *ἐπὶ τούτῳ ὥστε*) on condition that, often used with the infinitive: *οἱ τριάκοντα ᾠρέθησαν ὁφ' ᾧτε συγγραφάι νόμους* the thirty were chosen on the condition that they should draw up laws. *Hd.* has *ἐπὶ τούτῳ ἐπ' ᾧτε* with the same meaning.

a. The neuter relative is used with prepositions in several expressions of time and place: *ἐξ οὗ* (= *ἐκ τούτου ἐν ᾧ* from that point of time at which) since, *ἀφ' οὗ* since, *ἐν ᾧ* while, *ἐς ᾧ* (= *ἐς τοῦτο ἐν ᾧ*) till, *μέχρι* (*ἄχρι*) *οὗ* until, also to where (to that point of space at which). So with other relatives: *ἐξ ὅπου* since, *μέχρι ὅπου* as far as where. *Hd.* sometimes uses *μέχρι οὗ*, like *μέχρι*, with a genitive.

For special uses of sentences which begin with neuter relatives, see 823.

Other constructions which require particular notice are the following:

814. *ὥς* (full form *τοιούτος ὥς*) is often used with the infinitive, and means of such sort as to, proper for. And so *ὥστε* in such condition as to, able to; *ὅσος* of such amount as to, enough to.

Thus *οὐκ ἦν ὥρα οἷα ἔρδειν τὸ πεδίον* it was not a proper season to water the plain, *οὐχ οἴοιτε ἦσαν βοηθήσαι* they were not able to render assistance, *ἔχομεν ὅσον ἀποζῆν* we have enough to live.

815. *ὥς* and *ὅσος* are sometimes used where, in supplying the antecedent, we must supply with it an idea of "thinking," "considering": *ἀπέκλειον τὴν ἑμαυτοῦ τύχην, οἷον ἀνδρὸς ἑταίρου ἐστέρημένος εἶην* (sc. *λογιζόμενος τοιοῦτον ἄνδρα οἷον* considering the kind of man of whom, etc.) I bereaved my own fortune in that I had been deprived of such a man as a companion. *Hm.* *αἵματος εἰς ἀγαθοῖο, οὗ ἀγορεύεις* (sc. *τὴν λογισμὴν τοιαῦτα οἷα* in the view of one who considers, etc.) thou art of good blood, to judge from such things as thou art saying. Similarly *εὐδαίμων μοι ἄνθρωπος ἐφαίνετο, ὥς ἀδελφὸς καὶ γενναῖος ἐτελεύτα* the man appeared to me happy (considering the way in which) in that he died so fearlessly and nobly.

a. The same relatives, *ὥς*, *ὅσος*, and *ὥς*, are used in EXCLAMATIONS, where we should employ interrogatives: *ὦ πάτερ, ὅσα πράγματα ἔχεις ἐν τῷ δείπνῳ* O grandfather, how much trouble you have in your supper (oh! the amount of trouble which you have), *ὥς ἡδὺς εἰ* how pleasant you are (oh! the way in which you are pleasant).

816. When *ὥς* (seldom *ὅσος*, *ἡλικός*) would properly stand in the nominative, as a predicate with *εἶμι*, the copula *εἶμι* is often dropped, and the relative with its subject is attracted into the case of its antecedent: *ἡδὺ ἐστὶ χαρίεσθαι οἷον σοὶ ἄνθρωπος* (for *τοιούτου ὥς σὺ εἶ*) it is pleasant to gratify a man such as thou art. To this construction the article may be prefixed: *τοῖς ὥσιν ἡμῖν* to such as we are. Yet sometimes the subject of the relative remains in the nominative: *τοὺς ὥσιν ὁμοῖς μορεῖ συνοφάντας* he hates eycophants such as you are. The form *τοὺς ὥς οὗτος ἀνθρώπος* is also found.

a. By a similar attraction *ὅστις* gets the meaning of any whatsoever; and the same idiom extends to other indefinite relatives. This is always the case when *-οὗ* is added: *οὐκ ἐστὶ δικαίου ἀνδρὸς βλάπτειν ὅστιον ἀνθρώπων* (for *τινὲς ὅστιον ἐστὶ*) any one whoever he is) it is not the part of a just man to injure

any person *whatesoever*. So too *ὅστις* (or *ὅς*) *βούλει*, like Lat. *quivis*, is used for *τις ὃν βούλει*: *περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει concerning Polygnotus or any other whom you please*.

b. A peculiar incorporation is seen in the phrases, *ὅσοι μῆνες* (as if *τῶσαντάκις ὅσοι μῆνες εἰσι* as many times as there are months) *monthly*, *ὅσαι ἡμέραι* (also *δοσιμέραι*) *daily*, etc.

817. INVERSE ATTRACTION. The antecedent, without being incorporated into the relative sentence, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: *τὴν οὐσίαν ἣν κατέλειπε οὐ πλέονος ἀξία ἦν* (for *ἡ οὐσία ἦν*) *the property which he left was of no more value*, poet. *τάςδ' ὥσπερ εἰσὶρῆς ἦκουσι πρὸς σέ* (for *αἷδε ἄς*) *these (maidens) whom I have seen, are come to thee*. So with adverbs: *καὶ ἕλλοιτο ὅποι ἂν ἀφίκη ἀγαθήσουσί σε* (for *ἕλλοιτο*) *and in other places, wherever you may go, they will love you*.

a. In this way, *οὐδεὶς* is attracted by a following *ὅστις* *οὐ*: *οὐδεὶς ὅτῳ οὐκ ἀποκρίνεται* (for *οὐδεὶς ἔστιν ὅτῳ οὐκ ἀπ.*) *there is no one whom he does not answer* *he answers every one*.

b. By a somewhat similar change, *δουμαστόν ἐστιν ὅσος, ὅσου*, etc., passes into *δουμαστός ὅσος, δουμαστοῦ ὅσου*, etc.; and in like manner, *δουμαστόν ἐστιν ὥς*, into *δουμαστός ὥς*. A few other adjectives show the same idiom. Thus *δουμαστήν ὄσσην περὶ σὲ προθυμίαν ἔχει* *he has a wonderful degree of devotion for you*, *ὑπερφῶς ὥς χαίρω* *I am prodigiously pleased*.

Other Peculiarities.

818. ONE RELATIVE WITH TWO OR MORE VERBS. The same relative may depend at once on two different verbs, even when these in their regular use require different cases.

a. The two verbs may stand in the *same sentence*, the one being a finite verb, the other an infinitive or participle: *καταλαμβάνουσι τείχος ὃ τειχισμένοι ποτε Ἀκαρῶνες κοινῇ δικαστηρίῳ ἐχρῶντο* (prop. *ᾧ ἐχρῶντο*) *they take a fortress, which the Acarnanians, having once fortified (it), were using as a common place of judgment*.

b. The two verbs may stand in *different sentences*, one of them subordinate to the other: *αἰρούμεθα αὐτομόλους οἷς, ὁπόταν τις πλείονα μισθὸν διδῇ, μετ' ἐκείνων ἀκολουθήσουσι* (prop. *οἱ ἀκολουθ.*) *we choose (as guides) deserters, who, when any one may offer them larger pay, will follow those (who offer it)*.

c. The two verbs may stand in *co-ordinate sentences*: *Ἀριαῖος, ὃν ἡμεῖς ᾔδελομεν βασιλεῖα καθιστάναι, καὶ ἐδόκαμεν καὶ ἐλάβομεν πιστά* (prop. *ᾧ ἐδόκαμεν, ᾧ ἐλάβομεν*) *Artaxius, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges*, Hm. *ἔνωχθι δέ μιν γαμέσθαι τῇ ὅτῳ τε πατὴρ κέλεται, καὶ ἀνδάνει αὐτῇ* (prop. *ὅστις ἀνδάνει*) *bid her marry that one whom her father commands, and (who) is pleasing to herself*.

REM. d. In the last case (c), the Greek hardly ever repeats the relative, but it often uses a *personal pronoun* (commonly *αὐτός*) instead: *οἱ πρόγονοι, οἱ οὐκ ἐχαρίσαντ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς* *our ancestors, whom the speakers did not try to please, and were not caressing them*, Hm. *ἀντίθεον Πολύφημον, οὗ κράτος ἐστὶ μέγιστον πάνιν Κυκλώπεσσι, Θώωσα δέ μιν τέκε νύμφη* *the godlike Polyphemus, whose power is greatest among all the Cyclopes, and the nymph Thoosa bore him*.

819. **VERB OMITTED.** Where the same verb belongs to both sentences, antecedent and relative, it is sometimes omitted in one of them, especially in the relative sentence:

poet. φίλους νομίζουσ' ὅσπερ ἂν πόσις σέθεν (sc. νομίζῃ φίλους) *considering as friends those whom your husband (may consider so), τὰ γὰρ ἄλλα ὅσπερ καὶ ὑμεῖς ποιεῖτε* (sc. ποιεῖτε) *for all other things (he did) as many as you also were doing, ὅμοιον μοι δοκοῦσι πεπονθέναι, ὅταν εἴ τις εὖ στείλων ἐφ' ἑὸν καρπὸν καταρπεύῃ* *they seem to me to have suffered the same thing as (one would suffer) if, while sowing well, he should let the crop perish.*—After relative adverbs, the omission is much more frequent: ἔξεστιν, ὅσπερ Ἡγέλοχος (sc. ἔλεγεν), ἡμῖν λέγειν *it is permitted us to speak, as Hegelochus (spoke), ὡς ἐμοῦ λόγτος ὅτι ἂν ὑμεῖς* (sc. ἵπτε) *ὅθω τὴν γῶμην ἔχετε* *as if I were going wherever you also (may go), so make up your mind, ἔπειθ' οὐ τότε* (sc. ἔδειξας), *ἀλλὰ νῦν δεῖξον* *since thou didst not then (show), now at least show.*

820. **PREPOSITION OMITTED.** When the antecedent stands before the relative, a preposition belonging to both appears only with the first: ἐν τριῷ καὶ δέκα ὄνχ' ἔλοις ἔτεσιν ὡς ἐπιπαλάξει (for ἐν ὡς) *in not quite thirteen years, in which he is uppermost, οἱ μὲν ἐπ' ἐξουσίας πόσεως ἐβούλοντο ἔπραττον* (for ἐφ' πόσεως) *they were acting with as much license as they pleased.*

821. **TRANSFER TO RELATIVE SENTENCE.** Designations which belong most properly to the antecedent, are sometimes taken into the relative sentence: εἰς Ἀρμενίαν ἦξεν, ἥς Ὀρόντας ἤρχε πολλῆς καὶ εὐδαίμονος (for πολλὴν καὶ εὐδαίμονα) *they would come to Armenia, of which Oronatas was governor, an extensive and prosperous country, οὗτοι, ἐπεὶ εὐδίας ᾗσαντο τὸ πρᾶγμα, ἀπεχώρησαν* (for εὐδίας ἐπεὶ) *these immediately, when they understood the matter, withdrew.* So ἐπεὶ (ὡς, ὅτε) τάχιστα for τάχιστα ἐπεὶ (ὡς, ὅτε): *πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξόμεθα* *we shall endeavor to be present (most quickly when) as soon as we have accomplished.* In like manner: *ἤγαγον πόσεως πλείστους ἔδυνάμην* *I have brought (the largest number which) as many as I could.*

For the use of relative words to strengthen the superlative, see 664.

822. **RELATIVE PRONOUN FOR CONJUNCTION.** A relative pronoun is sometimes used, where we should expect a conjunction, ὅτι or ὅστε (cf. 813): *δαυμαστὸν ποιεῖς, ὅς ἡμῖν οὐδὲν δίδως* *you are acting strangely, (who give) in that you give us nothing, τίς οὕτως ἐστὶ δυστυχὴς ὅστις πατρίδα προέσδαι βουλῆσεται* *who is so wretched that he will be willing to betray his country? ἀπὸρον ἐστὶν ὁτινες ἐδέλονται δι' ἐπιτοκίας πράττειν τι* *it belongs to men without resource, that they wish to purchase any object by means of perjury.*—For the relative used with the fut. ind. to express purpose, see 710 c.

823. **LOOSE CONSTRUCTION.** A sentence commencing with a neuter relative, is sometimes loosely prefixed to another sentence, either—(a) to suggest the matter to which it pertains: *ἃ δ' εἶπεν, ὡς ἐγὼ εἰμι ὅς ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε* *but what he said, that I am such a one as to be always changing, (sc. περὶ τούτων λέγω concerning this I say) consider, etc.;* or—(b) with appositive force: *ὃ ἄρτι ἔλεγον, ζητητὸν τίνες ἄριστοι φύλακες* (what) *as I just said, we must inquire who are the best guards.* In this case, the principal sentence is sometimes irregularly introduced by ὅτι or γάρ (cf. 502): *ὃ μὲν πάντων δαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ὃν ἐπηνέσμεν ἀπόλλυσι τὴν ψυχὴν* *what is most wonderful of all, (that) each one of the things which we approved ruins the soul.* In like manner, after phrases such as *ὡς λέγουσι* *as they say, ὡς τοῖς* *as it appears, etc.,* the principal sentence is sometimes expressed as dependent: *ὡς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἦξεν* *for as I heard from*

some one, (that) *Cleander is about to come from Byzantium*, τὸδε γε μὴν, ὡς εἰμαι, ἀναγκαῖον εἶναι (for *δὲν!*) λέγειν this, however, as I think, it is most necessary to say.

INTERROGATIVE SENTENCES.

824. The question expressed by an interrogative sentence may relate, either

a. to the **EXISTENCE** of an act or state denoted by the verb of the sentence; or

b. to something connected with that act or state, as its **SUBJECT, OBJECT, TIME, PLACE, OR MANNER.**

QUESTIONS AS TO SUBJECT, OBJECT, ETC.

825. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct, —by interrogatives or indefinite relatives, if it is indirect (882).

a. The pronouns represent an uncertain *person or thing, quantity or quality*, to be determined by the answer: the adverbs, an uncertain *time, place, or manner*, to be determined in the same way. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πότε, ποῦ, πῶς) λέγει *what (on what account, how many things, what sort of things, when, where, how) does he speak?* ἤρουν τίς (τί, ποῦ, πῶς, also ὅστις, ὅ τι, ὅποια, ὅπως) λέγει *I asked who (what, what sort of things, how, he) spoke.*

b. Strictly speaking, the *indefinite relatives* have no interrogative force: they are proper relatives, and have for antecedents the uncertain person, thing, time, place, etc., to be determined: it is the connection only which gives the idea of a question. Hence the *simple relatives* are occasionally used in the same way: Θεμιστοκλῆς βέλος φράζει τῷ ναυκλήρῳ, ὅστις ἐστὶ, καὶ δι' αὐτοῦ φέρεται *Themistocles in his fear makes known to the shipmaster, who he is, and on account of what he is fleeing.*

826. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*:

τίνας ἐπιστήμων λέγεις *as acquainted with what, are you speaking?* τὸν ἐκ πόλεως πόλεως στρατηγὸν προσδοκῶ ταῦτα πρᾶξαι (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do these things?* τί ἰδὼν Κριτόβουλον ποιῶντα ταῦτα κατέγνωκας αὐτοῦ (having seen C. doing what, have you brought) *what have you seen Critobulus do, that you have brought these charges against him?* οἱ πολῖται Ἀθηναῖοι οὐ διελογίζαντο ἐπὶ οἷα (825 b) πεποιηκότων ἀνδρῶν κινδυνεύουσι (for men having done what sort of things) *the ancient Athenians did not consider what sort of things the men had done, in whose behalf they were to incur danger, ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχον he did not cease threatening, and (what evil not causing?) causing every evil.* For τί παθόν and τί μαδόν, see 789 c.

a. The interrogative may stand as predicate-adjective with a demonstrative pronoun, not only in the nominative, but in an *oblique case*: τίς δ' οὗτος

ἔρχεται (being who, does that one come) *who is that coming?* *ἄγγελος φέρει βαρύν· τίνα ταῦτα* (sc. *τὴν ἀγγελίαν φέρει*) *I bring heavy tidings: (being what, do you bring these) what are they?* poet. *τί τόδ' ἀβδᾶς* *what (is) this (which) thou art speaking?* Hm. *ποῖον τὸν μῦθον λέγεις* *of what kind (is) this saying (which) thou saidst?*

b. So in a compound interrogative sentence, the interrogative word is sometimes connected with the verb of the dependent sentence: *πότε ἂ χρη πράξετε; ἐπειδὴν τί γένηται* (sc. *πράξετε*) *when will you do what you ought? after what shall have occurred* (i. e. after what event, will you do your duty)? *ἴνα τί γένηται* (that what may come to pass) *to what end?* also *ἴνα τί* (508 b).

827. DOUBLE QUESTION. Two interrogative words are sometimes found in the same sentence:

τίνα σε χρη καλεῖν, ὡς τίους ἐπιστήματα τέχνης *what must one call you, as being acquainted with what art?* *ποῖα σποίου βίου μνημματα, οὐκ ἔχω λέγειν* *what kinds (of numbers) are imitations of what sort of life, I cannot say, Hm. τίς, πόθεν εἰς ἀνδρῶν* *who (and) from whom among men art thou?*

For interrogative pronouns with the article, see 528 d.

QUESTIONS AS TO THE EXISTENCE OF AN ACT OR STATE.

828. DIRECT questions of this kind are expressed *with* and *without* interrogative words:

a. without interrogative words: *Ἕλληνες ὄντες βαρβάροις δουλεύομεν* *being Greeks, shall we become slaves to barbarians?* These are shown to be questions only by the connection in which they stand, though in speaking they may have been marked by a peculiar tone.

b. by means of interrogative particles; these cannot usually be rendered by corresponding words. The most important are *ἄρα* and *ῥ*: *ἀρ' εἰμὶ μάντις* *am I a prophet?* *ῥ οὗτοι πολέμιοί εἰσι* *are these enemies?*

REM. c. Neither *ἄρα* and *ῥ*, nor *οὐ* and *μή* (829), had originally the nature of interrogatives. The proper meaning of *ἄρα* was *accordingly* (cf. *ἄρα*, 865, 1, from which *ἄρα* was made by dwelling on the first sound), marking a question as naturally arising from, and suggested by, preceding circumstances or conceptions. The proper meaning of *ῥ* was *really, truly* (852, 10), marking a question as directed to the real truth.—Both *ἄρα* and *ῥ* are often connected with other particles: *ἀρά γε, ῥ γάρ, ῥ που*, etc.—Hm. never uses *ἄρα*, but has *ῥ* *ρα* with much the same force.

829. *ἄρα* and *ῥ* in general imply no expectation as to the nature of the answer, whether affirmative or negative. In this they differ from *οὐ* and *μή*, employed as interrogative particles; *οὐ* (also *ἄρα οὐ*) implying that an answer is expected in the AFFIRMATIVE: *μή* (also *ἄρα μή*, and *μῶν* for *μή οὐν*), in the NEGATIVE: thus *ἄρα (ῥ) φοβεῖ* *are you afraid* (ay or no)? *οὐ (ἄρα οὐ) φοβεῖ* *are you not afraid* (i. e. you are afraid, are you not)? *μή (ἄρα μή, μῶν) φοβεῖ* *you are not afraid, are you?*

a. An interrogative expression which very clearly shows the nature of the expected answer, is *ἄλλο τι ῥ* (for *ἄλλο τι ἔστιν ῥ*) *is any thing else true than* = *is it not certainly true that?*—also, with *ῥ* omitted, *ἄλλο τι*, in the same sense: *ἄλλο τι ῥ ἁδικούμεν* *are we not certainly in the wrong?* *ἄλλο τι οὐν πάντα ταῦτα ἂν εἴη μὴ ἐπιστήμη* *would not then all these things be (but) one science?*

830. INDIRECT questions of this kind are introduced by *εἰ* *whether* (sometimes *ἐάν* with the subjunctive); also by *ἄρα*, and, in Homer, *ἢ* (*ἢέ*):

σκοπεῖτε εἰ δικάως χρῆσθαι τῷ λόγῳ observe whether I shall conduct the discourse rightly, Hm. *ἔχετο πνευόμενος μετὰ σὺν κλέος, ἢ που ἔτ' εἴης he went to inquire after news of thee, whether perchance thou wast yet alive.*—This use of *εἰ* and *ἐάν* is closely connected with their use as conditional conjunctions: thus the first example may be rendered, “observe (so that) if I shall conduct aright (you may know it).” Indeed, it is often necessary to supply an idea like *εἰσόμενος in order to know*, before *εἰ* and *ἐάν* (Hm. *εἰ κε, εἰ κε*) used as dependent interrogatives: Hm. *λαβὲ γούνων, εἰ κε πῶς ἐδέλῃων ἀρήξει embrace his knees, (that you may find) whether in any way he may be willing to assist.*

831. DISJUNCTIVE questions of this kind are introduced by *πότερον* (*πότερα*) . . . *ἢ*; these are used both in direct and indirect questions. But indirect disjunctive questions are introduced also by *εἴτε* . . . *εἴτε*.

πότερον δέδρακεν ἢ οὐ; πότερον ἔκων ἢ ἐκὼν; has he done it or not? unwillingly or willingly? ἀποροῦμεν εἴτε ἔκων ἢ ἐκὼν δέδρακε we are in doubt whether he has done it unwillingly or willingly.—For the use of *εἴτε* (*εἰ + τε*), cf. 861. For the interrogative *πότερος*, see 247: *πότερον δέδρακεν ἢ οὐ* may be rendered, “which of the two (statements is true), he has done it, or (he has) not (done it)?”

a. For disjunctive questions, especially when these are indirect, Hm. has also *ἢ* (*ἢέ*) . . . *ἢ* (*ἢε*): *μεῖναι ἐπὶ χρόνον, ὅρα δαῶμεν ἢ ἔτερόν Κάλχας μαντεύεται ἢε καὶ οὐκὶ wait for a time, that we may know whether Calchas prophesies truly or even not so.*

For the use of the *modes* in indirect questions, see 785–8. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 726.

NEGATIVE SENTENCES.

832. There are two simple particles, *οὐ* and *μή*, used to express the negation (*non-existence*) of a state or action. *Οὐ* expresses non-existence *merely*; *μή* expresses it as *willed, assumed, or aimed at*. The same difference appears in their compounds, as *οὔτε, μήτε*; *οὐδεῖς, μηδεῖς*; *οὐδαμῶς, μηδαμῶς*; and many others. Hence

833. *Μή* is used with the SUBJUNCTIVE and IMPERATIVE in all sentences, whether dependent or independent:

μὴ ἀτελῇ τὸν λόγον καταλείπων let us not leave the discussion unfinished, μηδεὶς οἰσάδω με τοῦτο λέγειν let no one suppose that I say this, λέγετε, εἰσὶν ἢ μὴ say, shall I go in or not? ἐάν τις κἄμην, παρακαλεῖς ἱατρός, ὅπως μὴ ἀποδῇ if one is sick, you call in a physician, that he may not die, σαθρὸν ἔστι φόβος πᾶν ὃ τι ἐν μὴ δικάως ἢ πεπραγμένον rotten by nature is every thing which has not been wrought with justice.

But the subjunctive in its epic use for the fut. ind. (720 e) has *οἶ*.

834. Independent sentences with the INDICATIVE and OPTATIVE have *μή* in expressions of *wishing* (721); but otherwise, *οὐ*:

ἤμαρτεν, ὡς μήποτε ὠφέλε (sc. *ἡμαρτεῖν*) *he missed, as I would he had never done, μηδενὶ ἐπιβουλευσάμην let me plot against no one, — Φίλιππος οὐκ εἰρήνην Philip does not maintain peace, εἰ μὴ χρεῖτο τοῖς παροῦσιν, οὐκ ἂν εὐδαιμονοῖ if he should not use what he has, he could not be happy.*

For *οὐ* and *μή* as interrogative particles, see 829.

835. Dependent sentences with the INDICATIVE and OPTATIVE have *μή* when they express a *purpose* or a *condition*; but otherwise, *οὐ*:

Hence *μή* is used in FINAL, CONDITIONAL, and HYPOTHETICAL RELATIVE, sentences: *εἶπεν ὅτι ἀπέναι βούλοιο, μὴ ὁ πατήρ ἐχθοιο he said that he wished to depart, lest his father should be displeased, εἰ μὴ τι κωλύει, ἐδέλω αὐτοῖς διαλεχθῆναι if nothing hinders, I wish to confer with them, ὅποτε μὴ τι δέλσειαν, οὐ ἐνυψέσαν when they had no fear of any thing, they did not come together. So in hypothetical relative sentences with the INDICATIVE (761): *ἃ μὴ οἶδα οὐδὲ ὁλομαι εἰδέναι what I do not know (= εἰ τι μὴ οἶδα if I am ignorant of any thing) I do not even suppose that I know.**

a. So too, *μή* is used with the future indicative in expressions which imply PURPOSE (710 c): *ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει νοῖς such things that in consequence of them you will never have repentance, ὅρα ὅπως μὴ σοι ἀποστήσονται see to it that they do not revolt from you.*

For *μή* in expressions of FEARING, see 748.

836. Dependent sentences in the *oratio obliqua* take the same negatives that they would have in the *recta*:

εἶπεν ὅτι οὐδὲν αὐτῷ μέλει τοῦ ἡμετέρου θορύβου (direct *οὐδέν μοι μέλει*) *he said that he cared nothing for our disturbance. But after εἰ in dependent questions, either οὐ or μὴ can be used at pleasure: ἐρωτᾷ εἰ οὐκ αἰσχύνομαι* (direct *οὐκ αἰσχύνω*;) *he asks whether I am not ashamed, ἥρτων εἰ μηδὲν φροντίζει* (direct *ἄρ' οὐδὲν φροντίζει*) *they asked him whether he had no concern, σκοπῶμεν εἰ πρέπει ἢ οὐ let us consider whether it is proper or not, τοῦτ' αὐτὸ ἀγνοεῖς, εἰ χάλπει ἢ μὴ χάλπει you are ignorant of this very thing, whether you are pleased or not pleased.*

837. The INFINITIVE commonly has *μή* (as expressing something merely assumed or aimed at), especially when connected with the neuter article:

ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἡβουλόμην I wished you not to be ignorant of these things, ἔλεγον αὐτοῖς μὴ ἀδικεῖν they told them not to commit injustice, εἰκόσ σοφδοῖ ἄνθρω μὴ ληρεῖν it is fit that a wise man should not talk idly, σοὶ τὸ μὴ στήσασαι λοιπὸν ἦν it remained for thee not to become silent, αἱ Χειρήνες ἀνδράποδος κατεῖχον, ὅστε μὴ ἀπέναι ἅ' αὐτῶν the Sirens detained men, so that they could not get away from them.

a. Some exceptions are merely apparent: *ὑμᾶς ἀξιοῦσιν οὐ συμμαχεῖν ἀλλὰ ἐνυαδικεῖν they demand that you should be, not allies with them, but partners in wrong-doing, where οὐ belongs properly to ἀξιοῦσιν. Similarly οὐδενὸς ἡμαρτεῖν δίκαιός ἐστι it is not just that he should fail of any thing.*

b. But *οὐ* may be used with the infinitive in the *oratio obliqua* (784 c): *ἐμολογᾷ οὐ κατὰ τούτους εἶναι ῥήτωρ I confess that I am not an orator after their*

sort, εἰς Λακεδαιμόνα ἐκέλευεν λέναι· οὐ γὰρ εἶναι κύριος αὐτὸς *he commanded them to go to Lacedaemon; for (he said) that he himself had not the authority.*

838. In connection with verbs of NEGATIVE meaning, such as *hindering, forbidding, denying, refusing*, and the like, the infinitive usually takes μή, to express the negative result aimed at in the action of the verb:

καταλύμεθα μὴ μαθεῖν *we are hindered from learning (so as not to learn)*, ἀπέκρινεν τοῖς δούλοις μὴ μετέχειν τῶν γυμνασίων *they forbade the slaves from sharing in the gymnasia (requiring them not to share)*, ἠρνούντο μὴ πεπτωκέναι *they denied that they had fallen (asserting that they had not fallen)*, ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι *they refrained from making war upon the land of either (so as not to make war).*

839. The PARTICIPLE has μή when it expresses a *condition* (789 e); otherwise, οὐ:

τίς ἂν πόλις ὑπὸ μὴ πειδομένων ἀλοίη *what city could be taken by disobedient men (by men, if not obedient)*, θεοῦ μὴ δίδόντος, οὐδὲν ἰσχύει πόνος *unless a god bestow, toil avails nothing*, — Ἐὺρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς καλύοντος *Cyrus went up on the mountains, (no one opposing) without opposition*, ἐδορυβαίτε, ὥς οὐ ποιήσοιτες ταῦτα *you were clamorous, as not intending to do these things*. The participle with μή, after the article, may be expressed by a *hypothetical relative* sentence: οἱ μὴ εἰδότες (= οἱ ἂν μὴ εἰδῶσι) *all or any who may not know (if such there are)*: but λέγω ἐν τοῖς οὐκ εἰδόσι *the particular persons among whom I speak, do not know*.

840. Μὴ is also used with ADJECTIVES, ADVERBS, and even with SUBSTANTIVES, to express a *hypothetical* sense: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθόν ᾖ) *the not-good = whatever is not good*, ὃ μὴ ἰατρός *the non-physician, whoever is not a physician*.

841. Μὴ FOR οὐ. Μὴ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have μή, or would have it, if negative:

μὴ χαῖρ', Ἀτρεΐδη, κέρδεσι τοῖς μὴ καλοῖς *rejoice not, Atrides, in dishonorable gains*, ὑπέσχετο εἰρήνην ποιῆσειν, μήτε δμῆρα δοῦς, μήτε τὰ τεῖχη καδελών *(μὴ on account of ποιῆσειν, 837) he promised that he would make peace, without either giving securities, or demolishing the walls*, ἐάν τι ἀσάδῃ σεαυτὸν μὴ εἰδότες *(μὴ on account of ἐάν ἀσάδῃ, 885) if you perceive yourself to be ignorant of any thing*.

842. Οὐ FOR μὴ. Οὐ is sometimes used for μὴ, when it has a frequent and special connection with a particular word, as in οὐ φημι *to deny*, οὐκ ἐὼ *to forbid*, οὐ πολλοὶ *few*, οὐχ ἥσσαν *more*, and the like: in such expressions, οὐ is occasionally retained, when the above rules require μὴ: πάντως οὕτως ἔχει, ἐάν τε οὐ φῆτε ἐάν τε φῆτε *it is so in any case, whether you deny it or affirm it*.

TWO OR MORE NEGATIVES IN ONE SENTENCE.

843. When a negative is followed by a *compound* negative of the same kind, the negation is repeated and strengthened.

In English, only *one* negative can be used: the others may be rendered by indefinite expressions: poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει *there is (not any thing) nothing better for a state than laws*, ἄνευ τούτου οὐδέλεις εἰς οὐδὲν οὐδενός

ἂν ἡμῶν οὐδέποτε γένοιντο ἕξτες without this none of us could ever become of any worth for any thing.

844. When a negative is followed by a *simple* negative of the same kind, the two balance each other and make an affirmative: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει no man that does injustice will not pay the penalty, i. e. every one will pay.

845. Οὐ μὴ. Οὐ followed by μὴ is used with the subjunctive or future indicative in emphatic negation.

This use may be explained by supplying after οὐ an omitted expression of anxiety or apprehension: οὐ μὴ ποιήσω (= οὐ φοβητέον μὴ ποιήσω it is not to be feared that I shall do it, no danger of my doing it, i. e.) I certainly shall not do it, οὐδεὶς μήποτε εὑρήσει τὸ κατ' ἐμὲ οὐδὲν ἄλλειφθέν no one shall ever find that any thing, so far as depends on me, is neglected, οὐ μήποτε ἕξαιρος γένημαι never surely shall I deny it.

846. Μὴ οὐ. Μὴ followed by οὐ is used in different ways.

1. After expressions of fearing, where μὴ is rendered *lest*, *that* (743), μὴ οὐ is rendered *lest not*, *that not* (Lat. ne non):

δέδοικα μὴ οὐ δεμῶν ᾗ I am afraid that it may not be lawful: or, without the verb of fearing, μὴ οὐ δεμῶν ᾗ, the construction described in 720 d, which implies anxiety, but does not distinctly express it.

847. 2. The infinitive takes μὴ οὐ instead of μὴ (837), when the word on which it depends has a negative:

οὐδεὶς οἷός τε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one speaking in any other way (is able not to be) can avoid being ridiculous. The οὐ here only repeats the negation which belongs to the principal word (cf. 848).

a. Hence verbs of *hindering*, *forbidding*, *denying*, etc. (838), when they have a negative, are followed by μὴ οὐ with the infinitive: οὐ κωλύμεθα μὴ οὐ μαθεῖν we are not hindered from learning. In such cases, the neuter article is sometimes added to the infinitive: poet. μὴ παρῆς τὸ μὴ οὐ φράσαι do not forbear to make it known.

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which implies a negative: τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια who, think you, will deny (= no one will deny) that he understands what is just?

SOME NEGATIVE EXPRESSIONS.

848. For οὔτε, μήτε, οὐδέ, μηδέ, see 858-9.

a. οὐδέν, μηδέν, and οὔτι, μήτι, are often used (like Lat. nihil) as emphatic negatives in the sense of *not at all* (552).

b. οὐκέτι, μηκέτι, no longer, must not be confounded with οὔπω, μήπω, not yet: οὐκέτι ποιήσω, οὔπω πεποίηκα.

c. οὐχ ὅτι, μὴ ὅτι (probably for οὐ λέγω ὅτι, μὴ λέγω ὅτι, (I) do not say that, it is not enough to say that, and hence) *not only*, usually followed by ἀλλὰ καὶ but also, or ἀλλ' οὐδέ but neither: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only was Crito quiet, but also his friends. Οὐχ ὅπως, μὴ ὅπως, are used, and may be explained, in the same way: μὴ ὅπως (sc. οὐκ ἐδύνασθε) ἐρχέσθαι ἐν βυθῷ, ἀλλ' οὐδ' ἐρδουσθαι ἐδύνασθε not only (were ye not able) to dance in measure, but ye were not able even to stand erect.

d. *μόνον* οὐ, *μόνον* οὐχί, *only not*, hence *all but, almost*; and, in reference to time, *ὅσον* οὐ (tantum non) *almost*: καταγελάσκει ἀπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς *you are ridiculed by men whom you all but worship*, ὅσον οὐκ αὐτίκα (only so much as not immediately) *almost immediately*.

e. οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ, *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: δ ἵππος μικροῦ (575 a) ἐκείνων ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν δ Κῦρος *the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat*.

PARTICLES.

849. PRAEPOSITIVE AND POSTPOSITIVE. A particle is said to be prae-positive, when it is always put first in its own sentence; postpositive, when it is always put after one or more words of the sentence.

I. INTERROGATIVE PARTICLES. See 824–31.

II. NEGATIVE PARTICLES. See 832–48.

850. III. INTENSIVE PARTICLES. These add emphasis to particular words, or give additional force to the whole sentence.

1. γί (postpos. and enclitic) *even, at least*, Lat. quidem, adds emphasis to the preceding word: Hm. εἴπερ γάρ σ' ἑκτὼρ γε κακὸν καὶ ἀνδρακίδα φήσει, ἀλλ' οὐ πισύονται Τρῶες *for though even Hector (himself) shall call thee base and unworthy, still the Trojans will not believe it*, καὶ πολλοὺς γε ἐσέσθαι ἔλεγον τοὺς ἰδελήσοντας *and they said there would be many even who would wish it*, Hm. ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παῖδός *but do thou, if only thou art able, protect thy son*, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy*, σὺ γὰρ νῦν γε ἡμῶν βασιλεὺς εἶναι *for now at least thou seemest to be our king*.—It is added with especial frequency to pronouns: ἔγωγε *I for my part*, Lat. equidem, ὅγε in Hm. *even he*, ὅγε Lat. quidem, Hm. ὅτις τοιαῦτά γε ῥέζοι *whoever should do such things (even such)*.

a. Γέ, when it belongs to a word which has the article, is usually put after the article: ἡ γε ἀνδραπείνη σοφία *human wisdom at least*. So too after a preposition, if the word depends on one: οὐδὲς ἤκουσεν ἐν γε τῇ φανερῇ *no one heard, in public at least*.

2. γοῦν (postpositive) *at least*, Lat. certe, contracted from γὰρ οὖν (sometimes written separately), and hence stronger than γί. It is used especially after a general statement, to mark some particular case, or limited extent, in which that statement is certainly true: οὐ πλάστην τὴν φίλαν παρέλχοντο· ἰδελοῦσιν γοῦν αὐτῷ συνεβοήθησαν *they offered no pretended friendship; at least, they willingly joined him in giving aid*.

3. πέρ (postpos. and enclitic) *very, just, even*, shortened from the adverb περί *very much*. In Attic, it is used to strengthen relatives: ὅσπερ *just who, the one who*, ὥσπερ *even as*; also in εἴπερ (ἴσπερ, ἦνπερ) *even if, καίπερ though*. In Hm., its use is very extensive: ὅγὰρ δ' ἐλεεινότερός περ *but I am much more to be pitied, πρῶτόν περ *for the very first time**,

τὰς στυγέουσι θεοί περ which even the gods detest; and especially with participles, in the sense of καίπερ (795 f): ἀχνόμενοι περ though grieved, κρατερὸς περ ἔων (or κρατερὸς περ without ἔων) though he is mighty.

851. 4. δὴ (postpositive) now, indeed, in particular,

marks the idea of a word or sentence, as being immediately present and obvious to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοί δὴ (obviously many) a great many, μόνος δὴ all alone, δῆλα δὴ it is quite plain, ὑγίεια καὶ κάλλος καὶ πλοῦτος δὴ health, and beauty, and particularly wealth. It adds urgency to IMPERATIVE expressions: ἐννοεῖτε δὴ consider, I pray you, ἔγε δὴ come now, μὴ δὴ ἐκείρη τῇ ἐλπίδι παραιμαδα let us by no means be elated with that hope. It strengthens the SUPERLATIVE: μέγιστος δὴ the very greatest; and gives definiteness to DEMONSTRATIVES and RELATIVES: ὅς δὴ the (particular) one who, ὅποιος δὴ of whichever (particular) kind, οὕτως δὴ (in this particular way) just so. So with other pronouns and particles: τί δὴ what now? what precisely? ποῦ δὴ just where? δὴ τις some certain person, ἡμῶν δὴ ἔργον our own work (belonging to us only), εἰ δὴ if indeed, if really. For καὶ δὴ καί, see 857.

a. It is often used with something which is now present to the mind, as being MENTIONED, or at least SUGGESTED, BEFORE: οὐχ οὕτως ἔχει; ἔχει δὴ is it not so? it is indeed (as you say), ὡς ἐν φρουρᾷ ἐσμεν, καὶ οὐ δεῖ δὴ ταῦτόν ἐκ ταύτης λβεῖν we are as if (set) on guard, and indeed (the obvious conclusion) one must not release himself from this. Especially so with demonstratives and relatives: ἐξ ὧν δὴ from which things now (already mentioned), οὕτω δὴ thus then (as previously described): and hence often in the apodosis (732), as ὅτε . . . τότε δὴ when . . . then, I say; or with resumptive force, taking up a subject again after a digression. Hence, too,

b. It sometimes approaches the meaning of ἤδη, Lat. jam: καὶ πολλὰ δὴ ἔλλα λέξας εἶπε and when now (already) he had spoken many things, he said, νῦν δὴ even now, Hm. τὰ δὴ νῦν πάντα τελεῖται all these things are now already receiving fulfilment.

c. The Epic δὴ γάρ, and poetic δὴ τότε, may stand at the beginning of a sentence.

852. 5. δῆπου (or δὴ που indeed, I suppose) probably, methinks, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπου with what is the spirit nourished? with learning, doubtless.—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δὴ) surely, in truth, nearly confined to the Attic: οὐ δῆτα surely not, πῶς δῆτα how in truth? οἰκτερε δῆτα do really pity.

7. δῆθεν truly, forsooth, mostly in reference to a seeming or pretended truth.

8. δαί (an Attic form of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; what now? how now? with surprise or passion.

9. Epic δῖν (postpos. and enclit.) methinks, Lat. opinor, has nearly the same meaning as δῆπου, which last occurs but once in Hm.

10. ᾗ (praepositive) really, truly, (not to be confounded with ᾗ interrog., 828 b, and ᾗ or, than, 860) adds force to an assertion.—ᾗ μὲν (Hm. ᾗ μὲν) is used especially in declarations under

oath: *ἔμοσαν θεοὺς ἢ μὴν μὴ μνησικακήσω* they swore oaths that in very truth they would not (remember wrongs) bear resentment.

11. *τοί* (postpos. and enclit.) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like: *οὐτοί* *surely not*.—For *μέντοι*, see 864, 6: for *τοίνυν, τοίγαρ, τοιγαροῦν, τοιγάροισι*, see 867.

12. *ἦτοι* (*ἦ + τοί*) *verily, only* Epic, a naïve expression of assurance: *ἦτοι ὅς ἐειπὼν κατ' ἔρ' ἔξερε* (in sooth) *when he had spoken thus, he sat down*. For the disjunctive *ἦτοι . . . ἢ* *either . . . or*, see 860 a.

13. *μήν* (postpositive) *in truth, Lat. vero*, Ion. *μέν*, Dor. *μνν*; Hm. has *μέν, μνν*, and *μήν*: *ᾧδε γὰρ ἐξέρεω, καὶ μήν τετελεσμένον ἔσται* for *thus will I speak out, and in truth it will be fulfilled*. Even the Attic uses *μέν* for *μήν*, in *μέν οὖν, μὲν δὲ*. The word has also an adversative use, *yet, however*; and this is always the meaning of *μέντοι* (864, 6).

14. *ναί* *yes, surely*,—*νή* and *μά* *surely*, used in oaths and followed by the accusative (545).

Conjunctions.

853. The conjunctions are particles used to connect one sentence with another. They are divided into classes, according to their meaning: though in some instances the same conjunction has various meanings, which bring it into different classes.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate* sentences (724): so too the causal *γάρ*. The other classes stand with *subordinate* sentences, and connect them with the principal sentences on which they depend.

b. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate*; and all indeclinable relatives are reckoned among the conjunctions.—The inferential *ἔτε*, being a relative, belongs to a subordinate sentence. The adversative *ὅμως* is generally attached to a principal sentence, to mark its connection with the subordinate.

854. In continued discourse, every sentence has, in general, a conjunction, or some other expression, which marks it as connected with what goes before. Occasionally, however, a sentence appears without any such connective. This form of construction is called *ASYNDETON* (*ἀσύνδετον* *not bound together*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

855. IV. COPULATIVE CONJUNCTIONS.

The principal copulatives are *καί, τέ, and*. *Τέ* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἠδέ, ἰδέ, and* (cf. Lat. *atque*); *ἰδέ* is epic only.

a. The copulative is often used with both of the connected members:

Thus *καί . . . καί*, or *τε . . . καί*, or *τε . . . τε*: *καί κατὰ γῆν καὶ κατὰ θάλασσαν* both by land and by sea, Hm. Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί ye sons of Atreus and other Achaeans with goodly greaves, Hm. αἰεὶ γὰρ τοι ἔπ' ῥις τε φίλη πόλεμος τε μάχαι τε for always is strife dear to thee and wars and battles. In like manner, the Epic has *ἡμὲν . . . ἡδὲ* as well . . . as also.

b. Occasionally we find *τε . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

856. a. In the Epic language, *τί* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί*, *μέν*, *δέ*, *γάρ*, *ἀλλά*, and to relatives (*ὅσπερ*, *ὁσόντε*). In such cases, it can hardly be translated into English. The common words *ὅσπερ* and *ὁσόντε*, found in all writers, are remnants of this early usage.

b. To *καί* belong further the meanings *ALSO* and *ΕΥΕΝ*: Hm. παρ' ἡμοῖς καὶ ἄλλοι οἱ κ' ἐμὲ τιμήσουσι with me are others also who will honor me, καὶ καταγελᾷς μου you are even laughing at me, καὶ μάλιστα even most, καὶ βραχὺν χρόνον (even) only a short time. In the meaning *also*, it is often repeated with both members of a compound sentence: καὶ ἡμῖν ταῦτά δοκεῖ ἔπερ καὶ βασιλεῖ to us also the same things seem good, which (seem good) also to the king. In *καί*, the proper connective is *δέ*, while *καί* means *also*, even: δίκαιον καὶ πρέπον δὲ ἔμα just, and, at the same time, fitting also.

c. After words of likeness, *καί* may be rendered as: *ὁμοίως καί* Lat. *aeque ac*.

857. Ἄλλως τε καί means both in other relations and (particularly in the following). Hence it may in general be rendered especially: χαλεπὸν ἐστὶ διαβαίνειν τὸν ποταμὸν, ἄλλως τε καὶ πολεμίων πολλῶν ἔγγυς ὄντων it is hard to cross the river, especially when many enemies are near. So *καί* *δὴ καί* and in particular *also*, gives special prominence to that which follows it: Hd. ἀπικνέσονται ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon. In like manner, *οὐ μόνον . . . ἀλλὰ καί* not only . . . but also, are used with connected sentences to give prominence to the second. For *οὐχ ὅτι*, *οὐχ ὅπως*, followed by *ἀλλὰ καί*, with similar force, see 848 c.

858. NEGATIVE SENTENCES are connected by *οὐδέ*, *μηδέ*, or *οὔτε*, *μήτε*. Of these, *οὐδέ*, *μηδέ* take the place of *καί* (standing singly) in affirmative sentences, and therefore signify

a. *and not, nor either*; in this sense, they connect a single negative member to a preceding sentence (usually negative): Hm. βρώμευς οὐχ ἔπεται οὐδὲ ποτὶς τοῖς τοῦτοις οὐχ ἐσθ' (and not drink) nor drink either, πρὸς σοῦ οὐδ' ἐμοῦ φάσσω I shall not speak for thy interest nor for mine. Sometimes *οὐδέ* (*μηδέ*) has the adversative meaning *but not* (862).

b. *also not (neither)*: ἐλπίω οὐδὲ τοὺς πολεμίους μενεῖν I expect that the enemy also will not remain (that neither will the enemy remain);—or, with emphatic sense, *nor even*, Lat. *ne—quidem*: οὐδὲ τοῦτο ἐξῆν not even this was allowed, Hm. ἴνα μὴδ' ὄνομα αὐτοῦ ἐν ἀνδράσιν αἰσῶται that not even his name may remain among men. For *οὐδέ* (*μηδέ*) with *ἐς*, see 255.

859. *Οὔτε*, *μήτε* take the place of *τε . . . τε*, or *καί . . . καί*, in affirmative sentences; thus *οὔτε . . . οὔτε*, or *μήτε . . . μήτε*, *neither . . . nor*:

φανερὸν εἶσιν οὔτε τῷ θεῷ πεδόμενοι οὔτε τοῖς νόμοις they are seen to obey neither the god nor the laws. Sometimes a negative member is connected with a following affirmative by *οὔτε* (*μήτε*) . . . *τε* (Lat. *neque . . . et*): ἔμοσαν μήτε

προβάσειν ἀλλήλους σύμμαχοι τε ἕσσεσθαι *they swore that they would not betray each other, and would be allies.*

a. If after two members connected by *ὅτε* . . . *ὅτε*, *μήτε* . . . *μήτε*, others still are added, they may take *οὐδέ*, *μηδέ*. But if a single member with *ὅτε* (*μήτε*) is followed by *οὐδέ* (*μηδέ*), this is an irregular form (cf. *τε* . . . *δέ*, 855 b), and gives a special emphasis to the second member: *ἀλλὰ γὰρ ὅτε τούτων οὐδὲν ἔστιν ἀληθές, οὐδέ γ' εἰ τις ἀκηκόατε ὡς ἐγὼ παιδεύω ἐπιχειρῶ ἀνδράπονος* *but indeed neither is any one of these things true, nor even if ye have heard from any body that I undertake to educate men.*

860. V. DISJUNCTIVE CONJUNCTIONS.

1. *ἢ* or, *than*, not to be confounded with *ἢ* (828 b, 852, 10):

a. OR; and repeated, *ἢ* . . . *ἢ* either . . . or; also *ἢτοι* . . . *ἢ*, with special emphasis on the first member: *ἢ πολλέμῃ κρατηθεῖς, ἢ καὶ ἄλλον τινὰ τρόπον δουλεύεις* *either vanquished in war, or else subjugated in some other way.*

b. *ΤΗΑΝ*, after the comparative degree and adjectives like *ἄλλος*, *ἕτερος*, *διόφορος*, *ἐναντιος*, which have a comparative meaning. See 586, 660.

861. 2. *εἴτε* . . . *εἴτε* *whether* . . . or, Lat. *sive* . . . *sive*,

presenting two possible suppositions which are left open to the choice of the hearer: *εἴτε ἀληθές εἴτε ψεῦδος, οὐ καλὸν μοι δοκεῖ τοῦτο τὸν ὄνομα ἔχειν* *whether it be true or false, it seems to me not honorable to have this name.* Sometimes the first *εἴτε* is omitted, or *ἢ* is used for the second. With the subjunctive, *ἔάντε* (*ἤντε*, *ἔντε*) is used instead of *εἴτε*.

862. VI. ADVERSATIVE CONJUNCTIONS.

1. *δέ* (postpositive) *but*, *and*, marks a slight contrast with what goes before, being much weaker than *ἀλλά*. Hence, though it should generally be rendered *but*, it is often better given, especially in Hm., by *and*.

a. The first of the contrasted members very commonly has *μέν* (postpositive, originally the same as *μήν*, 852, 18): thus *μέν* . . . *δέ* *indeed* . . . *but*, on the one hand . . . on the other; though, in many cases, *μέν* can hardly be rendered in English. Thus *ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά* *life indeed is short, but art is long*, Hm. *οἱ περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μέχεσθαι* *you who in counsel (on the one hand), and (on the other) in fighting, are superior to the (other) Danaï.*

For *ὁ μὲν* . . . *ὁ δέ*, see 525 a. *Μέν* is often followed by other particles, *ἀλλά*, *ἀτάρ*, etc.; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

b. After a *conditional* or *relative* sentence, the *apodosis* (principal sentence) is sometimes introduced by *δέ*: Hm. *ἔως ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη* *while he was revolving these things in mind and in spirit, then came Athena.* Here *δέ* is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Hm.

863. 2. *ἀλλά* *but*, *yet* (from *ἄλλος* *other*),

marks a stronger contrast than *δέ*: Hm. *ἐνδ' ἄλλοι μὲν πάντες ἐπενυφήμουν Ἀχαιοί, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠνδανε θυμῷ, ἀλλὰ κακῶς ἔφλεε* *then all the other Achaeans shouted assent, yet it pleased not Atreus' son Agamemnon in his spirit, but harshly he dismissed him.*

a. After a conditional sentence expressed or implied, ἀλλά is often to be rendered *at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴστε you know, if not all, yet much at least, & θεοὶ πατρώοι, συγγένεσθ' γ' ἀλλά νῦν O gods of my fathers, be with me now at least (if never before).

b. Ἀλλά is often used to break off the previous discourse and introduce a question or demand: Hm. οὐκ ἀπὸ σκοποῦ μυθεῖται βασίλεια περιφέρων· ἀλλὰ πείθεσθε the prudent queen speaks not amiss: but do you comply.

c. After negative expressions, ἀλλ' ἢ (less often ἀλλά alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι I have no money, except some little. For οὐ μὴν ἀλλά, see 848 e.

864. Other conjunctions which express a contrast, or a transition to something different, are

3. αὖ (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So Ἐπὶ αὖτε.

4. ἀρά (praepositive, Hm. αὐρά and ἀρά) *but, however*.

5. μὴν (postpos., *it is true*, Lat. vero) *yet, however*: see 852, 13.

6. μέντοι (postpos.: from μὲν for μὴν, and τοί) *yet, however*.

7. καίτοι (not in Hm.: from καί and τοί) *and yet, though*.

8. ὅμως *nevertheless, notwithstanding*,

marks decided opposition. See 858 b, and for its use with participles, 795 f. It is originally the same with poet. ὁμῶς *in like manner, in the same case*. In Hm., it occurs but once.

865. VII. INFERENTIAL CONJUNCTIONS.

1. ἄρα (Hm. ἄρα, ἄρ, and enclit. ῥά, all postpos.) *accordingly, therefore*, marks an idea as following naturally from preceding circumstances or a previous course of thought. It is especially frequent in Hm., and may often be rendered by so, THEN: ὡς ἄρ' ἔφη thus then he said, Ἀτρεΐδης δ' ἄρα νῆα δοῖν ἔλαβε προέρυσσεν and so (a thing to be expected) Atreides launched the swift ship into the sea: οὐκ ἄρα not then (as might have been supposed), εἰ ἄρα if to-wit, if perhaps. For ἄρα (sometimes used in poetry for ἔρα, but usually) interrogative, see 828 b.

866. 2. οὖν (Hd. and Dor. ὦν, postpos.) *therefore, consequently*, stronger than ἔρα: Hm. ἦτοι νόστος ἀπέλετο πατρὸς ἐμοῖο· οὐτ' οὖν ἀγγελίης ἐτι πείδομαι my father's return is verily lost; neither therefore do I any more put faith in tidings (of him). In connection with other particles, it very often means *for that matter, at any rate, certainly*: with relatives, it has the force of Lat. *cumque*: ὅστις οὖν whosoever (816 a). For μὲν οὖν, see 852, 13.

a. From οὐ and οὖν, arise both οὐκ οὖν and οὐκ οὖν.—(α) The first is properly interrogative: οὐκ οὖν σοι δοκεῖ συμφέρον εἶναι does it not therefore seem to you to be advantageous?—(β) But since questions with οὐ look to an affirmative answer, οὐκ οὖν came to be used without interrogation, as an affirmative: ἔγουνσι ἡμῶν τὰ χρήματα· οὐκ οὖν χρὴ ἐλαύνειν τινὰς ἡμῶν ἐπ' αὐτοὺς they are plundering our property: therefore ought (= ought not therefore?) some of us to march against them.—(γ) To express the sense "not therefore" without interrogation, οὐκ οὖν is used (with accent on the negative): οὐκ οὖν ἀπολείψομαι γὰρ σου, εἰ τοῦτο λέγεις I will not depart from you, then, if you say this. Some editors employ οὐκ οὖν also in the first case (α).

867. 3. *νύν* (Hm. *νύν* and *νό*, postpos. and enclitic), a weakened form of *νύν*, like English *now* used for *then*, *therefore*. According to many critics, the word should be written *νύν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore*, *then*, from *νύν* above, strengthened by *τοι* surely (852, 11); never found in Hm.

5. *τοιγαροῦν*, *τοιγάροι*, *so then*, *therefore*, praepositive, like poet. *τοίγαρ*, of which they are strengthened forms.

6. *ὥστε* *so that*, see 876, 4.

868. VIII. DECLARATIVE CONJUNCTIONS.

1. *ὅτι* *that*, Lat. *quod*, originally the same as *ὁ* *τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod*, it has both a declarative and a causal sense:

a. THAT: *Ἡράκλειτος λέγει ὅτι πάντα χωρεῖ* *Heracitus says that all things are in motion*. Hence the phrases *ὅλον ὅτι* (also written *δηλονότι*) *it is clear that*, *evidently*, and *εὖ οἶδ' ὅτι* *I know that*, *certainly*: *πάντων εὖ οἶδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say*.—For the forms of the *oratio recta* used after *ὅτι*, see 734 b.

b. BECAUSE: Hm. *χωόμενοι ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας* *angry because you paid no respect to the best of the Achaeans*.—Hm. sometimes uses *ὅ*, the simple relative, instead of *ὅτι*, in both senses.

REM. c. *ὅτι μή* is used after a negative sentence, in the sense of *except*: *οὐποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μή εἰς Ἰσθμόν* *you never went out of the city, except once to the Isthmus* (lit. what you did not go out that one time). For *ὅτι* with superlatives, see 664.

2. Another declarative in general use is *ὥς* *that*, see 875. Little used are *διότι* and *οὖνεκα* *that*, see 869, 3.

869. IX. CAUSAL CONJUNCTIONS.

1. *ὅτι* *because*, see 868 b.

2. *ὅτε* and *ἐπεὶ* *since*, see 877, 1, 5.

3. *διότι*, and poet. *οὖνεκα*, *διούνεκα*, *because*.

διότι is for *δι' ὃ* *τι* = *διὰ τοῦτο ὅτι* *on account of this that* (818). And so *οὖνεκα*, *διούνεκα* are for *ὅ* (*ὅτου*) *ένεκα*, = *ένεκα τούτου ὅτι*. They are used also as declaratives, *that*, see 868, 2.

870. 4. *γάρ* (postpositive) *for*

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: *νύν δέ, σφόδρα γὰρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ψέγω* *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you*.

a. The thought which is explained, is often not expressed, but only implied in the connection. Thus especially in answers to questions: *ἀγωνιστέον μὲν ἔρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη* *must we, then, contend with the men? (yes, we must contend) for it is necessary, said he*.

b. In questions, *γάρ* is often used with reference to an unexpressed and vague idea of uncertainty, which is explained by the question: *ὄλωλε γάρ; (possibly I misunderstood you) for is he (actually) dead? φιλοσοφητέον ἐμολο-*

γῆσamen· ἢ γὰρ *we agreed that one should study philosophy* (as I think, but perhaps incorrectly), *for is it really so?* So *τί γάρ*, Lat. *quidam?*

c. In *wishes*, γὰρ is similarly used with reference to a vague idea of unsatisfied desire, which is explained by the wish: *κακῶς γὰρ ἐξόλοιο* (there is something I desire) *for would that you might perish wretchedly*. For *εἰ γάρ*, Lat. *utinam*, see 721 a.

d. Similarly we may explain *καὶ γὰρ* and (this is certain) *for*, = *for indeed* (but sometimes *for also*, *for even*); *ἀλλὰ γὰρ* and *ἀλλ'* *οὐ γὰρ* *but—for (for not)*, where an idea must be supplied in contrast with what goes before: *ἐγὼ δυνάμην τοῦ θέομαι θέουσι τοῖσιν ἀκολουθεῖν· ἀλλ' οὐ γὰρ δύναμαι* *I demand it of myself to keep up with these in running; but (I do not keep up, for) I am not able*. But *οὐ γὰρ ἀλλά* is differently used: *μὴ σκώπτέ μ' ἀδελφ'*· *οὐ γὰρ ἀλλ' ἔχω κακῶς* *do not mock me, brother; for I (am not to be mocked, but) am in wretched condition*.

871. X. FINAL CONJUNCTIONS.

These are named, and their uses described, in 739-43. They are *ἵνα* (cf. 879, 6), *ὥς* (cf. 875 e), *ὅπως* (cf. 876, 3), *ὅφρα* (cf. 877, 7), *μή* (cf. 743, 832 ff). For *ἵνα τί* (sc. *γίνεται*), see 826 b.

872. XI. CONDITIONAL CONJUNCTIONS.

εἰ ἴ; *εἰάν* (for *εἰ ἂν*, or by contraction) *ἦν*, *ἄν* (a), *ἴ;*.

For their use in conditional sentences, see 744 ff: in indirect questions, 830: in expressions of wishing (with *εἰ*, *εἴθε*, *εἰ γάρ*), 721. *Εἰ μή* is sometimes used for *except*, as Lat. *nisi*: *ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετή* *we have no other good save arms and courage*: so *εἰ μὴ εἰ except ἴ;*, Lat. *nisi si*. *Εἴπερ* (850, 3), Lat. *siquidem*, *if indeed*, as true as: *οὐ γὰρ Δι', εἴπερ γε Δαρειοῦ ἐστί παῖς, οὐκ ἀμάρχει ταῦτ' ἐγὼ λήθομαι* *ay, by Zeus, as sure as he is a son of Darius, I shall not get these things without fighting*.

873. ἄν (a, postpositive) *perhaps*

marks the sentence as having only a contingent or conditional truth: it can seldom be rendered by an English word. It is used with the (potential) optative (722, 748); with the (hypothetical) indicative (746 b); with the indicative, implying repetition (704); with the future indicative (710 b); with the subjunctive in relative sentences (757 ff); with the infinitive (783), and participle (803).

a. Not unfrequently, *ἄν* is found *more than once* in the same sentence: *οὐκ ἂν ὁρθῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἂν λογίσαιτο* *the man who did this would not reason rightly on any subject*.

b. *Ἐπ. κέ*, *κέν*, Dor. *κά* (postpositive and enclitic), almost exactly equivalent to *ἄν* (ā), which is also freely used by Hm. Sometimes both *ἄν* and *κέ* are found in the same sentence, cf. 873 a.

874. XII. CONCESSIVE CONJUNCTIONS. These mark a condition as something which may be conceded without destroying the conclusion. They are

1. *εἰ καὶ* (εἰάν καὶ) *if even, although*:

poet. *πάλιν* (728), *εἰ καὶ μὴ βλέπεις, φρονεῖς δ'* (862 b) *ὅμως οἷα νόσφ' ἐθέσται* *as for the city, (if even) though thou art blind, thou yet perceivest with what a lady it is afflicted*.

2. καὶ εἰ (καὶ εἰάν, κἄν) *even if*, Lat. *etiamsi*:

ἡγεῖτο ἀγαθὸς εἶναι ἀγαθοῦ ὀφελεῖν τοὺς φίλους, καὶ εἰ μὴδὲς μέλλει εἰσεῖναι ἡ thought it was the part of a good man to assist his friends, even if no one were about to know of it.

a. Both *εἰ καὶ* and *καὶ εἰ* represent the condition as unfavorable to the conclusion, yet not incompatible with it. But the former gives special prominence to the condition, as being unfavorable; the latter, to the conclusion, as holding good notwithstanding. Often, however, the difference between the two forms is very slight.

3. καίπερ (Hm. καὶ . . . περ) with the participle, see 795 f.

b. After concessive conjunctions, the conclusion is often introduced by *ὅμως* notwithstanding, see 858 b.

875. XIII. COMPARATIVE CONJUNCTIONS. These are properly relative adverbs of manner.

1. ὥς *as, that*, Lat. *ut*,

properly in *which manner*, a proclitic (108 c), and thus distinguished from the demonstrative *ὅς thus, so* (250). Yet in poetry, the relative is sometimes oxytone, being placed *after* the word to which it belongs (104 a). It has a great variety of uses, viz.

a. COMPARATIVE use: ὥς βούλει *as thou wilt*. So with the force of Lat. *tantum*: μακρὰν ὥς γέροντι *a long distance for me as an old man*.—It corresponds to Lat. *quam* in EXCLAMATIONS (815 a), prop. *O the manner in which!* Hm. *ὅς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ how does one evil always follow for me after another!*—For *ὥς* with superlatives: ὥς τάχιστα Lat. *quam celerrime*, see 864.—With words of number and measure, it has the meaning *about, not far from*: ὥς δέκα *about ten*, ὥς ἐπὶ τὸ πλὴν *(pretty much over the greater part) for the most part*.—In expressions of action, it often denotes that which is apparent, supposed, or professed: ἀπῆγε ὥς πρὸς τοὺς πολεμίους *he went away in the direction toward the enemy (as if he were going against the enemy)*, φυλάττεσθε ὥς πολεμίους ἡμῶν *you are guarding against us as (supposing us to be) enemies*. Hence its use as an adjunct of the participle, see 795 e. For its use with the infinitive, see 772.

b. TEMPORAL use, *as, as soon as, when*: ὥς εἰδ', ὥς (demonstrative) μὴ μάλ' ἔδω χάλας *when he saw them, then did anger the more take possession of him* (lit. *as . . . so*), ὥς τάχιστα ἔως ὑπέφαινε, ἔδυντο *as soon as dawn appeared, they were taking the auspices* (Lat. *ut primum*).

c. CAUSAL use, *as, inasmuch as, seeing that*: δεῖ χρῆσθαι τοῖς ἀγαθοῖς, ὥς οὐδὲν ὀφελος τῆς κτήσεως γίγνεται *one must make use of his goods, since no advantage comes from the acquiring (of them)*.

d. DECLARATIVE use, *that*: ἦκεν ἀγγέλλον τις ὥς Ἐλάτεια κατεῖληπται *there came one with the tidings that Elatæa is taken*, cf. 738.

e. FINAL use, *that, in order that*: ὥς μὴ πάντες ὄλωνται *that all may not perish*, cf. 789.

f. CONSECUTIVE use, like *ἔστε so that*, mostly with the infin. (770): ὅθως μοι ἐβοήθησας ὥς νῦν σέσωσμαι *you so aided me that I am now saved*, ἰκανὰ προσήγον ὥς δεῖπνῆσαι τὴν στρατιὰν *they brought enough, so that the army could dine*.

g. For *ὥς* in expressions of WISHING (Lat. *utinam*), see 721 a.

876. 2. ὥσπερ (ὥς + πέρ) *even as, just as*, a strengthened *ὥς*, but found only in the comparative use.

3. ὥς as, *that, in order that,*

is the indefinite relative corresponding to *ὥς* (as *ὥς* to *ὅς*, etc.). Its principal use is that of a *final* conjunction, see 739. Like other indefinite relatives, it is used in dependent questions (825 a) *how, in what manner.*

4. ὥστε (856 a) used in two ways:

a. COMPARATIVE use, *as*: this is Ion. and poetic, and is especially frequent in Homer.

b. CONSECUTIVE use, *so that*: in this it denotes *result*, and may be connected either with the infinitive or with a dependent finite verb (770-71).

5. ὅτε (in Hm. only as pronoun) *as,*

chiefly used with participles, see 795 d: so also *ὅτα*.

6. ὅ, ὅτε, *as, see* 879, 4.7. Hm. ὅτε *as, like as.* In Il. γ, 10, τ, 886, it is a dissyllable (87).

877. XIV. TEMPORAL CONJUNCTIONS. These are mostly relative adverbs of time.

1. ὅτε, ὁπότε, *when*; and (with *ἄν*) ὅταν, ὁπότεν. Ὅτε is also used in a causal sense: *whereas, since.*

2. εὐτε (poetic and Ionic) = ὅτε, both temporal and causal.

3. ἥνικα, ὁπηνίκα, *at which time, when*, more precise than ὅτε. In Hm., ἥνικα is scarcely found: on the other hand,

4. ἥμος *when* (= ἥνικα) is little used except in Hm.: it is found only with the indicative.

5. ἐπεὶ *after, since, when*; and (with *ἄν*) ἐπὶν or ἐπὶν (Hm. ἐπὶν, ἐπεὶ κε, Hd. ἐπειν). Ἐπεὶ is very often used as a causal conjunction, *since, seeing that.*

6. ἐπειδὴ *since now, when now*, from ἐπεὶ strengthened by δὴ (851): it denotes thus a more immediate and particular relation of time or cause. With *ἄν*, it forms ἐπειδάν, which is much more used than ἐπὶν, ἐπὶν.

7. ἕως (not in Hm.), *till, and poet. ὅφα, Hm. εἰσέκε* (or *εἰς ὃ κε, εἰς ὅτε κε*), *until, as long as*:

αἰκίζονται τοὺς ἀνδράποους ἕως ἂν ἀρῶσιν αὐτῶν *they abuse men as long as they are masters of them, περιμένοντες ἕως ἀνοιχθῆναι τὸ δεσμοτήριον* *we were waiting until the prison should be opened.* Ὅφα is very often used as a *final* conjunction (739): Hm. ὅφα μὴ ὅλος Ἀργείων ἀγέραςτος *εἰ* *that I may not be, alone among the Greeks, without a prize.*

8. μέχρι, ἄχρι (cf. 626, 7) *until.*878. 9. πρὶν *before (that), ere.*

In this use, it stands for πρὶν ἢ (*sooner than*, Lat. *priusquam*): it may be connected either with the infinitive (769) or with a finite verb (771). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction: this in Attic Greek is found only after the article (*ἐν τοῖς πρὶν λόγοις* *in the foregoing statements*, τὸ πρὶν *before, formerly*), but is very frequent in Hm.: οὐ γὰρ ἐγὼ λύσω· πρὶν μὲν γὰρ γῆρας ἔπεισω *for I will not release (her); old age even shall come upon her before.* He often uses it in correspondence with a conjunction πρὶν (769): οὐδέ τις ἐτλη πρὶν πιεῖν πρὶν λούσθαι *nor durst any one (sooner) drink before he made libation.*

879. XV. LOCAL CONJUNCTIONS. These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote situation, i. e. states, conditions, or circumstances.

1. *οὗ, ὅπου, where* (Epic and Lyric ὅπου, ὁπόθεν).
2. *ὅθεν, ὁπόθεν, whence.*
3. *οἷ, ὅποι, whither.*
4. *ἣ, ὅπη* (Hm. also ἥχι), *which way, in which part, where*: also, in comparative sense, *as*.
5. *ἐνθα at which place, where, ἐνθεν whence*, more precise than *οὗ, ὅθεν*. They are often used as demonstratives, *there, thence*.
6. *ὅτα where*; but much oftener used as a final conjunction (cf. 739), *that, in order that*.

REM. a. Adverbs which express the place *where*, are often connected with verbs of motion: they denote then the place of rest in which the motion ends: *ἐκ τῆς πόλεως οὗ κατέφυγε from the city where (whither) he fled for refuge*. Conversely, *οἷ and ὅποι* are sometimes connected with verbs of rest, the adverb referring to a previous motion: poet. *ἔχουσ διδάξαι δὴ μ' ὅποι κατέσταμεν are you able to inform me whither we (have come and) are set down?* Cf. 618 a.

FIGURES OF SYNTAX.

880. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For numerous cases of elliptical construction, see 504-10, 752-4, 818-20; but many of those constructions fall under the special head of brachylogy.

881. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἀγαθοὶ ἢ μὴ (sc. ἀγαθοὶ) *ἀνδρες good men or not* (good men), *ἐπρόξαμεν ἡμεῖς* (sc. πρὸς ἐκεῖνους), *καὶ ἐκέλευον πρὸς ἡμῶς εἰρήνην we made peace with them, and they with us*.—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: *ὡς βαδὺν ἐκοιμήθης* (sc. ὅπνιον) *how deep* (a sleep) *you slept* (509 a), *οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιεῖσθαι* (for *μετέγνωσαν καὶ ἔγνωσαν*) *the Athenians changed their resolution (and resolved) not to form an alliance with the Corinthians, ἀμελήσας ὅν οἱ πολλοὶ* (sc. ἐπιμελοῦνται) *neglecting things which the most care for*. Thus *ἐκαστος* or *τις* must sometimes be supplied from a preceding οὐδείς: *οὐδείς ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικεῖν ἄδυνάτων αὐτὸν ὅραν no one is just by his own will, but (each one) blames injustice, because he is unable to practise it*.

882. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them: the other subject or object depends properly on a more general idea, which may be drawn from the inappropriate verb:

Hm. ἥχι ἐκδοτῶ ἵπποι ἀρσιπόδες καὶ ποικίλα τεύχε' ἔκειτο *where for each one (stood, ἔστασαν) his foot-lifting horses and his curiously-wrought arms were lying, Hd. ἐσθῆτα φορέουσι τῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language.* The figure is chiefly poetic.

883. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴποτε δ' αὖτε χρεὶά ἐμεῖο γένηται δευκτα λόγον ἀμύναι—but *if ever again there comes a need of me to ward off shameful ruin*—. It is a figure of rhetoric rather than of syntax.

884. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought. For a pleonastic use of αὐτός and οὗτος, see 680. This also is in most cases a figure of rhetoric rather than of syntax.

885. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ᾧ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἰκετεύω) *by thy knees (I entreat) thee, ἔξ οἱμαι τῆς ἀποράτης ἐλευθερίας δουλεία πλεῖστη as a consequence, I suppose, of extreme freedom, comes utter servitude.* It often gives emphasis to some particular word or words: πολλῶν, ᾧ ἔνδρες Ἀθηναῖοι, λόγων γυγνομένων *though many, O Athenians, are the speeches made*;—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνηῖ ἡλικιώταις ἡδόμενος *I associated with persons of my own age, taking pleasure in them, and they in me, Hm. παρ' οὐκ ἐθέλων ἐβλούσῃ unwilling with her wishing it.*

886. ANACOLUTHON (*inconsistency*). This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *and conversing with him, this man appeared to me to be wise* (for "I thought the man to be wise," ἐνόμισον τὸν ἄνδρα, etc.), μετὰ ταῦτα ἡ ξυνοδος ἦν, Ἀργεῖοι μὲν ὁργῇ χαρούμενοι *after this the engagement commenced, the Argives advancing eagerly* (Ἀργεῖοι instead of Ἀργεῶν, as if the sentence began with ξυνηλλδον *they engaged*), τοὺς Ἕλληνας ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφὲς λέγεται εἰ ἔπονται *but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following* (εἰ ἔπονται instead of ἔπασδαι, the expression changing to an indirect question), Hm. μητέρα δ' εἰ οὐ μὲν ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός *but thy mother, if her mind is bent on being married, let her go back to her father's house* (ἀψ ἴτω instead of ἀποπέμψον *send back*), ὥσπερ οἱ ἀδελφαί, ὅταν τῶν ἀνταγωνιστῶν γένωνται ἥττους, τοὺς αὐτοὺς ἀνιψ *as the athletes, when they prove inferior to their antagonists, this troubles them* (as if οἱ ἀδελφαί belonged to the relative sentence, prop. τοὺτ' ἀνιῶνται *are troubled by this*).—Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιτελκύνται • δυστυχούντας μὲν ἂ μὴ ἄλπη τοῖς ἄλλοις παρέχει ἀνιὰρ τοιαῖ νομίζειν • εὐτυχούντας δὲ καὶ τὰ μὴ ἡδοῦνς ἔχει παρ' ἐκείνων ἐπαινον ἀναγκάζει τυγχάνειν *for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them* (εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούτων).

APPENDIX.

VERSIFICATION.

887. METRE AND RHYTHM. To all forms of Greek verse belong metre (*μέτρον measure*) and rhythm (*ῥυθμός movement*). They all have a definite measure of long and short syllables, and a regular movement of times and accents.

888. FEET. Verses are composed of metrical elements called *feet*. The most important are the following:

<i>Feet of three (short) times.</i>			<i>Feet of four times.</i>		
Trochee	--	λείπε	Dactyl	--	λείπομαι
Iambus	--	λιπεῖν	Anapaest	--	λιπέτω
Tribrach	---	ἐλιπον	Spondee	--	λείπων
<i>Feet of five times.</i>			<i>Feet of six times.</i>		
Cretic	--	λείπετω	Ionic a majore	---	λείπομαθα
First Paeon	---	λείπομαθα	Ionic a minore	---	ἐλιπέσθην
Fourth Paeon	---	ἐλιπόνην	Choriambus	---	λείπομένους

Much less important are the following:

Pyrrhic	--	λίπε	Ditrochee	---	λείπέτωσαν
Amphibrach	---	ἐλιπον	Dilambus	---	ἐλιπόνην
Proceleusmatic	---	ἐλίπετο	Antispast	---	ἐλείποντο
Bacchius	---	λιπόντων	First Epitrite	---	ἐλειπέσθην
Antibacchius	---	λείποισθε	Second Epit.	---	ἐξελεῖσθην
Second Paeon	---	ἐλείπετο	Third Epit.	---	λειφθήσεται
Third Paeon	---	ἐλίκοντο	Fourth Epit.	---	λειφθήσονται
Molossus	---	λείπόντων	Dispondee	---	λειφθήσονται

889. GROUPS. A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.—One foot with half of another is sometimes called *triemimeris* (three half-feet): so *penthemimeris* = two feet and a half; *hephthemimeris* = three and a half, etc.

890. VERSES. Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or *fundamental*) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet.

In *trochaic*, *iambic*, and *anapaestic* verses, each “-meter” consists of two feet: thus, an anapaestic dimeter consists of four feet; an iambic trimeter, of six; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a “-meter”: thus, a dactylic hexameter consists of six feet; a cretic pentameter, of five; an ionic tetrameter, of four, etc.

891. **CATALECTIC AND ACATALECTIC.** In many forms of verse, the closing foot is *incomplete*. Such verses are designated as *catalectic* (stopping short). On the other hand, verses which close with a *complete* foot are called *acatalectic*.

a. A verse is said to be catalectic in *syllabam*, in *disyllabum*, in *trisyllabum*, according to the number of syllables (one, two, three) actually used in the incomplete foot.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure: thus a choriambic tetrameter hypercatalectic is a verse which would become a choriambic tetrameter by omitting its last syllable.

892. **RESOLUTION AND CONTRACTION.** Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic dimeter 'Απαβλας τ' ἄριστος ἄνδρας (— — — — —), a tribrach stands by resolution in place of the first trochee. And in the dactylic hexameter ἄντρα στέδω, τοῦ νῶϊ, θεοῦ ἔς, ἡρεπόμεσ' αὐτῇ (— — — — —), a spondee stands by contraction in place of the second, fourth, and sixth dactyls.

893. **CAESURA.** When a pause in the sense, however slight, occurs within the verse, it produces a *caesura* (i. e. a cutting, or dividing of the verse). This division very often takes place in the middle of a foot, and in that case it may be designated as a *foot-caesura*.

Thus, in the dactylic hexameter ἄντρα στέδω, τοῦ νῶϊ, θεοῦ ἔς, ἡρεπόμεσ' αὐτῇ (— — — | — — — | — — — | — — —), *before thee, by whose voice, as if it were a god's, we two are delighted*, caesuras occur after στέδω, νῶϊ, and ἔς; and the first two of these are, at the same time, foot-caesuras.

894. **ACCENT, ARSIS AND THESIS.** In pronouncing verse, one syllable of each foot was distinguished from the rest by a greater stress of voice. This greater stress is called the *rhythmic accent*. It is wholly independent of the written accent, which was disregarded in versification.

That part of each foot which has the rhythmic accent is called the *arsis* (raising); while the unaccented part of the foot is called the *thesis* (setting, lowering).

Thus, in the dactylic hexameter ἄντρα στέδω, τοῦ νῶϊ, θεοῦ ἔς, ἡρεπόμεσ' αὐτῇ (— — — — —), the syllables which have the rhythmic accent are ἄν-, -τέδω, νῶ-, -οῦ, ἡρε-, αὐ- (only half of which have the written accent). Each of these six is the arsis of its own foot; while the remaining syllable or syllables of each foot compose the thesis.

REM. a. When a long arsis is resolved into two short syllables (892), the first of them receives the rhythmic accent. Thus in the iambic dimeter δούαιον οὐδὲν ἐπιχαλῆς (— — — — —), the tribrach which stands in place of the third iambus is accented on its second syllable.

895. **SYNCOPE.** Of many rhythms modified forms are produced by the omission of one or more theses. This omission is called *syncope*. The time of the omitted thesis was made up either by a pause, where the sense admits of one, or by a prolongation of the preceding long arsis.

Thus the verse *βαρεῖαι καταλλάγαι* (υ̇ υ̇ ο̇ υ̇ υ̇ υ̇) is an iambic dimeter modified by syncope of the second thesis: the place of the omitted thesis we mark by a letter "o."

896. ANACRUSIS. An unaccented syllable (short or long) prefixed to rhythms beginning with an accent, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, show the same rhythm as a, but with anacrusis prefixed:

a. χερσὶν δημοσπδροισιν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
b. προκηδομένα βαρεῖαν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
c. μὴ ταρβαλέα δάροιμι.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
d. τὸ δὲ συγγενὲς ἐμβέβακεν.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

REM. e. The names *iambic* (903 ff) and *anapaestic* (912 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusis-trochaic*, the anapaestic as *anacrusis-dactylic*, i. e. trochaic and dactylic with preceding anacrusis.

For BASIS, see 916.

897. FINAL SYLLABLE. The final syllable of every verse is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus *ἐπισκοποῦντ' ἀγυῖας* (υ̇ υ̇ υ̇ υ̇ υ̇ —) is an iambic dimeter catalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇); and *τεκνούντα καὶ τεκνούμενον* (υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇) is an iambic dimeter acatalectic (for υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇).—In marking quantities throughout the following sections, the final syllable of each verse will be marked long or short, as the order of the rhythm may require, without reference to its quantity in the annexed specimen.

REM. a. The reason of the freedom here described lies in the fact that the time even of a short syllable, when combined with the PAUSE which occurs at the end of a verse, becomes equivalent to a long syllable. For a like reason, HIATUS (87) is not avoided at the end of a verse, since the two vowel-sounds (at the close of one verse and the beginning of the next) are not pronounced in immediate succession, but are separated by the final pause.

b. Yet we sometimes find a SYSTEM of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind might be regarded with propriety as a single long verse, the lines which compose it being metrical series rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

898. A metrical composition may consist

a. of SINGLE LINES (*στίχοι*), in which one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely: the verse is then said to be *used by the line*.

b. of DISTICHS,—couplets of two lines, in which two kinds of verse, differing more or less from each other, are repeated in the same order to an indefinite extent; see 911.

c. of SYSTEMS,—answering to the description just given in 897 b.

d. of STROPHES,—combinations of several lines, with more or less variety of verse.

REM. e. Strophes of a simple kind may be repeated (like single lines or distichs) to an indefinite extent. But the longer and more complex strophes, which make up the lyric portions (*choruses*) of tragedy and comedy, are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single strophe*—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same piece are all alike, showing the same kinds of verse in the same order of arrangement.

* In these complex strophes, it is not to be expected, in general, that the student will be able to determine the rhythms for himself, without direction of the text-book or the teacher.

Trochaic Rhythms.

899. The fundamental foot is the *trochee*. A trochaic “meter” (890) consists of two feet, the last of which may also be a *spondee*. Hence the monometer, dimeter, trimeter, etc., may have either trochees or spondees for the even feet (2d, 4th, 6th, etc.), but only trochees for the odd feet (1st, 3d, 5th, etc.).

A *tribrach* may be used by resolution (892), in place of a trochee; and an *anapaest*, in place of a spondee. A *dactyl* sometimes occurs instead of a trochee, but only in proper names.

The rhythmic *accent* is always on the first syllable of the foot, and the first foot of a “meter” is more strongly accented than the second.

900. The following are specimens of trochaic rhythms:

a, b. monometer; b, catalectic (*cretic*):

ὦν ποδοῦμεν (a).

— — — —

ὦ δίκα (b).

— — —

c, d. tripod (*ithyphallic*); d, catal. (*penthemimeris*):

ἔχετ' ἐν δέμοισι (c).

— — — — —

κέισται τάλας (d).

— — — —

e, f. dimeter; f, catalectic:

ἀλλ' ἀναμνησθέντες, ὄνδρες (e).

— — — — — — — —

μὴ ξυνωμότης τις ἦν (f).

— — — — — — —

g. pentapody:

Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα.

— — — — — — — — — —

h, i. trimeter; i, catalectic:

Δωρίφ φωνὰν ἐναρμόζει πεδίλῳ (h).

— — — — — — — — — —

ἀρπαγαὶ δὲ διαδρομῶν ὁμαίμονες (i).

— — — — — — — — — —

j. dimeter and ithyphallic:

ἀλλὰ μοι τόδ' ἐμμέτοι καὶ μήποτ' ἐκτακείη.

— — — — — — — — — —

k. tetrameter (= dimeter repeated):

ἐλῶδ' ἔμν, γέροντος ἐβέδεια χρυσόσκεπε κόρη.

— — — — — — — — — —

l. tetrameter catalectic (= dimeter and dim. catal.):

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακὰ.

— — — — — — — — — —

may occur in any foot except the sixth.—The most common caesuras are those which divide the third and fourth feet (*penthemimeral* and *hepthemimeral* caesuras), especially the former. But caesuras of less frequent use are found at almost every place in the verse: the least approved are those which divide the verse into equal halves or thirds. When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short.

a. In the trimeter *SCAZON* (*hobbling*)—a satiric verse—the rhythm is modified by the use of a spondee for the last (even) foot: this makes the verse un-rhythmical (908), with humorous effect.

907. a. The CATALECTIC TETRAMETER is often used by the line (898 a) in comedy: it generally has a caesura after the fourth foot. Two syncopated forms of the tetrameter, 905 o, p (with fifth thesis omitted), were also used by the line.

b. The DIMETER, COMPLETE and CATALECTIC, and the CATALECTIC TRIMETER, though sometimes used by the line, were more employed in lyric strophes (898 d). Systems (897 b) are sometimes found, in which a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

c. In a few instances, we find iambic tripodies which (contrary to 908) admit a spondee in the second or third foot. These are sometimes called iambic *ischiorrhagic* (limping): cf. 906 a.

Dactylic Rhythms.

908. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (892): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (892), is rare, and only found in lyric poetry. The rhythmic *accent* is on the first syllable of each foot.

909. Specimens of dactylic rhythms:

a. dimeter (almost always logaoedic, cf. 917 a):

μοῖρα διώκει.

1001-

b, c. trimeter; c, catalectic (*penthemimeris*):

ἀδυμελῇ κελεύθῳ (b).

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παρθένοι ὁμβροφόροι (c).

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d, e, f. tetrameter; e, syncopated; f. catal. (*hophthemimeris*):

ஸ்ப்ரையலிசு டி ஸிஸ்டிஸ் டிஸ்ப்ரீமடா (d).

[illegible]

οὐλόμεν' αἰκίσματα νεκρῶν (e).

[illegible]

ἔλθ' ἐποψόμεναι δύναμιν (f).

↓ ↓ ↓ ↓ ↓

g, h. pentameter; h, syncopated and catal.:

ἀλλὰ μάταιον ὁ πρόβλημα δει πόνον ξει (g).

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ἡ δρυὶς ἡ ἐλάτεια ἀκροκόμοις (h).

1001001001

i. elegiac pentameter (= catal. trimeter repeated):

αἰσχύνῃ δὲ φίλοις ἡμετέροις ἐγένου.

1-11101111

j, k. hexameter; k, *spondaic* (with spondee as fifth foot):

ὅς ἐπανεστήσαν, πείθοντό τε ποιμένοι λαῶν.

100-1-100-100-100-100

ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἴδουε λαούς.

1-1001001-1001

κ. τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας.

octameter (= tetram. repeated); m, catalectic:

ὅτι πρόκοι, ἡ μεγάλης ἀγαθίας τε πολιτισμοῦ

f. dimeter (acatalectic):

σικυρῆ δ' ἀνέμην πνεύματα πτόσαν. - 1 1 1 1 - 1 1 1 1
 ἢν ἀποχέουσαι Κασσάλιας. - 1 1 - 1 1 1 1 1 1

g. tetrameter catalectic (= dimeter and dim. catal.):

πρόσχετε τὸν νοῦν τοῖς ἀδανδροῖς ἡμῖν, τοῖς αἰὲν δεῦσι.
 τοῖς αἰδέροισι, τοῖσιν ἀγῆρως, τοῖς ἡφθίτα μνημονεύουσιν.
 - 1 1 - 1 1 1 1 1 1 - 1 1 1 1 1 1
 - 1 1 1 1 - 1 1 - 1 1 1 1 1 1 1 1

914. ANAPAESTIC SYSTEMS (897 b) are composed of any number of complete dimeters (and, here and there, a monometer), with a catalectic dimeter (paroemiac) always added as a close. They are widely used in tragedy and comedy, —more widely than any other rhythm, after the iambic trimeter. They are of two kinds, *stricter* and *freer* systems. The stricter systems differ from the freer in these respects:—a. They avoid a succession of four short syllables: hence a proceleusmatic almost never appears in them, or a dactyl followed by an anapaest.—b. In the dimeter, they have a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—c. In the paroemiac, they allow a dactyl to stand only as the first foot, and almost always have an anapaest for the third.

d. The *freer* systems are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

915. The CATALECTIC TETRAMETER is much used by the line (898 a) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules just given for dimeters and paroemiacs in the stricter anapaestic systems (914).

Logaoedic Rhythms.

916. Dactyls are often mixed with trochees so as to form—not a compound rhythm (dactylic and trochaic, 909 n, o, p)—but a simple rhythm, which is called logaoedic. The *dactyls* may stand before the *trochees*, or after them, or interposed between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl (unless it closes the rhythm) is very seldom contracted to a *spondee*. A trochee (or tribrach) standing as the first foot, is called a *basis* (step), and is treated with great freedom: a *spondee* is very often used, instead of it, as basis: less often, an *iambus* or *anapaest* (and, in Aeolic poetry, even a *pyrrhio*). A logaoedic verse may have an *anacrusis* (long or short) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used, in which case the verse is called *logaoedic anapaestic*. The rhythmic *accent* falls on the first syllable of each foot.

a. If two trochees precede the first dactyl, the *second* also is called a basis, but it is not treated with the same freedom as the first: only a spondee can be used here for the trochee (or tribrach).—b. A spondee may be used, instead of a trochee, as the second foot, even when the first foot is a dactyl.—c. Further, when a verse ends with an *arsis*, a spondee may be used, instead of a trochee, before that *arsis*.—Thus

- a. *δσιος δ' εὐναῖος γαμέτας.*
 b. *χαλκοκρότων ἱππων κτύπος.*
 c. *τὰς ἡλεκτροφαεῖς αἰγὰς.*

υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ

d. *Trochaic* rhythms used in near connection with logaoedic, may have bases and anacruses, such as those above described; as also a spondee, instead of a trochee, before a final arsis (c). Thus

πρὸς ὑμᾶς ἐλευθέρως.
ἃ τότε δοῶν νύμφαν.

υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ

917. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

- a, b. Adonic (dactyl and trochee); b, with anacrusis:

οὐδὲν ἔτ' ἔκει (a).

υ υ υ υ υ

τοιούσιδε βέλεσσιν (b).

υ υ υ υ υ

- c, d. Pherecratean (first, second); e, f, catalectic:

ἐπταπύλοισι Θήβαις (c).

υ υ υ υ υ υ υ υ

δέξεται τ' ἐπὶ μισθῷ (d).

υ υ υ υ υ υ υ υ

ψεύδεσι ποικίλοις (e).

υ υ υ υ υ υ

αὐτίκ' ἀγγελῆαι (f).

υ υ υ υ υ υ

- g, h. Pherecratean with anacrusis (*logaoedic paroemiac*):

ἐγὼ δὲ μόνα καθεύδω (g).

υ υ υ υ υ υ υ υ

εὐδοξον ἄρματα νίκαν (h).

υ υ υ υ υ υ υ υ

- i, j. Pherecratean catal. with anac. (*logaoedic prosodiac*):

ὡς γενεὰ βροτῶν (i).

υ υ υ υ υ υ υ

πάντων ἰσχυροῖαν (j).

υ υ υ υ υ υ υ

- k, l, m. Glyconic (first, second, third):

μὴ κατὰ τὸν νεανίαν (k).

υ υ υ υ υ υ υ υ

ἔρωσ παρδένιος πόδω (l).

υ υ υ υ υ υ υ υ

ὁ μέγας ὄλβος ἃ τ' ἀρετὰ (m).

υ υ υ υ υ υ υ υ υ

- n, o, p. Glyconic with anacrusis, or added thesis, or both:

εὐδοξον ὃ νέοι καμάτων (n).

υ υ υ υ υ υ υ υ

τῶν ἐν θερμοπύλαις δαυόντων (o).

υ υ υ υ υ υ υ υ υ

πλήρης μὲν ἐφαίνεθ' ἃ σελήνα (p).

υ υ υ υ υ υ υ υ υ

- q. Phalaecæan (hendecasyllable):

ἐν μύρτῳ κλαδί τὸ ξίφος φορήσω.

υ υ υ υ υ υ υ υ υ υ υ

- r. Sapphic (hendecasyllable):

ποικιλόδρον' ἀδάνατ' Ἀφροδίτα.

υ υ υ υ υ υ υ υ υ υ υ

- s. Alcaic (hendecasyllable), begins with anacrusis:

οὐ χρή κακοῖσι θυμὸν ἐπιτρέπειν.

υ υ υ υ υ υ υ υ υ υ υ

918. The following have *more than one dactyl*:

- a. *παρδένιος εὐδεκίμων γάμων.*

υ υ υ υ υ υ υ υ

- b. *ἰχθύες ὁμοφάγοι νέμονται.*

υ υ υ υ υ υ υ υ

- c. *μέλει τέ σφισι Καλλιόπῃ.*

υ υ υ υ υ υ υ υ

- d. *ἄνεμος κατ' ὄρος δρυὸν ἐμπεσών.*

υ υ υ υ υ υ υ υ

- e. *οἶνος ὃ φίλε πᾶσι λέγεται καὶ ἀλάδεια.*

υ υ υ υ υ υ υ υ υ υ υ

- f. *πρὸς ἀνδριμόντος ἐπείον ἐρχομένοιο.*

υ υ υ υ υ υ υ υ υ υ υ υ

- g. *παρδένε τὰν κεφαλὰν τὰ δ' ἔνερθε νύμφα.*

υ υ υ υ υ υ υ υ υ υ υ

The forms d, e, f, belong to the so-called *Ascolic dactyls*; in d, the basis is a pyrrhic, and *ἐμπεσών* stands for a dactyl by 897. The form g is called *Praxillæan*.

919. The following have a *double anacrusis* (logaedic anapaestic):

- | | |
|---|-----------------|
| a. <i>ικετεύσατε δ', ὃ κόραι.</i> | υ υ υ υ υ υ υ |
| b. <i>τὸ δὲ συγγενὲς ἐμβέβακεν.</i> | υ υ υ υ υ υ υ |
| c. <i>κατέλαμψας, ἰδεύας ἐμφανῆ.</i> | υ υ υ υ υ υ υ |
| d. <i>Ἑλένην ἐλόσατο Τρώας.</i> | υ υ υ υ υ υ υ |
| e. <i>ὅτε τὸν τύραννον κτανέτην.</i> | υ υ υ υ ο υ υ υ |
| f. <i>τίνι τῶν πάρος, ὃ μάκαιρα Θῆβα.</i> | υ υ υ υ υ υ υ |

The form *e* loses the second thesis by syncope.—Trochaic forms with double anacrusis are also regarded as logaedic anapaestic:

- | | |
|--------------------------------------|-----------------|
| g. <i>Νεμεῖ δὲ τρίς.</i> | υ υ υ υ |
| h. <i>πόλιν, ἀλλ' ἀνέσχου.</i> | υ υ υ υ υ |
| i. <i>Ζεφύρου γίγαντος αἰθέρ.</i> | υ υ υ υ υ υ υ |
| j. <i>Χαρίτων ἑκάτι τόλκε κῆμον.</i> | υ υ υ υ υ υ υ υ |

920. SYNCOPATED FORMS are very numerous. They often give rise to *choriambi* or *cretics*. The following are specimens:

- | | |
|---|-------------------|
| a. <i>ναυτιλίας ἐσχάτας.</i> | υ υ υ ο υ υ υ |
| b. <i>οὐ ψεύδει τέγχε λόγον.</i> | υ υ υ ο υ υ υ |
| c. <i>ἔψαυας ἀλγεινοτάτας ἑμοί.</i> | υ υ ο υ υ υ υ υ |
| d. <i>δακρυδέσσάν τ' ἐφίλησεν αἰχμάν.</i> | υ υ υ ο υ υ υ υ υ |

Some verses consist of *more than one series*: thus

- | | |
|--|-------------------------------|
| e. first Pherecratean catal., repeated: | |
| <i>ἄνδρα τύραννον ἱππαρχον ἐκαινέτην.</i> | υ υ υ υ υ ο υ υ υ υ υ |
| f. Asclepiadæan (= Pherecr. catal., second + first): | |
| <i>ἐπειδὴ μέγαν ἔδδλον βαβυλωνίους.</i> | υ υ υ υ ο υ υ υ υ υ |
| g. greater Asclepiadæan (has choriambus between two Pherecr.): | |
| <i>μηδὲν ἕλλο φυτεύσης πρότερον δένδρον ἐμπίλιν.</i> | υ υ υ υ υ ο υ υ υ ο υ υ υ υ υ |
| h. Priapæan (= Glyconic and Pherecratean): | |
| <i>εὐμενὴς δ' ὃ Δύκειος ἔστω πάσα νεολαία.</i> | υ υ υ υ υ υ υ ο υ υ υ υ υ |
| i. Eupolidæan (= Glyconic and troch. dim. catal.): | |
| <i>ὃ δεόμενοι κατερῶ πρὸς ὁμῆς ἐλευθέρας.</i> | υ υ υ υ υ υ υ ο υ υ υ υ υ |

921. PHERECRATEAN verses are sometimes combined in systems (897 b): but much more frequent are GLYCONIC SYSTEMS closing with a Pherecratean.

a. In antistrophic composition, when one form of the Pherecratean (first or second) is used in a particular line of the strophe, the other form is sometimes found in the corresponding line of the antistrophe. The second and third forms of the Glyconic may correspond to each other in the same way, and either of them may correspond to the logaedic form in 918 a. Sometimes a first Glyconic corresponds to a choriambic dimeter (924 b, c) or to an iambic dimeter; and a first Pherecratean, to an iambic dim. catal. These irregularities are mostly rare: only the interchange of a second and third Glyconic is frequent. The rhythms in which they occur are termed *POLYSCHEMATIST* (*multiform*).

Cretic Rhythms.

922. The *cretic* often occurs, as the result of syncope (895), in trochaic, iambic, and logaedic rhythms. Examples may be seen in 901, 905, 920. The name "*cretic* rhythms" is frequently applied to such verses; especially when the *cretic*—either in its proper form, or as resolved (892) into

a *paeon*, first or fourth—occurs repeatedly in the same verse. But there are also rhythms, more properly called by that name, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. It is not always easy to distinguish between these two classes. The following will serve as specimens:

- a, b. dimeter catalectic; b, with anacrusis:
 κῆτ' ἐλαγοθήρει (a). ˘ ˘ ˘ ˘ ˘ ˘
 μικρὸν γε κινούμεν (b). — ˘ ˘ — ˘ ˘
- c, d. dimeter (acatal.); d, with anacrusis:
 ἔνθεν ἔξω ἐγὼ (c). ˘ ˘ — ˘ ˘ —
 ὦ Ζεῦ, τί ποτε χρυσόμενα (d). — ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
- e. trimeter:
 ὥς ἐμὲ λαβοῦσα τὸν δημότην. ˘ ˘ ˘ ˘ ˘ — ˘ ˘ —
- f. tetrameter catalectic:
 οὐκέτι κατῆλθε πάλιν οἶκαδ' ὅπδ' μίσους. ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
- g. tetrameter (acatalectic):
 ὥς μεμίσσηκέ σε Κλέωνος ἔτι μᾶλλον, ὃν ˘ ˘ — ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ —
 κατατεμῶ τοῖσιν ἱππεῦσι καττήματα. ˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘ —
- h. dimeter, preceded by trochaic dimeter:
 οὐδέν ἐστι θνητὸν γυναικὸς ἁμαχότερον. ˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘ ˘ ˘ ˘ ˘ —
- i. pentameter:
 σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χάσομεν τοῖς λίδοις.
 ˘ ˘ — ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘ —

923. The rhythmic *accent* falls on the first long syllable of the cretic (894 a): at the same time there is a certain stress, though weaker, on the second long.

a. Occasionally a *spondaic basis* (that is, a *syncopated cretic*) is prefixed to a cretic rhythm. In some instances, a *trochaic dipody* answers to a cretic, in corresponding lines of strophe and antistrophe.

Choriambic Rhythms.

924. The *choriambus* occurs in Greek verse, not as the fundamental foot of a distinct rhythm, but only as the result of syncope (895) in dactylic, anapaestic, and logaoedic rhythms. For examples of choriambi thus produced, see 909 e, h, 919 e, 920. Yet the name "choriambic" is used as a convenient designation for verses which are made up either of *pure* choriambi, or of choriambi mixed with *iambic dipodies*. The following will serve as specimens:

- a, b, c. dimeter; b and c begin with iambic dipody:
 ὦ πατρίς, ὦ δῶμά τ' ἐμὸν (a). ˘ ˘ — ˘ ˘ —
 ἔρωε ἀνίκετε μάχαν (b). ˘ ˘ — ˘ ˘ —
 δεινότεατ' ἀπειλοῦντας ἐπ' αὖν (c). — ˘ ˘ — ˘ ˘ —
- d. trimeter:
 εἰ δὲ κυρεῖ τις πέλας ὀλιγοπέλων. ˘ ˘ — ˘ ˘ — ˘ ˘ —
- e. tetrameter:
 δευὰ μὲν οὖν, δευὰ τὰρδάσσει σοφὸς ὀλιγοδέτας.
 ˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘ —
- f. tetrameter hypercatalectic (891 b):
 ἄλλα δ' ἐν ἄλλοις ἐπενόημα στεφελίσαν μέγας Ἀρηε.
 ˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘ —

Dochmiac and Bacchic Rhythms.

928. The *dochmius* consists of a *bacchius* with a following *iambus* (υ̇ — υ̇ υ̇). The rhythmic *accent* falls on the first long of the *bacchius*: there is also a secondary accent on the long of the *iambus*. Each of the two shorts (in the *bacchius* and *iambus*) may be lengthened; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are shown in the following specimens: ●

a. ἰὼ πρόσκοιοι.	υ̇ — υ̇ υ̇
b. ἐν γὰρ τᾷδε φεῦ.	— υ̇ — υ̇ υ̇
c. τί μ' οὐκ ἀνταίαν.	υ̇ υ̇ — — υ̇
d. ἔχθεις Ἀτρεΐδης.	— υ̇ — — υ̇
e. στρατόπεδον λιπών.	υ̇ υ̇ υ̇ — υ̇ υ̇
f. δουλοσύναν ὅπερ.	— υ̇ υ̇ — υ̇ υ̇
g. μεσολαβεῖ κέντρον.	υ̇ υ̇ υ̇ — — υ̇
h. πλαζόμενον λούσσαν.	— υ̇ υ̇ — — υ̇
i. ἔτιον ἔτι σε χρή.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
j. βεῖ πολὺς ὄδε λεώς.	— υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
k. ἄλμυρὸν ἐπὶ πόντον.	— υ̇ υ̇ υ̇ υ̇ — υ̇
l. ἀνέφελον ἐπέβαλες.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
m. οὐποτε καταλύσιμον.	— υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
n. ἀπάγει' ἐκτόπιον.	υ̇ υ̇ υ̇ — υ̇ υ̇ υ̇
o. τὸν καταρατότατον.	— υ̇ υ̇ — υ̇ υ̇ υ̇
p. σὺ τ', ὦ Διογενές.	υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
q. εἶδ' αἰδέρος ἔνω.	— υ̇ υ̇ υ̇ υ̇ υ̇
r. τυράννου πάδεα.	υ̇ υ̇ — υ̇ υ̇ υ̇

REM. s. The *dochmil* are used in passages which express great mental agitation. They are often combined in *dimeters*, or *longer systems* (897 b).

929. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with *dochmii*. Thus we find a *bacchic*

a. dimeter (<i>dochmiac hypercatalectic</i>): χορευθέντ' ἀναύλοισ.	υ̇ υ̇ — υ̇ υ̇ —
b. trimeter catalectic: παλαιῶν προγεννητόρων.	υ̇ υ̇ — υ̇ υ̇ — υ̇ υ̇
c. tetrameter: εἶδε με κοιμίσσειεν τὸν δυσδαίμον' Ἄιδου.	— υ̇ υ̇ — υ̇ υ̇ — — υ̇ υ̇ — υ̇ υ̇ —

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